therefore, that another manuscript, not noticed in the catalogue, was copied for the Society. The date 1117, however, is not that of the manuscript, but of the composition of the commentary. MS. C is a fairly well written copy, on paper, 83 leaves, with 6 lines of about 28 akṣara each. As already stated, it is provided with an interlinear ṭabbā.

C—MS. belonging to a yati in Calcutta, obtained through the kindness of Bābū Amūlak Chand Parrack. It is on paper, 41 leaves, with the text written in the middle of each leaf, and the Sanskrit commentary arranged above and below. It bears date Samvat 1916 (= 1859 A. D); Phāguna, Sudi, 4. It is a well-written manuscript, showing signs of being the work of a pandit who possessed an unusual knowledge of Prākrit. Thus it is the only MS., which gives the correct readings *padiggāhei* (§ 79), *samuddāṇassa* (§ 77), etc.; and the text is carefully revised throughout in accordance with the standard of Hemachandra's grammar (cf. *appāṇam* in § 89), especially with regard to the treatment of the nasal and surd consonants. A notice at the end of the MS. states that the text consists of 812 *grantha*, and the commentary of 1016 (cf. *Ind. St.*, Vol. XVI, p. 288).

D—MS. belonging to the same owner, as MS. C. It is on paper, 33 leaves, with 9 lines of about 48 akṣara each. It is dated Samvat 1745 (=1688 A. D.), Migasara (*mṛigashīrṣa*), badi, tithi 5, Bhṛiguvāsara (Friday), and said to be written in Shrīriṇī Nagar. It is only provided with the interlinear ṭabbā. It is a carefully written manuscript of the usual Jain style.

soever to textual or grammatical correctness, both in its Sanskrit and Prakrit portions Still it has its uses for the purpose of collation

For the commentary I had the following materials

a—MS, belonging to Dr E Hultzsch, acquired by him in Gujarat in 1884, and very kindly placed by him at my service It is a beautifully, and, with a very few exceptions, most carefully written manuscript It is a portion of a collective manuscript of 351 leaves, with 9 lines of about 36 akshara each, which contains commentaries of the following five Angas Upasakadasha (leaves 1—49), Antakriddasha (to 65), Anuttaraupapatika (to 81), Prashnavyakarana (to 304), Vipaka (to 351) To all appearances, however, the manuscript is incomplete, or was never completed, though perhaps it is only the last leaf, with the usual concluding phrases, which is wanting No date appears anywhere in the manuscript But to judge from the style of writing, it may be of about the same age as MS A

c—MS, forming part of MS C

e—Print, forming part of Print E

In preparing the text for this edition I have followed the principle of conforming it to the rules for the Jain Prakrit as laid down in Hemachandra's grammar. Under the present circumstances this is the only method that is scientifically defensible It is followed by the Jains themselves in preparing their manuscript editions, if they understand their business,—as witnessed by MS C It would be preferable, if it were possible, to restore the text as it may have stood originally, or, at least, as it may have stood at the time of the 'ultimate redaction' of Jain books by Devarddhiganin (see Kap, p 15) Even assuming that Devarddhiganin's redaction concerned itself not merely with the readings, but also with the orthography of the text—a point which is by no means certain nor even probable—, it is simply impossible amidst the numberless variations of spelling met with

in the different manuscripts to decide with any show of reason which is the authorised orthography of Devarddhi. The probability is that the spelling of Jain books varied at all times, the variations growing in number with the growth —or rather decay—of the language and in proportion to the ignorance or want of system of the scribes. A scribe writing a Jain book at any particular point of time—unless he slavishly copied his original,—adopted that spelling which conformed to the orthography of the Prākrit language as current or, at least, considered 'grammatical' in his time. His text would naturally vary in proportion to the amount of education he possessed. If Devarddhi himself prepared a text, the orthography of it would, in all probability exhibit the phonetic stage of what was considered correct Prākrit in his time. What this stage may have been we have no certain means of knowing. It may be, that it did not materially differ from the state of Prākrit, as described and taught in Hemachandra's grammar. In any case in view of the present day, that grammar is the authoritative exposition of the only state of Prākrit of which we have definite information. And so long as matters remain in this condition, that grammar must be our guide in editing Jain texts. This, as I have pointed out, is the principle adopted by trained Jains themselves in their manuscripts. If hereafter we should obtain information, sufficiently reliable, of any more ancient stage of Prākrit, an attempt might be made to restore the older Jain texts in the orthography of that stage. The only information, in the form of a grammar, at present available in this direction is the grammar of Chaṇḍa of the Ârsha Prākrit, of which I have published an edition—such as it was possible with the insufficiency of MSS.—in the Bibliotheca Indica. At first, I made an attempt, with the guidance of that grammar to restore a text which should conform to its rules. But I soon found that the text of that grammar itself was, in some points, too unsettled yet to afford safe guidance.

The foregoing remarks, it will be understood, only refer to the orthography of the Prâkrit text I have only to add that, in conformity with the principle now explained, I have as a rule, admitted, in the critical apparatus, only such orthographical variations, as were admitted by Hemachandra's rules Besides these, of course, all variations have been carefully noted, which represent different readings, whether of greater or smaller importance

With regard to the readings of the text, the five manuscripts collated by me, may be divided into two distinct classes, *viz* A, B and C on one side, and D E on the other This distinction, as a glance at the footnotes will show, extends even to very small matters, such as peculiarities of spelling *But it is shown much more strikingly in some rather important* variations of reading As instances I may mention those on p 16, footnote 15, p 17, footnote 11, p 21, footnotes 2 and 5, p 26, footnote 9, p 29, footnote 3, p 30, footnote 17, p 31, footnote 2, p 33, footnote 7, p 35, footnote 8 In the ten typical cases here cited, A and B differ from D E, and in eight of them C agrees with A B as against D E Perhaps these variations are not extensive or important enough to call the text of the two sets of manuscripts two different recensions Still they are sufficiently striking

In the main I have adopted the reading of the text as contained in the manuscripts A, B and C For the following reasons

In the first place, many of the most important variants are long additional readings which are mostly found in C D With regard to these the text of A B C has the almost uniform support of Abhayadeva's Commentary The only striking exception occurs in § 66 (page 29, footnote 3), where the long addition which occurs in A B C, is inconsistent with the rubrical direction *tal eva*, and is referred by the commentary to the fifth Anga, called Bhagavati On the

other hand, the commentary never supports any of the long additional readings of D E; *e. g.*, those in § 44 (page 16, footnote 15), § 46 (p. 17, f. 11), § 52 (p. 21, f. 2 and 5), § 76 (p. 35, f. 3). As a rule the commentary simply ignores them. In one case only (that in § 46) does it expressly notice the variant as a *váchanántara*, but only to point it out as really a quotation from the Múlasútra, called Ávashyaka. This is an important point; it shows two things: that the text of A B C is that which the great commentator Abhayadeva considered the authorised one; and, from the silence of the commentary regarding the majority of the variants, that their introduction is probably posterior to Abhayadeva's time.

In the second place, other important variants of D E suggest themselves as incorrect from internal evidence. Thus the variant *tae yaṃ* in § 62 (page 26, footnote 9) is clearly out of place, as it gives to the following passage the character of being a portion of the historical narration of the book, whereas it is really a part of the reply of Mahávira given to Goyama. Similarly in § 73 (page 33, footnote 7) the variant of DE, *Sávatthí*, is entirely meaningless in that connection.

There is only one instance of any importance that I have noticed, in which MS. C goes its own way. It occurs in the commentary to § 45 (page 7, footnote 4), where it gives a different version of the Sanskrit verses.

I regret to say that I have not been able to present the Prákrit verses quoted in the commentary to § 70, in an entirely satisfactory state. Especially in the case of the third line of the verses on the tenth *pratimá*, all my manuscripts have been at fault. I have not felt myself at liberty, in such a case, to have recourse to conjectural emendation The verses would seem to be quoted from the Dasháshrutaskandha, the fourth Chheda. I have vainly endeavoured to obtain a copy of this work. Perhaps some scholar to whom

the work may be accessible, may be kind enough to assist *me with the correct readings, in which case I shall cause* the faulty page, or pages, to be reprinted. Still, most of the lines as I have given them seem to be in good order, and yield a sense.

The rubrical directions in the Prakrit text, as well as the catch-words in the commentary, I have caused to be printed in red type. The reader will probably find the arrangement a convenience.

For a similar reason I have introduced here and there the modern signs of interpunctuation in both the Prakrit and Sanskrit portions of this edition. As a rule I have not allowed them to interfere with the results of *sandhi* in the Sanskrit portion. It seems to me, however, that it would be an improvement, if the modern system of interpunctuation were generally adopted in the edition of such texts, and systematically carried through. In that case probably it would be better—here and there, indeed, it will be quite necessary—to adjust the occasions for sandhi to the requirements of interpunctuation.

With regard to the transliteration of the Devanagari characters, I have retained the system adopted in the Comparative Bihari Dictionary, published by Mr Grierson and myself, with the exception of the phonetic sign for the guttural nasal consonant which the Press does not possess. I may note *that the palatal and cerebral sibilants are marked respectively* by *sh* and *ṣ*, and the anunasika by a circumflex (◡).

Some of the works, frequently referred to in the annotations, accompanying the translation, are quoted by abbreviations of their names. A list of these abbreviations is prefixed to the translation.

The name of the author of the commentary is not mentioned in any of the manuscripts which I have collated. In the colophon of the Bikaner Manuscript, No. 1533, above referred to, the author is stated to have been Abhayadeva

Sūri, and to have written it in Samvat 1117 (= 1060 A. D.). The notice regarding the author agrees with the well-known tradition which ascribes to Abhayadeva the composition of commentaries to 9 Angas (Nos. 3—11). See *Indische Studien*, vol. XVI, p. 276. The notice about the date, however, seems to be inconsistent with the date Samvat 1120 (= 1063 A. D.), given in the Berlin and Jacobi MSS. of the Dharmajñātākathā as that of Abhayadeva's commentary on the latter Anga, (see *Indian Antiquary*, vol. XI, p. 248, and *Journal of the German Oriental Society*, vol. XXXIII, p 693). For from certain remarks of Abhayadeva in his commentary on the Upāsakadashā it would seem that he wrote it after his commentary on the Dharmajñatākathā. Thus in his references, in § 1, 2 and § 72, to his commentary *(vivarana* or *vyākhyā)* on the latter work, he seems to imply that it was already in existence. Though it is not impossible, that he merely referred to a commentary which he, at the time, fully intended to write afterwards.

In connection with this subject I may here note, that from Abhayadeva's remarks on § 56, it is quite clear, that he also wrote a commentary *(ṭīkā)* on the Āvashyaka, the second of the Mūlasūtras. At the same place he also refers to the Prākrit commentary *(chūrṇi* or *vritti*) of his early predecessor Haribhadra Sūri, who died Samvat 585 (= 528 A. D). This notice adds a third to the now known commentaries of Abhayadeva, outside the circle of the Anga. The other two are his commentaries on the first and second Upānga, the Aupapātika and the Rājaprashnīya (see *Journal of the German Oriental Society*, vol. XXXIII, pp. 479, 694). Haribhadra's vṛitti is noticed in the *Ind. St.* Vol. XVI, p. 458, footnote. The quotation in the footnote on p. 51, of *Ind. St.* Vol. XVII, would seem to have been misunderstood. For *kritih*, I suppose, we must read *vṛitiḥ*; and this vṛiti is there ascribed to Haribhadra. The remark about the *āvashyaka-ṭīkā* is to be separated; and of this ṭīkā no author is mentioned.

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Various terms for the "commentary" are in use Abhayadeva himself calls it a *vivarana* in the colophon of his work, and this term, accordingly, I have employed in the present edition In the opening verse he describes it as a *vakhya* He himself is called the writer of the *vritti*, in No 1533 of the Bikaner catalogue (p 701) Finally in the Calcutta print (title page) the commentary is called a *tika*

There are several points of historical interest to be met with in the Upasakadasha One has been noticed in the annotation to the name *Vaniyagama* The occurrence of the word *kalam* (§ 35) is also of significance But the conclusions that may be drawn from this and similar words or phrases will be best discussed after the publication of the entire work, the remaining fasciculi of which will follow in due course



THE

UVĀSAGADASĀO

OR

THE RELIGIOUS PROFESSION OF AN UVĀSAGA EXPOUNDED IN TEN LECTURES

BEING

THE SEVENTH ANGA OF THE JAINS

EDITED

IN THE ORIGINAL PRĀKRIT

WITH THE

SANSKRIT COMMENTARY OF ABHAYADEVA

BY

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उपासकदशा-सूत्रम्

जैनमतागमसङ्ग्रहे

सप्तमाङ्गम्

श्रीमदभयदेवाचार्यसूरिकृतविवरणसहितम्

श्रीलश्री

बङ्गाल-एशियाटिक-सोसाइटी-नामकसमाजानुज्ञया

डक्टर-श्री-ए-अफ-रुडोल्फ-हार्णले साहिबेन

परिशोधितम्।



प्रथमो भागः।

मूलं विवरणं च।



कलिकाताराजधान्याम्

बाप्तिस्ट मिशन यन्त्रे मुद्रितम्

संवत् १८९० ई०।

दुराग्रहध्वान्तविभेदभानो
हितोपदेशामृतसिन्धुचित्त ।
सन्देहसन्दोहनिरासकारिन्
जिनोक्तधर्मस्य धुरन्धरोऽसि ॥१॥

अज्ञानतिमिरभास्करमज्ञाननिवृत्तये सहृदयानाम् ।
आर्हततत्त्वादर्शं ग्रन्थमपरमपि भवानकृत ॥२॥

आनन्दविजय श्रीमन्नात्माराम महामुने ।
मदीयनिखिलप्रश्नव्याख्यातः शास्त्रपारग ॥३॥

कृतज्ञताचिह्नमिदं ग्रन्थसंस्करणं कृतिन् ।
यत्नसम्पादितं तुभ्यं श्रद्धयोत्सृज्यते मया ॥४॥

कलिकातायाम्
२२ अप्रिल् १८९० ।

CONTENTS.

अनुक्रमणिका।

पृष्ठे।

phrase. Moreover the "beginning" and the "end" (the latter being that of the commentary), which are cited in the catalogue, do not agree with the Society's manuscript. At the end the copyist states that it was written *sahar Maksūdābād Bālochar madhye* 'in the town of Maqsūdābād Bālochar.'[1] No date is mentioned. It would seem, therefore, that, instead of the desired copy of No. 1583, the Society received another manuscript of comparatively modern date. MS. B is a tolerably well written copy, on paper, 83 leaves, each with 6 lines of about 28 akṣara each. As already mentioned, it is provided with an interlinear *ṭabbā*, which states that the text consists of 8,101 *grantha*.

C—MS. belonging to a yati in Calcutta, obtained through the kindness of Bābū Amūlak Chand Parrack. It is on paper, 41 leaves, with the text written in the middle of each leaf, and the Sanskrit commentary arranged above and below. It bears date Saṃvat 1916 (= 1859 A. D.), Phāguna, sudi, 4. It is a well-written manuscript, showing signs of being the work of a pandit who possessed an unusual knowledge of Prākrit, and carefully revised the text throughout in accordance with the standard of Hemachandra's grammar (cf. *appāṇaṃ* in § 89), especially with regard to the treatment of the nasal and surd consonants. A notice at the end of the MS. states that the text consists of 812 *grantha*, and the commentary of 1016 (cf. *Ind. St.*, Vol. XVI, p. 288).

D—MS. belonging to the same owner as MS. C. It is on paper, 33 leaves, with 9 lines of about 48 akṣara each. It is dated Saṃvat 1745 (= 1688 A. D.), Migasara (*mrigashīrṣa*), badi, tithi 5, Bhriguvāsara (Friday), and said to be written in Shrīriṇī Nagar. It is only provided with the interlinear ṭabbā. It is a carefully written manuscript of the usual Jain style.

[1] This is another name for Murshidābād, in Bengal, being commonly used by the Jains.

E, the well known Calcutta print, published by Ray Dhan Pat Singh Bahadur of Murshidabad, in Samvat 1933 (= 1876 A D) It is provided with both the usual Sanskrit commentary and tabba, the former printed above, the latter below the text, which occupies the middle of each page, the whole 'get-up' imitating that of the usual Indian manuscripts As an edition it is worthless, being made with no regard whatsoever to textual or grammatical correctness, both in its Sanskrit and Prakrit portions Still it has its uses for the purpose of collation

F—MS belonging to Professor Dr R Garbe a carefully written paper manuscript, in the usual Jaina style It consists of 54 leaves, with 7 lines of about 48 aksara each It is dated Saṃvat 1748 and Shaka 1613 (= 1691 A D), Āsu (= Ashvina), Sudi 6, Thursday It is provided with an interlinear ṭabba A marked feature of this MS is, that it very frequently gives the standing formulas in full, when they are usually abbreviated in other MSS, see, *e g*, the footnotes on pp 50, 51, 52, 54, 57, 59, 60 62, etc Thus it also adds the formula *manasa vayasa kayasa* at the end of every vow, from § 16 to § 41, where it is omitted in all other MSS Now and then it has peculiar readings of its own, though they are of no great importance, *e g*, *sami samosarie* for *samosaranam* (§ 92), *Kamadeva samanovasaya* for *Kamadevo vi* (§ 109), and others Unfortunately it is not quite complete, five leaves are wanting (8 12), which contained the portion from § 42 to § 61, both inclusive I have to thank Professor Garbe for the loan of this very useful MS

G—MS, belonging to the Government collection of MSS, deposited with the Asiatic Society of Bengal It is written on paper, and consists of 41 leaves with 6 or 7 lines of about 50 akṣara each It is provided with an interlinear ṭabba It bears no date, but to judge from its appearance, it is a comparatively modern copy, and can hardly be older than

about fifty years. The vowels *e* and *o* are all top-marked. It is very carelessly and ignorantly written; full of sanskritisms and misspellings; e. g., *koṣṭas* for *koṭṭhas* in § 126, *hiraṇya* for *hiraṇṇa* in § 127; *somniena* for *soṇieṇa* in § 129, etc. It appears, however, to have been copied from a good original, as, now and then, it shows unusually correct forms; e. g., *Aṇando* in § 92, *michchhadditthi* in § 93, *tubbha* in § 173, *karenti* and *paḍiuṇanti* in §§ 174, 175. Occasionally it also shows peculiar readings; e. g., *hanemi* in § 129, *saddāvei* in § 139. I owe this MS. to the kindness of Rāja Rājendralāla Mitra, L. L. D., who, at my request, purchased it from a Jain in Murshidābād for the Government collection.

H.—MS., belonging to the Library of the 'Jain Association of India' in Bombay, received through the kindness of Mr. Virchand Raghavji Gaudhi, the Honorary Secretary of that Association. It is written on paper, and consists of 26 leaves, with 13 lines of about 42 akṣara each. It is not provided with the usual *tabbā*, but has occasional Sanskrit glosses on the margin or between the lines. It is dated Saṃvat 1740 (= 1683 A. D.), Phāguṇa, sudi, Saturday; and is stated to have been written for the recitation (*vāchanāya*) of Bhūvana Sāgar, the disciple of Nayana Vishālu Ji, the disciple of the Bhaṭṭāraka Jinaranga Sūri; and to have been revised (*shodhita*) by Pandit Bhūvana Sāgar himself. The last mentioned circumstance accounts for the comparative excellence of this MS.; traces of the revising hand of the "Pandit" are visible throughout; it also shows in several places the only correct forms, e. g., *santosie* in § 48, *ajjappabhiim* in § 58 and 68, etc. Curiously, however, it contains a rather long lacuna, omitting the whole from *antevasi* in § 76 down to *jahā paṇṇattie* in § 79; though there is no portion of the MS. lost. It is said to contain 812 *grantha*. It may be noted that the vowels *e* and *o* are uniformly top-marked.

Of these eight authorities for the text, I was able to use

MSS C and D only for the first chapter, after which they were recalled from my possession by the owner I had, however, previously collated the whole of MS D, and noted all its variations in my copy of the Calcutta print Accordingly MS D is referred to throughout the edition MS F I was able to use from the second chapter, and MS G from the third chapter, to the end of the work MSS H I only received when the edition was practically completed and printed off For the entire work, therefore, there were only available MSS A and B, and the Calcutta print E Some of the leaves were reprinted from time to time, and in these, so far as it was possible, the variations occuring in the MSS F, G and H have been introduced For the sake of completeness I have added in an Additional Critical Note a selection of the more interesting variations, exhibited by the MSS F, G, H, in those portions of the work, for the edition of which, at first, they had not been available

For the commentary I had the following materials

a—MS, belonging to Dr E Hultzsch, acquired by him in Gujarat in 1884, and very kindly placed by him at my service It is a beautifully, and, with a very few exceptions, carefully written manuscript It is a portion of a collective manuscript of 351 leaves with 9 lines of about 36 aksara each, which contains commentaries of the following five Angas Upasakadasha (leaves 1—49), Antakriddasha (to 65), Anuttaraupapatika (to 81), Prashnavyakarana (to 304), Vipaka (to 351) To all appearances, however, the manuscript is incomplete, or was never complete, though perhaps it is only the last leaf, with the usual concluding phrases, which is wanting No date appears anywhere in the manuscript But to judge from the style of writing it may be of about the same age as MS A

c—MS, forming part of MS C

e—Print, forming part of Print E

f—MS, belonging to Professor R Garbe, and acquired by

him in Gujarāt together with MS. F. It is a well written manuscript on paper, consisting of 33 leaves, with 15 lines of about 47 akṣara each. It is not dated, but to judge from its appearance, it probably belongs to the 16th century. The vowels *e* and *o* are uniformly side-marked. It is a collective manuskript, containing commentaries to the following three consecutive Angas, the seventh, Upāsakadashā, (leaves 1—23*b*), the eighth, Antekṛiddashā (l. 23*b*—31*a*), and the nineth, Anuttaraupapātikadashā (l. 31*a*—33). At the end[1] it is stated, that the whole of this collective commentary was written by Abhayadeva, and that it contains 1,300 *grantha*. It is written in a small hand, and not quite carefully. It shows a very remarkable agreement with MS. *a*, all the readings, and even the clerical errors of which it reproduces, though it adds here and there blunders of its own. It would almost seem as if MS. *f* had been copied from MS. *a*.

h—MS., belonging to the Library of the "Jain Association of India," and received through the kindness of W. Virchand Raghavji Gandhi, the Honorary Secretary of that Association. It is a clearly written and fairly accurate manuscript on paper, consisting of 23 leaves, with 15 lines of about 46 aksara each. It is dated Saṃvat 1673 (= 1616 A. D.), Vaishākha, badi, 7th. On the margin it is called *Upāsakadashāṃgādi Vṛitti*, indicating thereby that it is only the commencement of a collective commentary. The MS., however, breaks off at the end of the commentary to the Upāsakadashā. On the whole, it agrees with MS. *a* rather than with MS. *c*; but occasionally it has readings of its own; see the end of its comment to § 141.

Of these authorities for the commentary, I have been only able to use MS. *a* and the print *e* for the whole of the work. MS. *c* I had to return to its owner after editing the first chapter, when I received MS. *f*. At the time of my receiving

[1] The colophon reads exactly as given in the Calcutta print, and quoted in Professor Weber's Catalogue of the Berlin MSS., p. 507.

MS *h* the edition was practically finished. A few selected variations from it, I have put into the Additional Critical Note.

With regard to the readings of the text, the eight manuscripts collated by me may be divided into two distinct classes, viz. A, B, C, F, G and H on one side, and D E, on the other. This distinction, as a glance at the footnotes will show, extends even to very small matters, such a peculiarities of spelling. But it is shown much more strikingly in some rather important variations of reading. As instances I may mention those on p. 16, footnote 15, p. 17, footnote 11, p. 19, footnote 11, p. 21, footnotes 2 and 5, p. 26, footnote 9, p. 30, footnote 17, p. 31, footnote 2, p. 33, footnote 7, p. 35, footnote 8, p. 61, footnote 16, p. 94, footnote 9. In the twelve typical cases here cited, A, B, F, G and H differ from D E, and in eight of them C agrees with A H as against D E. Perhaps these variations are not extensive or important enough to call the text of the two sets of manuscripts two different recensions. Still they are sufficiently striking. On the other hand occasionally G H agree with D E, as against A B C F, e. g., on page 29 footnote 3, p. 52, footnote 1. Finally in a few cases H agrees with D F, as against A B C F G, e. g., on page 95, footnote 3, page 107, footnote 9, page 153, footnote 1.

In the main I have adopted the reading of the text as contained in the majority of the manuscripts A B C F G and H. For the following reasons.

In the first place many of the most important variants are long additional readings which are mostly found in D E. With regard to these the text of A B C F G H has the almost uniform support of Abhayadeva's commentary. The only striking exception occurs in § 66 (page 29, footnote 3), where the long addition which occurs in A B C F and which is omitted by D E G H is inconsistent with the rubrical direction *tahera* and is referred by the com

mentary to the fifth Anga, called Bhagavatī. On the other hand, the commentary never supports any of the long additional readings of D E; *e. g.*, those in § 44 (page 16, footenote 15), § 46 (p. 17, f. 11), § 52 (p. 21, f. [redacted] and 5), § 76 (p. 35, f. 3). As a rule the commentary simply ignores them. In one case only (that in § 46) does it expressly notice the variant as a *vāchanāntara*, but only to point it out as really a quotation from the Mūlasūtra, called Āvashyaka. This is an important point; it shows two things: that the text of A B C F G H, is that which the great commentator Abhayadeva considered the authorised one; and, from the silence of the commentary regarding the majority of the variants, that their introduction is probably posterior to Abhayadeva's time.

In the second place, other important variants of D E suggest themselves as incorrect from internal evidence. Thus the variant *tae ṇaṃ* in § 62 (page 26, footenote 9) is clearly out of place, as it gives to the following passage the character of being a portion of the historical narration of the book, whereas it is really a part of the reply of Mahāvīra given to Goyama. Similarly in § 73 (page 33, footnote 7) the variant of D E, *Sāvatthī*, is entirely meaningless in that connection.

There are only three instances that I have noticed, in which MSS. G and H go their own way. Two occur in MS. G, in § 95, where it reads *nāṇā-viha-gaya-bhagga-mue*, and in § 118, where it inserts the word *ālāvagā*. The other, which is a much more important one, occurs in MS. H, in §§ 76 to 79, where H omits a long passage that occurs in all other MSS.

The last noted instance is, perhaps, the most distinct evidence, in the manuscripts I have been able to collate, bearing on the question of the existence of different recensions of the text. Two other instances of evidence of a similar nature[1]

[1] They are referred to in note 291 of my translation, Vol. II, pp. 133, 134.

business,—as witnessed by MS. C. It would be preferable, if it were possible, to restore the text as it may have stood originally, or, at least, as it may have stood at the time of the 'ultimate redaction' of Jain books by Devarddhi Gaṇin (see Jacobi's edition of the Kalpasūtra, Introduction, p. 15). Even assuming that Devarddhi Gaṇin's redaction concerned itself not merely with the readings, but also with the orthography of the text—a point which is by no means certain, nor even probable—, it is simply impossible amidst the numberless variations of spelling, met with in the different manuscripts, to decide with any show of reason which is the authorised orthography of Devarddhi. The probability is that the spelling of Jain books varied at all times, the variations growing in number with the growth—or rather decay—of the language and in proportion to the ignorance or want of system of the scribes. A scribe, writing a Jain book at any particular point of time—unless he slavishly copied his original,—adopted that spelling which conformed to the orthography of the Prākrit language as current or, at least, considered 'grammatical' in his time. His text would naturally vary in proportion to the amount of education he possessed. If Devarddhi himself prepared a text, the orthography of it would, in all probability, exhibit the phonetic stage of what was considered correct *Prākrit* in his time. What this stage may have been we have no certain means of knowing. It may be, that it did not materially differ from the state of Prākrit, as described and taught in Hemachandra's grammar. In any case, in view of the present day, that grammar is the authoritative exposition of the only state of Prākrit of which we have definite information. And so long as matters remain in this condition, that grammar must be our guide in editing Jain texts. This, as I have pointed out, is the principle adopted by trained Jains themselves in their manuscripts. If hereafter we should ob-

tain information, sufficiently reliable, of any more ancient stage of Prâkrit, an attempt might be made to restore the older Jain texts in the orthography of that stage. The only information, in the form of a grammar, at present available in this direction is the grammar of Chanda of the Ârsha Prakrit, of which I have published an edition—such as it was possible with the insufficiency of MSS.—in the Bibliotheca Indica. At first, I made an attempt, with the guidance of that grammar to restore a text which should conform to its rules. But I soon found that the text of that grammar itself was in some points, too unsettled yet to afford safe guidance.

The foregoing remarks, it will be understood, only refer to the orthography of the Prakrit text. I have only to add that, in conformity with the principle now explained, I have as a rule, admitted, in the critical apparatus, only such orthographical variations, as were admitted by Hemachandra's rules. Besides these, of course, all variations have been carefully noted, which represent different readings, whether of greater or smaller importance.

The principle here explained, though it only refers to the orthography of the text, has sometimes been called in question [1] and the rule has been laid down, that the consensus of the MSS. must be respected in all cases. Unfortunately for this rule, with regard to orthography, there is no real consensus of MSS. For any particular spelling any number of MSS. may be produced. Jain manuscripts vary almost indefinitely in their orthography, and the mere fact that the majority of the MSS. which an editor may possess at any particular time happen to agree in a particular spelling, is no guarantee for the 'consensus,' for

[1] E.g. by Professor Leumann in the Vienna Oriental Journal Vol. III, p. 310.

he may at any time obtain other MSS that may turn the scales. In these circumstances, and (as I have already said) provisionally, it appears to me more satisfactory to be guided by Hemachandra's standard, than to follow a haphazard method of spelling.

The case is different, when the question is not of the orthography, but the recension of the text. Here, undoubtedly, the consensus of the manuscripts must be respected. With this question, Hemachandra's rules of orthography have no concern. But every rule has its limits, and an editor has both the right and the duty to use his discretion, provided the "consensus" of the manuscripts is recorded in the critical notes, so that the reader is put in possession of all the facts. With this proviso I have exercised the editor's right in a few exceptional cases. I do not claim, nor do I expect that the reader should always agree with my choice; but in some cases, I have in my favour the authority of the commentary, which shows that Abhayadeva must have read the text as I propose to read it. Thus, in § 240, there is an instance (the insertion of *ya* 'and'), of an emendation, made on the authority of the commentary against the consensus of all MSS. at *that* time in my possession, which was *afterwards* confirmed by the MS. II. For other similar cases, see the Additional Critical Note. On the other hand, in one instance, where I had ventured on an alteration of the erroneousness of which I subsequently convinced myself, I have restored the unanimous reading of the MSS.[1]

[1] It was in § 68. The error was pointed out to me by Professor Leumann in a private letter as well as in a review, contributed by him to the *Vienna Oriental Journal*, vol. III, before the completion of my edition, thus affording me an opportunity of correcting it by a reprint. Two other errors (§§ 81, 113), however, I had already noticed myself, before I saw Prof. Leumann's review; for *dies diem docet*, especially in unbroken fields of research, such as Jain Literature still is.

The name of the author of the commentary is not mentioned in any of the manuscripts which I have collated In the colophon of the Bikaner Manuscript, No 1533, above referred to, the author is stated to have been Abhayadeva Suri, and to have written it in Samvat 1117 (= 1060 A D). This notice regarding the author agrees with the well known tradition which ascribes to Abhayadeva the composition of commentaries to nine Angas (No 3—11) See *Indische Studien*, vol XVI, p 276 The notice about the date, however, seems to be inconsistent with the date Samvat 1120 (= 1063 A D), given in the Berlin and Jacobi MSS of the Dharma jnatakatha, as that of Abhayadeva's commentary on the latter Anga See *Catalogue of the Berlin Prakrit* MSS vol II, pt II, p 482, *Indian Antiquary*, vol XI, p 248, and *Journal of the German Oriental Society*, vol XXXIII, p 693) For from certain remarks of Abhayadeva in his commentary on the Upasakadasha, it would seem that he wrote it after his commentary on the Dharmajnatakatha Thus in his references, in § 1, 2 and § 72, to his commentary (*vivarana* or *vyakhya*) on the latter work, he seems to imply that it was already in existence The probability is that the date 1117 is a mislection for 1127, otherwise one would have to assume that in those references he spoke of a commentary which he, at the time, fully intended to write afterwards The question of the authorship, however, may now be considered as settled through the discovery by Professor A Weber (see his *Catalogue of the Berlin Prakrit MSS*, *ibid*, pp 491—507), that Abhayadeva, as he states himself at the end of his commentary to the ninth Anga, wrote a collective commentary to three Angas the seventh, eighth and ninth (i e, the *Uvasagadasao* the *Antagadadasao* and the *Anuttarovavaiyadasao*) This circumstance sufficiently accounts for the fact, that his name does not appear at the end of the commentary to the Uvasagadasao that being really the mid

dle of the total commentary. The same circumstance is further borne out by the fact of the existence of separate manuscripts, such as MSS. *f* and *h*, containing the entire collective commentary.

Various terms for the "commentary" are in use. Abhayadeva himself calls it a *vivaraṇa* in the colophon of his work; and this term, accordingly, I have employed in the present edition. In the opening verse he describes it as a *vyākhyā*. He himself is called the writer of the *vritti*, in No. 1533 of the Bikaner catalogue (p. 701). Finally in the Calcutta print (title-page) the commentary is called a *ṭīkā*.

In connection with this subject I may here note, that from Abhayadeva's remarks on § 56 it is quite clear, that he also wrote a commentary (*ṭīkā*) on the Âvashyaka, the second of the Mūlasūtras. At the same place he also refers to a Prākrit commentary (*chūrṇi* or *vritti*) of the same work, without, however, naming its author. This notice adds a third to the now known commentaries of Abhayadeva, outside the circle of the Angas. The other two are his commentaries on the first and second Upānga, the Aupapātika and the Rājaprashnīya (see *Journal of the German Oriental Society*, vol. XXXIII, pp. 479, 694). There is a well-known *vritti* or *ṭīkā* on the Âvashyaka, which, however, is traditionally ascribed to Haribhadra Sūri who died Saṃvat 585 (= 528 A. D.). It is fully described in Professor Weber's Catalogue of the Berlin Prākrit MSS., p. 763 (No. 1914). If this tradition is correct, Abhayadeva's *ṭīkā*, of course, must be a different work. Of this *ṭīkā*, however, no manuscript appears to have been found as yet, unless the MS., No. 275 in Professor Peterson's Report 1884-86, should be a copy of it. It is designated a *vivriti*, which is but another form of the name *vivaraṇa*, usually given to Abhayadeva's commentaries. It is also of a much smaller size (only 14940 *granthas*) than the known copies of Haribhadra's

commentary (22000 *granthas*) which is known as the *Vrihad-vritti* or 'Great Commentary,' (see Peterson, *ibid*, p 202) On the other hand, the two opening verses of both, the smaller and the larger work, would seem to be identical, so that the whole subject needs much further clearing up

The rubrical directions in the Prakrit text, as well as the catch words in the commentary, I have caused to be printed in red type The reader will probably find the arrangement a convenience

For a similar reason I have introduced here and there the modern signs of interpunctuation in both the Prakrit and Sanskrit portions of this edition As a rule I have not allowed them to interfere with the results of *sandhi* in the Sanskrit portion It seems to me, however, that it would be an improvement, if the modern system of interpunctuation were generally adopted in the edition of such texts, and systematically carried through In that case probably it would be better—here and there, indeed, it will be quite necessary—to adjust the occasions for sandhi to the requirements of interpunctuation

A complete Index of all the Prakrit words occurring in the text has also been added For the sake of Indian scholars, unacquainted with English, I have given the explanations in it in Sanskrit

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सत्तमं अङ्गं ।

उवासगदसाओ ।

पढमं अज्झयणं ।

तेणं कालेणं तेणं समएणं चम्पा नामं नयरी होत्था[1]। वण्णओ[*]। पुण्णभद्दे चेइए। वण्णओ[†] ॥ १ ॥

तेणं कालेणं तेणं समएणं अज्जसुहम्मे समोसरिए जाव[‡] जम्बू पज्जुवासमाणे एवं वयासी। "जइ णं[2], भन्ते, समणेणं भगवया[3] महावीरेणं[4] जाव[§] सम्पत्तेणं छट्ठस्स अङ्गस्स नायाधम्मकहाणं अयमट्ठे पण्णत्ते, सत्तमस्स णं, भन्ते, अङ्गस्स उवासगदसाणं समणेणं जाव[§] सम्पत्तेणं के अट्ठे पण्णत्ते?"।

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* See the description in Ov § 1.

† See the description in Ov §§ 2—10, also Nir. §§ 1, 2.

‡ See the rest in Nāy §§ 4—7.

§ See the rest in Ov § 16, and abbreviated in Nāy § 8

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१ B ऽत्था। २ D णं। ३ B om. ४ B C om.

एवं खलु, जम्बू, समणेणं[1] जाव* सम्पत्तेणं सत्तमस्स अङ्गस्स उवासगदसाणं दस अज्झयणा पण्णत्ता। तं जहा। आणन्दे।१। कामदेवे य।२। गाहावइ[2]-चुलणीपिया[3]।३। सुरादेवे।४। चुल्लसयए।५। गाहावइ[2]-कुण्डकोलिए।६। सद्दालपुत्ते।७। महासयए[4]।८। नन्दिणीपिया[5]।९। सालिहीपिया[6]।१०।

"जइ णं, भन्ते, समणेणं जाव* सम्पत्तेणं सत्तमस्स अङ्गस्स उवासगदसाणं दस अज्झयणा पण्णत्ता, पढमस्स णं, भन्ते, समणेणं[7] जाव* सम्पत्तेणं के अट्ठे पण्णत्ते?" ॥२॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समएणं वाणियगामे नामं नयरे[8] होत्था[9]। वण्णओ† ॥ तस्स[10] वाणियगामस्स नयरस्स बहिया उत्तरपुरत्थिमे[11] दिसीभाए दूइपलासए[12] नामं[13] चेइए ॥ तत्थ णं वा-

* See footnote § on the preceding page.
† See footnote * on the preceding page.

१ So A C; B om.; D E समणस्स भगवओ महावीरस्स। २ So A B C D E। ३ B चुलणी°। ४ B महसए। ५ B आणन्दीपिया, C ललितांकपिया, D E सालेइणीपिया। ६ D E नंदणीपिया। ७ D E om. ८ B नगरे। ९ B हुत्था। १० B तत्थ। ११ C D E °पुरच्छिमे। १२ D दूइपलासे, E दूयपलासए। १३ B C D E om.।

णियगामे नयरे[1] जियसत्तू राया होत्था[2]। वण्णओ* ॥ तत्थ णं वाणियगामे[3] आणन्दे नामं गाहावई परिवसइ, अड्ढे[4] जाव† अपरिभूए ॥ ३ ॥

तस्स णं आणन्दस्स गाहावइस्स[5] चत्तारि हिरण्णकोडीओ निहाणपउत्ताओ[6], चत्तारि हिरण्णकोडीओ वड्ढिपउत्ताओ[7], चत्तारि हिरण्णकोडीओ पवित्थरपउत्ताओ[8], चत्तारि वया[9] दसगोसाहस्सिएणं[10] वएणं होत्था[11] ॥ ४ ॥

से णं[12] आणन्दे गाहावई[13] बहूणं राईसर[14] जाव‡ सत्थवाहाणं बहूसु[15] कज्जेसु य कारणेसु य मन्तेसु[16] य कुडुम्बेसु[17] य गुज्झेसु य रहस्सेसु य निच्छएसु[18]

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* See the description in Ov. § 11.
† See the rest in Ov. §§ 11 and 102.
‡ See the rest below in § 12, also in Nāy. § 35, Ov. § 15, Kap. § 61.

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१ A नगरे, B C D E om. २ B C D E om. ३ A om. ४ B इड्ढे। ५ A गाहावयस्स। ६ A B E °पत्ताधे। ७ B वुड्डि°, C वुड्डि°; cf. Marāṭhī वाढ or वाढी and Hindi बाढ़ or बाढ़ी, while बुढ़ी means '*an old woman*'; A B C E °पत्ताधो। ८ A D °पत्ताधो। ९ B D E व्वया। १० A D E °साहस्सीतं। ११ A हुत्था। १२ D E *om.* १३ A गाहावइ। १४ B C D E om. य। १५ A बहुसुं। १६ C om. १७ A कुटंबेसु, B C कुडंबेसु, D E कुडुंबेसु। १८ A निच्छेसु, B निच्छयेसु।

य ववहारेसु[1] य आपुच्छणिज्जे[2] पडिपुच्छणिज्जे, सयस्स[3] वि य णं[4] कुडुम्बस्स[5] मेढी पमाणं[6] आहारे आलम्बणं[7] चक्खू[8], मेढीभूए जाव*[9], सव्वकज्जवड्ढावए[10] यावि[11] होत्था ॥ ५ ॥

तस्स णं आणन्दस्स गाहावइस्स[12] सिवनन्दा[13] नामं भारिया होत्था, अहीण जाव† सुरूवा। आणन्दस्स गाहावइस्स इट्ठा, आणन्देणं गाहावइणा सद्धिं अणुरत्ता अविरत्ता इट्ठा[14], सद्द[15] जाव‡ पञ्चविहे माणुस्सए कामभोए पच्चणुभवमाणी[16] विहरइ ॥ ६ ॥

तस्स णं वाणियगामस्स बहिया उत्तरपुरत्थिमे[17] दिसीभाए एत्थ[18] णं कोल्लाए[19] नामं सन्निवेसे[20]

* See the rest in Nāy. § 18.

† See the rest in Ov. § 12.

‡ See the rest in Ov. § 12, and Nāy. § 126.

१ C विव॰। २ B D आपुच्छिणिज्जे। ३ D E सायस्स। ४ C वियाणं, D sec. m. वयणं। ५ A कुटंबस्स, D E कुटुंबस्स, C कुडंबस्स। ६ D मेढिभूते, E मेढिभूए for मेढी पमाणं। ७ B D E आलंबणे। ८ A C D E चक्खु। ९ A B C D E om. १० A ॰वड्ढावए। ११ E आवि। १२ E om. १३ D E सिवाणंदा। १४ A इट्ठे सद्दे। १५ A B C D E पच्चणुभ॰। १६ C D E ॰च्छि॰। १७ A तत्थ। १८ E कोल्लागए। १९ B C संणिवेसे।

होत्था, रिद्धत्थिमिय[१] जाव*[२] पासादीए[३] ४[४] ॥ ७ ॥

तत्थ णं कोल्लाए सन्निवेसे[५] आणन्दस्स गाहावइस्स बहुए[६] मित्तनाइनियगसयणसम्बन्धिपरिजणे[७] परिवसइ, अड्ढे जाव† अपरिभूए ॥ ८ ॥

तेणं कालेणं तेणं समएणं समणे भगवं[८] महावीरे[९] जाव‡ समोसरिए । परिसा निग्गया । कूणिए[१०] राया जहा तहा[११]§ जियसत्तू[१२] निग्गच्छइ, २त्ता जाव‖ पज्जुवासइ[१३] ॥ ९ ॥

तए णं से आणन्दे गाहावई[१४] इमीसे कहाए लद्धट्ठे समाणे, "एवं खलु समणे[१५] जाव¶ विहरइ, तं

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* See the rest in Ov. § 1.

† See footnote † on p. २.

‡ See the rest in Ov. § 38, also in Nāy. § 129, and Nir. § 3. For another, fuller complement see Bhag. pp. 306, 307.

§ Supply the whole account, *mutatis mutandis*, from Ov. §§ 30-31.

‖ See the rest in Nāy. § 1a1, Bhag. p. 230, Nir. § 4.

¶ See above, footnote § on p. ४.

महाफलं[1], गच्छामि णं जाव* पज्जुवासामि[2]" एवं संपेहेइ, २त्ता ण्हाए[3] सुद्धप्पावेसाइं[4] जाव[5]† अप्पमहग्घाभरणालङ्कियसरीरे[6] सयाओ[7] गिहाओ पडिणिक्खमइ[8], २त्ता सकोरेण्टमल्लदामेणं[9] छत्तेणं धरिज्जमाणेणं[10] मणुस्सवग्गुरापरिक्खित्ते[11] पायविहारचारेणं[12] वाणियगामं[13] नयरं[14] मज्झं मज्झेणं निग्गच्छइ, २त्ता जेणामेव[15] दूइपलासे[16] चेइए, जेणेव समणे भगवं महावीरे, तेणेव उवागच्छइ, २त्ता तिक्खुत्तो आयाहिणं[17] पयाहिणं करेइ, २त्ता वन्दइ नमंसइ जाव* पज्जुवासइ[18] ॥ १० ॥

तए णं समणे भगवं महावीरे आणन्दस्स गाहा-

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* See footnote ‖ on the preceding page
† See the rest in Aup §§ 60 104 Ov § 17

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१ A B add जाव। २ A पज्जवासामि। ३ E ण्हाये। ४ A सुधप्पवे°, C °प्पवेसा। ५ A B C D E om ६ B om भरणालङ्कियसरीरे, D E om लङ्कियसरीरे। ७ B सहातो, D सातो, E साओ। ८ C पडिणिखमइ, E पडिनि°। ९ C कोरिंटक°, A D E कोरंट°। १० C धारि°। ११ C D E माणु°। १२ A °विहारे चा°। B पाद°, D पाइ°। १३ E °गाम। १४ B नगर। १५ C जेणेव। १६ A E दूय°। १७ B D E om आयाहिण पयाहिण करेइ २त्ता। १८ A पज्जवासइ।

वइस्स[1] तीसे य महइमहालियाए[2] परिसाए[3] जाव[4]*। धम्मकहा[5]†। परिसा पडिगया राया य[6] गए[7] ॥ ११ ॥

तए णं से आणन्दे गाहावई[8] समणस्स भगवओ महावीरस्स अन्तिए धम्मं सोच्चा[9] निसम्म हट्ठतुट्ठ[10] जाव‡ एवं वयासी[11]। "सद्दहामि णं, भन्ते, निग्गन्थं[12] पावयणं, पत्तियामि णं, भन्ते, निग्गन्थं पावयणं, रोएमि णं, भन्ते, निग्गन्थं पावयणं[13], एवमेयं भन्ते, तहमेयं भन्ते, अवितहमेयं भन्ते, इच्छियमेयं[14] भन्ते, पडिच्छियमेयं भन्ते, इच्छियपडिच्छियमेयं[15] भन्ते, से जहेयं[16] तुब्भे वयह[17], त्ति कट्टु जहा णं देवाणुप्पियाणं

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* See the rest in Ov § 56, and Nay. § 132.

† See the rest in Nir. § 4, and Bhag p 271 § 50.

‡ See the rest in Nay. § 23, Ov § 17, Kap § 5, Bhag. p 260

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१ A गाहावइस्स। २ A has only महाए, B om. whole, C om. महइ, D E om. महालियाए। ३ A B D E om. ४ C D E om. ५ D E ०कहाए। ६ A B om., E pref. वि। ७ A गया (plur.), D E गओ। ८ D E ०वइ। ९ A सुच्चा। १० A D E om. तुट्ठ। ११ C वदासी। १२ C निग्गंथे पावयणे। १३ B C have ३ instead of पत्तियामि, etc.; D E om. entirely. १४ C om. इच्छियमेयं भन्ते, पडिच्छियमेयं भन्ते। १५ D E om., B C D E add जाव। १६ D जहेहं। १७ B C D वदह।

अन्तिए बहवे राईसरतलवरमाडम्बियकोडुम्बियसेट्ठि-सत्थवाहप्पभिइया[1] मुण्डा[2] भवित्ता आगाराओ अ-णगारियं पव्वइया[3], नो खलु अहं तहा संचाएमि मुण्डे जाव* पव्वइत्तए। अहण्णं[4] देवाणुप्पियाणं अ-न्तिए पञ्चाणुव्वइयं[5] सत्तसिक्खावइयं[6] दुवालसविहं गिहिधम्मं[7] पडिवज्जिस्सामि। अहासुहं[8], देवाणुप्पि-या[9], मा पडिबन्धं करेह[10] ॥ १२ ॥

तए णं से आणन्दे गाहावई[11] समणस्स भगवओ महावीरस्स अन्तिए तप्पढमयाए थूलगं[12] पाणाइवा-यं[13] पच्चक्खाइ[14]। "जावज्जीवाए दुविहं तिविहेणं न करेमि न कारवेमि मणसा वयसा कायसा" ॥ १३ ॥

तयाणन्तरं[15] च णं थूलगं[16] मूसावायं पच्चक्खाइ। "जावज्जीवाए दुविहं तिविहेणं न करेमि न कार-वेमि मणसा वयसा कायसा" ॥ १४ ॥

* Supply the rest from the immediately preceding sentence.

१ A राइसर॰ ; B E ॰कोडुंबिय॰, D ॰कोडुंबिय॰ ; B ॰सिट्ठि॰, C ॰सिट्ठसेय.वरसत्थ॰, D ॰सेट्ठिय॰ ; B ॰सिट्ठयो। २ A B C मुंडे, D E om. मु॰ भ॰। ३ D adds जाव पव्वतित्ता, E जाव पव्वइत्ता। ४ B एवं णं, A C अहयं। ५ D पंचाणुव्वयं। ६ C E ॰सिक्खवयं। ७ A गिह॰। ८ E जहा॰। ९ E om. १० A करेहि। ११ A D E ॰इ। १२ So A E acc, B थूलं, C D थूलयं। १३ C पा-णाइवायं। १४ D E ॰क्खामि। १५ B D तदा॰। १६ So A E; B C D थूलयं।

तयाणन्तरं[1] च णं थूलगं[2] अदिन्नादाणं[3] पच्चक्खाइ[4]। "जावज्जीवाए[5] दुविहं तिविहेणं न करेमि[6] न कारवेमि[6] मणसा वयसा कायसा" ॥ १५ ॥

तयाणन्तरं[7] च णं सदारसन्तोसीए[8] परिमाणं करेइ[9]। "नन्नत्थ एक्काए[10] सिवनन्दाए[11] भारियाए, अवसेसं सव्वं मेहुणविहिं[12] पच्चक्खामि[13] ३*" ॥ १६ ॥

तयाणन्तरं[14] च णं इच्छाविहिपरिमाणं[15] करेमाणे[16], हिरण्णसुवण्णविहिपरिमाणं[17] करेइ। "नन्नत्थ चउहिं[18] हिरण्णकोडीहिं[19] निहाणपउत्ताहिं[20], चउहिं[21]

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* Supply मणसा वयसा कायसा here and in the following paragraphs

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१ C D E तदा॰। २ B D थूलयं। ३ C ॰न्ना॰। ४ C D E ॰क्खामि। ५ C D E om. ६ B ॰ति। ७ B C D E तदा॰। ८ B C ॰संतोसिते, A D E ॰संतोसिए, but see the same word in § 48, as gen. sing.; the comm. (q. v.) gives the two Sanskrit equivalents सन्तोषिकः = सन्तोष. and सन्तोषिः = सन्तुष्टिः, apparently pointing to two various readings: सन्तोसियस्स and सन्तोसीए। ९ B ॰मि। १० A B एक्काए, C इक्काए, D E खमुत्थेक्काए। ११ C om., D E सिवाणंदाए। १२ A ॰विहं, C मेथुण॰। १३ A ॰इ, B ॰ति। १४ B तदा॰। १५ A ॰विह॰, B C D E om. विहि। १६ A C करेइ। १७ A ॰विध॰, D ॰विधि॰। १८ A चत्तारि। १९ A om. हिरण्ण। २० A निहाणे, A E ॰पत्ताहिं। २१ A adds कोडीहिं after it.

वड्ढिपउत्ताहिं[1], चउहिं पवित्थरपउत्ताहिं[2], अवसेसं सव्वं हिरण्णसुवण्णविहिं[3] पच्चक्खामि[4] ३" ॥ १७ ॥

तयाणन्तरं[5] च णं चउप्पयविहिपरिमाणं[6] करेइ, "नन्नत्थ चउहिं वएहिं दसगोसाहस्सिएणं[7] वएणं, अवसेसं सव्वं[8] चउप्पयविहिं[9] पच्चक्खामि[10] ३" ॥१८॥

तयाणन्तरं[11] च णं खेत्तवत्थुविहिपरिमाणं[12] करेइ। "नन्नत्थ पञ्चहिं हलसएहिं नियत्तणसइएणं[13] हलेणं, अवसेसं सव्वं खेत्तवत्थुविहिं[14] पच्चक्खामि[4] ३" ॥१९॥

तयाणन्तरं[5] च णं सगडविहिपरिमाणं[15] करेइ। "नन्नत्थ पञ्चहिं सगडसएहिं दिसायत्तिएहिं[16], पञ्चहिं सगडसएहिं[17] संवाहणिएहिं[18], अवसेसं सव्वं[19] सगडविहिं[20] पच्चक्खामि[4] ३" ॥२०॥

तयाणन्तरं[5] च णं वाहणविहिपरिमाणं[15] करेइ। "नन्नत्थ चउहिं वाहणेहिं[21] दिसायत्तिएहिं[16], चउहिं

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१ E वुड्ढि॰ ; C D E om. पउत्ताहिं। २ D E insert माय after पवित्थर, A E ॰मत्ताहिं। ३ A C D ॰विहं। ४ A ॰इ, B ॰ति। ५ B तदा॰। ६ D ॰प्पद॰। ७ A ॰हस्सीयं। ८ A om. ९ A ॰विहं। १० A B C ॰इ। ११ B C तदा॰। १२ A B खित्त॰; A ॰विह॰, C D E om. विहि। १३ A ॰सएणं। १४ A D E ॰वत्थुं, om. विहिं। १५ A ॰विह॰। १६ A दिसाइत्ति॰, E a c ॰जत्ति॰। १७ D E सगडी॰। १८ D E a c o संवहणिएहिं। १९ A om. २० A B ॰विहं। २१ A B read चउहिं दिसायत्तिएहिं वाहणेहिं, चउहिं संवाहणिएहिं, C चउहिं वाह॰ दिसा॰, omitting the rest.

वाहणेहिं संवाहणिएहिं[1], अवसेसं सव्वं[2] वाहण-विहिं[3] पच्चक्खामि[4] ३[5] "॥२१॥

तयाणन्तरं च णं उवभोगपरिभोगविहिं[6] पच्चक्खा-णमाणे[7], उल्लणियाविहिपरिमाणं[8] करेइ। "नन्नत्थ एगाए[9] गन्धकासाईए[10], अवसेसं सव्वं उल्लणियाविहिं[6] पच्चक्खामि[11] ३ "॥२२॥

तयाणन्तरं[12] च णं दन्तवणविहिपरिमाणं[13] करेइ। "नन्नत्थ एगेणं अल्ललट्ठीमहुएणं[14], अवसेसं[15] दन्तवण-विहिं[16] पच्चक्खामि[17] ३ "॥२३॥

तयाणन्तरं[12] च णं फलविहिपरिमाणं[18] करेइ। "नन्नत्थ[19] एगेणं खीरामलएणं[20], अवसेसं[21] फलवि-हिं[22] पच्चक्खामि[17] ३ "॥२४॥

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१ A संवह•। २ A om. ३ A वहणविहं; B •विहं। ४ A •क्खाइ, B •क्खाति। ५ A B give it in full मणसा वयसा कायसा। ६ A •विहं, D विधिं। ७ A B पच्चक्खयमाणा, D पच्च-क्खामि तया• णं माणे उल्ल•, E पच्चक्खामि तयाणंतरं च णं माणे, उल्ल•। ८ A B उल्लणिगा, also a c e; A •विह•, B C D •विधि•। ९ E एगेणं। १० A •कसाइए। ११ A B C D •क्खाइ। १२ B तदा•। १३ A B दतव•। A •विहं पच्चक्खाइ, B C D E •विहिं पच्चक्खाइ। १४ A •लट्ठं•। १५ C adds सव्वं। १६ A दंतवणिविहं, D दंतण•। १७ A B C •क्खाइ। १८ A B •विह•। १९ C adds णं। २० B D छीर•, a c e have खीर•, all Gaudians have खीर; A •मलेणं। २१ E adds सव्वं। २२ A C •विहं।

तयाणन्तरं च णं अब्भङ्गणविहिपरिमाणं[1] करेइ। "नन्नत्थ सयपागसहस्सपागेहिं तेल्लेहिं[2], अवसेसं अब्भङ्गणविहिं[1] पच्चक्खामि[3] ३" ॥२५॥

तयाणन्तरं च णं उव्वट्टणविहिपरिमाणं[4] करेइ। "नन्नत्थ एगेणं सुरहिणा[5] गन्धट्टएणं[6], अवसेसं उव्वट्टणविहिं[7] पच्चक्खामि[3] ३" ॥२६॥

तयाणन्तरं च णं मज्जणविहिपरिमाणं[7] करेइ। "नन्नत्थ अट्ठहिं उट्टिएहिं[8] उदगस्स घडएहिं[9], अवसेसं मज्जणविहिं[10] पच्चक्खामि[11] ३" ॥२७॥

तयाणन्तरं[12] च णं वत्थविहिपरिमाणं करेइ। "नन्नत्थ एगेणं[13] खोमजुयलेणं[14], अवसेसं वत्थविहिं[15] पच्चक्खामि[11] ३" ॥२८॥

तयाणन्तरं[12] च णं विलेवणविहिपरिमाणं[16] करेइ।

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१ A C E चब्भि° ; A °विहं। २ B om., A C तिल्लेहिं। ३ A B C °क्खाइ। ४ A D E उवटण°, C उव्वट्टणा° ; A °विह°। ५ C D E सुरभिणा। ६ So A B a; but C c o गंधवट्टएणं, E गंधवट्टिएणं, D गंधट्टएणं; all Gauḍians have घटा or घट्टा or घटो *flour, meal,* especially of wheat. ७ A °विह°। ८ A उट्टेएहिं। ९ A B C घडेहिं, but D E a c c घडएहिं, all Gauḍians have घड़ा or घड़ो, not घड़। १० A D °विहं। ११ A B °क्खामि, C °च्चाइ। १२ B तदा°। १३ A B एकेणं, C णण्णेकेणं। १४ D E खोमयजुयलेणं। १५ A °विहं। १६ A °विधं परि°, B E °विहिं परि°।

"नन्नत्थ अगरुकुङ्कुमचन्दणमादिएहिं[1], अवसेसं विलेवणविहिं पच्चक्खामि[2] ३" ॥ २९ ॥

तयाणन्तरं[3] च णं पुप्फविहिपरिमाणं[4] करेइ। "नन्नत्थ एगेणं सुद्धपउमेणं मालइकुसुमदामेणं[5] वा, अवसेसं पुप्फविहिं[6] पच्चक्खामि[2] ३" ॥ ३० ॥

तयाणन्तरं[7] च णं आभरणविहिपरिमाणं[8] करेइ। "नन्नत्थ मट्ठकण्णेज्जएहिं[9] नाममुद्दाए[10] य, अवसेसं आभरणविहिं[11] पच्चक्खामि[12] ३" ॥ ३१ ॥

तयाणन्तरं[3] च णं धूवणविहिपरिमाणं[13] करेइ। "नन्नत्थ अगरुतुरुक्कधूवमादिएहिं[14], अवसेसं धूवणविहिं[15] पच्चक्खामि[12] ३" ॥ ३२ ॥

तयाणन्तरं[3] च णं भोयणविहिपरिमाणं[16] करेमाणे[17], पेज्जविहिपरिमाणं[18] करेइ। "नन्नत्थ एगाए[19]

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१ A अगरुचंदणकुंकुम॰, a c n अगुरु॰। A C E ॰माइएहिं; आदि is always used as a tatsama in the Gaudians। २ A B ॰क्खाति, C ॰क्खाइ। ३ B D तदा॰। ४ A ॰विहं परि॰, B ॰विहिं परि॰। ५ A मालइं॰, C मालई॰, D E मालति॰। D E ॰दामयेण। ६ A B C ॰विहं, D ॰विधिं। ७ B तदा॰। ८ A C ॰विह॰, D ॰विधि॰। ९ D E मट्ठक्क॰, a c e मट्ठकन्ने॰। १० So A B C a c e, D E ॰मुद्दोएहिं। ११ A ॰विहं, D॰विधिं। १२ A B C ॰क्खाइ। १३ A ॰विहं, D ॰विधि॰। १४ C E माइएहिं। १५ A ॰विहं। १६ A B ॰विह॰; D E ॰माखे। १७ A करेइ माणे, C करेइ। १८ So also a c n; but A B D ॰पिज्ज॰, C om.; A ॰विहं परि॰। १९ C एगेहिं।

कट्ठपेज्जाए[1], अवसेसं पेज्जविहिं[2] पच्चक्खामि[3] ३" ॥ ३३ ॥

तयाणन्तरं[4] च णं भक्खविहिपरिमाणं[5] करेइ। "नन्नत्थ एगेहिं घयपुण्णेहिं[6] खण्डखज्जएहिं वा[7], अवसेसं भक्खविहिं[8] पच्चक्खामि[9] ३" ॥ ३४ ॥

तयाणन्तरं[4] च णं ओदणविहिपरिमाणं[10] करेइ। "नन्नत्थ कलमसालिओदणेणं[11], अवसेसं ओदणविहिं[12] पच्चक्खामि[9] ३" ॥ ३५ ॥

तयाणन्तरं[4] च णं सूवविहिपरिमाणं[13] करेइ। "नन्नत्थ कलायसूवेण[14] वा मुग्गमाससूवेण[15] वा, अवसेसं सूवविहिं[13] पच्चक्खामि[16] ३" ॥ ३६ ॥

तयाणन्तरं[4] च णं घयविहिपरिमाणं करेइ। "नन्नत्थ सारइएणं[17] गोघयमण्डेणं, अवसेसं घयविहिं पच्चक्खामि[18] ३" ॥ ३७ ॥

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१ A B •पिज्जाते। २ A पिज्जिविहिं, B पिज्जिविहं। ३ A B D •क्खाइ। ४ B D तदा•। ५ So A B C a c c, but D E भक्खण•। ६ D E •पुन्नेहिं। ७ A या। ८ E भक्खणविहिं। ९ A B C •क्खाइ। १० C E and a c c ओयण•। ११ c c कलिमसाल•। १२ A उदणविहिं, D •विधिं। १३ A B C सूय•; D •विधि•। १४ A कलय•। १५ A C •सूएणं। १६ A B C D •क्खाइ। १७ C सारदिएण, D E सारएणं। १८ A B •क्खामि।

तयाणन्तरं[१] च णं सागविहिपरिमाणं[२] करेइ। "नन्नत्थ वत्थुसाएण[३] वा सुत्थियसाएण[४] वा मण्डुक्कियसाएण वा, अवसेसं सागविहिं[५] पच्चक्खामि[६] ३" ॥ ३८ ॥

तयाणन्तरं[७] च णं माहुरयविहिपरिमाणं[८] करेइ। "नन्नत्थ एगेणं पालङ्गामाहुरएणं[९], अवसेसं माहुरयविहिं[१०] पच्चक्खामि[६] ३" ॥ ३९ ॥

तयाणन्तरं[१] च णं जेमणविहिपरिमाणं[११] करेइ। "नन्नत्थ सेहंबदालियंबेहिं[१२], अवसेसं जेमणविहिं[१३] पच्चक्खामि[६] ३" ॥ ४० ॥

तयाणन्तरं[७] च णं पाणियविहिपरिमाणं[१४] करेइ। "नन्नत्थ एगेणं अन्तलिक्खोदएणं[१५], अवसेसं पाणियविहिं[१६] पच्चक्खामि[६] ३" ॥ ४१ ॥

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१ B D तदा०। २ D ०विधि०। ३ So D E; A has वघु०, B भथु०, C चुधु०, a चूचु०, c भूसु०, o चूचू०, paraph. वत्युवे, Hindi बत्युग्रा or बाथू; c e add तुम्बसाए त्ति (see comm.). ४ C सुव-त्थिय०, D E सेतत्थिय०, paraph. स्वगथीये। ५ A ०विहं। ६ A B D ०क्खाति। ७ A B D तदा०। ८ A B C माधु०; B ०विहं। ९ A पालका, B C पालंका०; see footnote to the translation; A B ०मधुरतेणं। १० B ०विहं, D ०विधिं। ११ A जमण०; A B ०विहिं पदि०। १२ So also comm., D E ०यवेहिं। १३ A B जिमण०; D ०विधिं। १४ B ०विधि०। १५ C घंतिलि०। १६ D ०विधिं।

तयाणन्तरं[1] च णं मुहवासविहिपरिमाणं करेइ। "नन्नत्थ पञ्चसोगन्धिएणं[2] तम्बोलेणं, अवसेसं मुहवासविहिं[3] पच्चक्खामि[4] ३" ॥ ४२ ॥

तयाणन्तरं[1] च णं चउव्विहं[5] अणट्ठा दण्डं[6] पच्चक्खाइ। तं जहा। अवज्झाणायरियं[7], पमायायरियं[8], हिंसप्पयाणं[9], पावकम्मोवएसे[10] ॥ ४३ ॥

इह खलु[11] "आणन्दा" इ[12] समणे भगवं महावीरे आणन्दं[13] समणोवासगं एवं वयासी। "एवं खलु, आणन्दा, समणोवासएणं अभिगयजीवाजीवेणं[14] जाव[15] अणइक्कमणिज्जेणं[16] सम्मत्तस्स[17] पञ्च अइयारा पेयाला जाणियव्वा, न समायरियव्वा। तं जहा[18]। सङ्का,

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१ A B D तहा॰। २ C ॰सोगंधएणं। ३ B मुहवासकाविधिं। ४ A B D ॰पक्खाति। ५ A चउविहिं, E चउविहं, C मयविहं। ६ So A B C a c e, D E चणत्थ॰। ७ C अवज्झाया॰। ८ D पमादा॰। ९ D ॰प्पदाणं। १० A B ॰वदेसं, C ॰वएसं। ११ A B C om. इह खलु। १२ A हि, B C D ई, a c e इ। १३ B C आणंदसम॰। १४ A ॰जीवे, om. णं। १५ D E om. जाव, giving the whole formula उवलद्धपुण्णपावेणं आसवसंवरनिज्जरकिरियाअहिगरणबंधमुक्खकुसलेणं असहिज्ज(sic)देवासुरनागसुवण्णजक्खरक्खसकिंनरकिंपुरिसगरुलगंधव्वमहोरगाइएहिं देवगणेहिं निग्गंथाओ पावयणाओ, see Ov. §124. १६ A B अणतिक्कमणिज्जेणं, C अणतिक्कमणिज्जेणं, D E अणतिक्कमणिज्जेणं। १७ A सम्मत्तस्स। १८ A B om.

;, विइगिच्छा[1], परपासण्डपसंसा[2], परपासण्ड-
वे ॥ ४४ ॥

तयाणन्तरं[3] च णं थूलगस्स[4] पाणाइवायवेरमणस्स[5]
समणोवासएणं पञ्च अइयारा[6] पेयाला[7] जाणियव्वा,
न समायरियव्वा। तं जहा[8]। बन्धे[9], वहे, छविच्छेए,
अइभारे, भत्तपाणवोच्छेए। १ ॥ ४५ ॥

तयाणन्तरं[10] च णं[11] थूलगस्स[12] मुसावायवेरमण-
स्स[13] पञ्च अइयारा[6] जाणियव्वा, न समायरियव्वा।
तं जहा[8]। सहसाभक्खाणे[14], रहसाभक्खाणे[15], स-
दारमन्तभेए, मोसोवएसे[16], कूडलेहकरणे[16]। २ ॥
४६ ॥

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१ B विगंछा, C वितिगंछा। २ A ०पासंडी०। ३ A B C D E तदा०। ४ A थूलयस्स, B थूलस्स, C D E थूलयस्स। ५ B पाणा-दि०। ६ A इतियारा, B C तियारा om अ, D अतिचारा। ७ A पियाला। ८ B om ९ So also a c e, but A बधे वहे, D बधे बंधे छविच्छेदे, E वहवधच्छविच्छेए; see however the commentary on the passage १० A B D तदा०। ११ After णं D and E insert थूलगमुसावायवेरमणस्स पचविहे पन्नत्ते। त जहा। कन्ना-लिय, गोवालिय, भोमालिय, नासावहारे, कूडसक्खे (C कूडसरे कप्पे) संधिकरणे। the comm gives this passage as a 'variant'. १२ A B C D E थूलग, om स्स। १३ D E om ०वेरमण०। १४ A D c सहस्सा०, a c सहसा यब्भक्खाणे। १५ A रहस्सा०, D रहस्स०, a c रहसा यब्भक्खाणे। १६ D E add य।

तयाणन्तरं[१] च णं थूलगस्स[२] अदिण्णादाणवेर-मणस्स[३] पञ्च अइयारा[४] जाणियव्वा, न समायरि-यव्वा। तं जहा[५]। तेणाहडे, तक्करप्पओगे[६], विरुद्ध-रज्जाइक्कमे[७], कूडतुल्लकूडमाणे[८], तप्पडिरूवगववहारे[९] । ३ ॥ ४७ ॥

तयाणन्तरं[१] च णं सदारसन्तोसीए[१०] पञ्च अइ-यारा[४] जाणियव्वा, न समायरियव्वा। तं जहा[११]। इत्तरियपरिग्गहियागमणे[१२], अपरिग्गहियागमणे, अ-णङ्गकीडा[१३], परविवाहकरणे[१४], कामभोगा तिव्वा-भिलासे[१५] । ४ ॥ ४८ ॥

तयाणन्तरं[१६] च णं इच्छापरिमाणस्स समणोवास-एणं पञ्च अइयारा[१७] जाणियव्वा, न समायरियव्वा।

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१ A B D तदा॰। २ A B C D E थूलग, om. स्स। ३ D अदिन्ना॰; C D E om. ॰वेरमण॰। ४ A B इयारा, D अतिचारा। ५ B om. ६ A B C a c e ॰पओगे। ७ B ॰क्कमणे। ८ So E e; A B C D a c ॰तुल्ल॰। ९ A ॰रूपववहारे, B ॰विवहारे। १० D E ॰संतोसिए, a c e संतोसिय त्ति, perhaps pointing to a reading ॰सन्तोसियस्स, see footnote to § 16. ११ B C D E om. १२ A इतिरिय॰। १३ C a c e अनंग॰। १४ A C D E a c ॰वीवाह॰। १५ So A B (abl. for loc.), C ॰भोए ति॰, D E ॰भोएसु ति॰, a c e ॰भोगति॰। १६ A B C D तदा॰। १७ A B C इयारा, D अतिचारा।

तं जहा[1]। खेत्तवत्थुपमाणाइक्कमे[2], हिरण्णसुवण्णपमाणाइक्कमे[3], दुपयचउप्पयपमाणाइक्कमे[3], धणधन्नपमाणाइक्कमे[4], कुवियपमाणाइक्कमे[5] । ५ ॥ ४९ ॥

तयाणन्तरं[6] च णं दिसिवयस्स[7] पञ्च अइयारा[8] जाणियव्वा, न समायरियव्वा। तं जहा[1]। उड्ढदिसिपमाणाइक्कमे[9], अहोदिसिपमाणाइक्कमे[10], तिरियदिसिपमाणाइक्कमे[10], खेत्तवुड्ढी[11], सइअन्तरद्धा[12] । ६ ॥ ५० ॥

तयाणन्तरं[6] च णं उवभोगपरिभोगे दुविहे पण्णत्ते। तं जहा[13]। भोयणओ य[14] कम्मओ य। तत्थ[15] णं भोयणओ समणोवासएणं पञ्च अइयारा[16] जाणियव्वा, न

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१ B C D E om. २ The above is the order of the five offences in A and B; it agrees on the whole with §§ 17-19; but C a c e place No. 4 धण॰ before No. 3 दुपय॰, and D E place No 4 धण॰ before No. 1 खेत्त॰। A B C खित्त॰, e ॰परि॰। ३ D E ॰परिमाण॰। ४ E ॰कम्मे, so also A in all five cases. ५ A कुव्वइपमाण॰; E ॰परिमाण॰। ६ A B D तदा॰। ७ C D E दिसिविदिसि पंच॰, A ॰वयपंच॰। ८ D यतिचारा। ९ A उड्ढंदिसि॰, C D उड्ढंदिसि॰; E ॰परिमाण॰; B E ॰इक्कंमे, A throughout ॰इकम्मे। १० E ॰परिमाण॰। ११ A B C D E खेत्तवुड्ढि; before it D inserts चउद्दिसिपमाणाइक्कमे, E चउद्दिसिपरिमाणाइक्कमे, treating खेत्तवुड्ढिसइयन्तरड्ढा as a compound word. १२ D E ॰यंतरड्ढा। १३ A B C D E om. १४ C D E om. य। १५ A B C om. तत्थ णं। १६ A B C इयारा om. च, D यतिचारा।

समायरियव्वा । तं जहा[1] । सचित्ताहारे[2], सचित्तपडिबद्धाहारे[2], अप्पउलिओसहिभक्खणया[3], दुप्पउलिओसहिभक्खणया[4], तुच्छोसहिभक्खणया । कम्मओ णं समणोवासएणं पन्नरस कम्मादाणाइं जाणियव्वाइं, न समायरियव्वाइं । तं जहा[5] । इङ्गालकम्मे, वणकम्मे, साडीकम्मे[6], भाडीकम्मे[7], फोडीकम्मे, दन्तवाणिज्जे, लक्खवाणिज्जे[8], रसवाणिज्जे, विसवाणिज्जे, केसवाणिज्जे, जन्तपीलणकम्मे, निल्लञ्छणकम्मे, दवग्गिदावणया[9], सरदहतलावसोसणया[10], असईजणपोसणया । ७ ॥५१॥

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१ A B C D om. २ A B and c e सचित्त° । ३ C अप्पओलिओ ओसहि°, D E अप्पओलिओसहि°, c अप्पओसहि°, b अपक्कोसहि°; the last form appears to be a conjectural emendation from Skr. अपक्वौषधि°; the real Skr. equivalent is probably अप्रज्वलितौषधि°, Pr. अप्पवलिओसहि°, whence अप्पउलिओसहि°; cf. Hemachandra's Grammar, IV, 90, where पउलइ (Skr. प्रज्वलति) is given as an equivalent of पचइ (Skr. पचति); cf. Marāṭhī पोळणें *to be burnt*, Hindi बलना । ४ D E दुप्पोलि°, c दुप्पओलि°, b दुप्पक्कोसहि° (=दुःपक्वौषधि° for दुःप्रज्वलितौषधि°) । ५ A B C D E om. ६ D E साडियकम्मे । ७ D E भाडियकम्मे । ८ A B C D E लक्खवा°; the above is the order in a c e; C D E place केस°, रस°, लक्ख°, विस°; A B place रस°, केस°, विस°, लक्ख° । ९ c दवग्गिदावं । १० D °तडाय°, and c °तडाग° in सरदहतडागपरिसोसणया, which appears to be a mere incorrect quotation of the Skr. equivalent सरोह्रदतडागपरिशोषणता as given by a and b (see comm.) ।

तयाणन्तरं[१] च णं[२] अणट्ठा दण्डवेरमणस्स समणोवासएणं[३] पञ्च अइयारा[४] जाणियव्वा, न समायरियव्वा। तं जहा[५]। कन्दप्पे, कुक्कुइए[६], मोहरिए, सञ्जुत्ताहिगरणे[७], उवभोगपरिभोगाइरित्ते[८]। ८॥ ५२॥

तयाणन्तरं[९] च णं सामाइयस्स समणोवासएणं[१०] पञ्च अइयारा जाणियव्वा, न समायरियव्वा। तं जहा। मणदुप्पडिहाणे[११], वयदुप्पडिहाणे[१२], कायदुप्पडिहाणे[१३], सामाइयस्स सइअकरणया[१४], सामाइयस्स अणवट्ठियस्स करणया। ९॥ ५३॥

तयाणन्तरं[९] च णं देसावगासियस्स[१५] समणोवासएणं पञ्च अइयारा जाणियव्वा, न समायरियव्वा।

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१ A B D तहा॰। २ After णं D E insert अणत्थदण्डे चउविहे पन्नत्ते। तं। अवज्झाणायरिए, पमायायरिए, हिंसप्पयाणे, पावकम्मोवएसे। तस्स णं। All three commentaries omit the passage. ३ C om., D E ॰वासगस्स। ४ A D अतिचारा। ५ A B C D E om.; E inserts महाअणट्ठाणदण्डगविलेवणे, सद्दरूवरसगंधे, वत्थासणआभरणे, पडिक्कमणे, देवसिय (Shr. दैवसिकं) सव्वं। ६ C E a कुक्कुइए, D c e कुकुइए (Shr. कुत्कुच, कौत्कुच्य)। ७ So a c e; but A B C D E ॰हिगरणे। ८ A B C D E a c e ॰गातिरित्ते। ९ A B C D तहा॰। १० D E place this after पञ्च अइयारा। ११ B C a c e ॰प्पणिहाणे। १२ A B a वइदुप्प॰; B C a c e ॰प्पणिहाणे। १३ C a c e ॰प्पणिहाणे। १४ A सविय॰। १५ C दिसा॰।

तं जहा[१]। आणवणप्पओगे[२], पेसवणप्पओगे[३], सद्दाणुवाए[४], रूवाणुवाए[५], बहिया पोग्गलपक्खेवे[६] ।१०॥५४॥

तयाणन्तरं[७] च णं पोसहोववासस्स समणोवासएणं पञ्च अइयारा जाणियव्वा, न समायरियव्वा। तं जहा[८]। अप्पडिलेहियदुप्पडिलेहियसिज्जासंथारे, अप्पमज्जियदुप्पमज्जियसिज्जासंथारे, अप्पडिलेहियदुप्पडिलेहियउच्चारपासवणभूमी, अप्पमज्जियदुप्पमज्जियउच्चारपासवणभूमी पोसहोववासस्स सम्मं अणणुपालणया। ११ ॥ ५५ ॥

तयाणन्तरं[९] च णं अहासंविभागस्स समणोवासएणं[९] पञ्च अइयारा[१०] जाणियव्वा, न समायरियव्वा। तं जहा[११]। सचित्तनिक्खेवणया[१२], सचित्तपेहणया[१२], कालाइक्कमे[१३], परववदेसे[१४], मच्छरिया[१५] । १२ ॥ ५६ ॥

तयाणन्तरं[७] च णं अपच्छिममारणन्तियसंलेहणाझूसणाराहणाए[१६] पञ्च अइयारा[१०] जाणियव्वा, न

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१ A B C om. २ A B ०पयोए, D B ०पयोगे। ३ C D E a c o ०पयोगे or ०प्पयोगे। ४ D ०वातिए। ५ A ०परिखेवे। ६ A B तदा०। ७ A B C D om. ८ A B D तदा०। ९ C D E om. १० A B तियारा, D अतिचारा। ११ B D om. १२ C E a ■ c सचित्त०। १३ A B ०कम्मे, C ०क्कमेक्कासे, D ०क्कमदाणे, E ०कमदाणे। १४ A परउववेसे, B परउवदेसे, E परवदेसे, a c o only Shr. परव्यपदेशः। १५ D E मच्छरया। १६ C ०झूसिया०।

समायरियव्वा। तं जहा[१]। इहलोगासंसप्पओगे[२], परलोगासंसप्पओगे, जीवियासंसप्पओगे, मरणासंसप्पओगे, कामभोगासंसप्पओगे। १३ ॥ ५७ ॥

तए णं से आणन्दे गाहावई[३] समणस्स भगवओ महावीरस्स[४] अन्तिए पञ्चाणुव्वइयं सत्तसिक्खावइयं दुवालसविहं सावयधम्मं[५] पडिवज्जइ, २त्ता समणं भगवं महावीरं वन्दइ नमंसइ, २त्ता एवं वयासी[६]। "नो खलु मे[७], भन्ते, कप्पइ अज्जप्पभिइं[८] अन्नउत्थिए[९] वा अन्नउत्थियदेवयाणि वा अन्नउत्थियपरिग्गहियाणि वा[१०] वन्दित्तए वा[११] नमंसित्तए वा[११], पुव्विं अणालत्तेणं[१२] आलवित्तए वा संलवित्तए वा, तेसिं असणं[१३] वा पाणं वा खाइमं वा साइमं वा दाउं वा अणुप्पदाउं[१४] वा, नन्नत्थ रायाभिओगेणं[१५] गणाभिओगेणं बलाभिओगेणं देवयाभिओगेणं गुरुनिग्गहेणं

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१ A B D om. २ A B ॰पयोगे। ३ D ॰वति, E ॰वइ। ४ D E om. ५ C D E सावग॰। ६ A B वदासी। ७ A D E om ८ A B C D E ॰भिइं, a c o ॰भिति। ९ So a c o (see Ov. § 99); A B ॰उत्थिय, C D E ॰उत्थिया। १० A B D interpolate चेइयाइं, C E अरिहंतचेइयाइ। ११ A या। १२ C अणालित्तेयं। १३ C असियं; A B D E omit the rest, only adding the numeral ४। १४ B ॰ताउं, D E ॰याउं। १५ A ॰ओएयं।

वित्तिकन्तारेणं[1]। कप्पइ मे समणे निग्गन्थे फासुएणं[2] एसणिज्जेणं असणपाणखाइमसाइमेणं वत्थकम्बलपडिग्गहपायपुञ्छणेणं[3] पीढफलगसिज्जासंथारएणं[4] ओसहभेसज्जेण य पडिलाभेमाणस्स विहरित्तए[5]"। त्ति कट्टु इमं एयारूवं अभिग्गहं अभिगिह्णइ, २त्ता पसिणाइं पुच्छइ, २त्ता अट्ठाइं[6] आदियइ, २त्ता[7] समणं भगवं महावीरं तिक्खुत्तो वन्दइ, २त्ता समणस्स भगवओ महावीरस्स अन्तियाओ दूइपलासाओ चेइयाओ पडिणिक्खमइ[8], २त्ता जेणेव वाणियगामे नयरे[9], जेणेव सए गिहे[10], तेणेव उवागच्छइ, २त्ता सिवनन्दं भारियं एवं वयासी। "एवं खलु, देवाणुप्पिए[11], मए[12] समणस्स भगवओ महावीरस्स अन्तिए[13] धम्मे निसन्ते, से वि य[14] धम्मे मे इच्छिए पडिच्छिए अभिरुइए, तं गच्छ[15] णं तुमं, देवाणुप्पिए, समणं

१ A वित्ती॰, B ॰कत्तारेणं। २ A C फासुएसणिज्जेणं। ३ C D E place कंबल after पडिग्गह; A B ॰पाद॰। ४ C D E ॰सेज्जा॰; B ॰संथारेणं। ५ A D E विहरत्तए। ६ A अट्ठाइमादियत्ति, C ॰इमादियइ। ७ D E om. ८ B C पडिनि॰, A B, C D E ॰लम॰। ९ A B D नगरे। १० B C गेहे। ११ A C ॰प्पिया। १२ B D E om. १३ D E अंतियं धम्मं णिसंतं। १४ D E य मे धम्मे। १५ B C गच्छह।

ODIY O-

भगवं महावीरं वन्दाहि जाव[*] पज्जुवासाहि[१], समणस्स भगवओ महावीरस्स अन्तिए[२] पञ्चाणुव्वइयं सत्तसिक्खावइयं दुवालसविहं[३] गिहिधम्मं पडिवज्जाहि" ॥ ५८ ॥

तए णं सा सिवनन्दा भारिया आणन्देणं समणोवासएणं एवं वुत्ता[४] समाणा[५] हट्ठतुट्ठा कोडुम्बियपुरिसे[६] सद्दावेइ, २त्ता एवं वयासी[७]। "खिप्पामेव लहुकरण[८]" जाव[†] पज्जुवासइ[९] ॥ ५९ ॥

तए[१०] णं समणे भगवं महावीरे सिवनन्दाए[११] तीसे य महइ जाव[‡] धम्मं[१२] कहेइ ॥ ६० ॥

तए णं सा सिवनन्दा समणस्स भगवओ महावीरस्स अन्तिए[१४] धम्मं सोच्चा[१५] निसम्म[१६] हट्ठ जाव[§] गिहिधम्मं पडिवज्जइ, २त्ता तमेव ध[illegible] जाणप्पवरं[१७]

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* See footnote || on p ४. † Se[illegible]ement in § 200.
‡ See footnote • on p. ७. § [illegible] ‡ on p. ७

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१ B पज्जवासाहि । २ D E [illegible] । ३ A °विहिं । ४ B खमु वत्ता समाणा । ५ C adds जाव [illegible]ter it. ६ D कोडम्बि° । ७ B वदासी । ८ A C D E °करणं । ९ B पज्जवासइ । १० B C D तओ समणे । ११ D E add भारियाए । १२ A B C D E om. १३ A धम्मकहेति, C धम्मकहाए, D E धम्मकहा । १४ C D E अंतियं । १५ E सच्चा । १६ B C D E om. १७ D E °पवरं ।

दुरुहइ[१], २त्ता जामेव दिसं[२] पाउब्भूया, तामेव दिसं[२] पडिगया ॥ ६१ ॥

"भन्ते" त्ति[३] भगवं गोयमे समणं भगवं महावीरं वन्दइ नमंसइ[४], २त्ता एवं वयासी[५]। "पहू[६] णं, भन्ते, आणन्दे समणोवासए देवाणुप्पियाणं अन्तिए मुण्डे जाव* पव्वइत्तए[७] ?"।

"नो तिणट्ठे[८] समट्ठे, गोयमा। आणन्दे[९] णं[१०] समणोवासए[११] बहूइं[१२] वासाइं समणोवासगपरियागं[१३] पाउणिहिइ[१४], २त्ता जाव† सोहम्मे कप्पे अरुणे[१५] विमाणे देवत्ताए उववज्जिहिइ। तत्थ णं अत्थेगइयाणं देवाणं चत्तारि पलिओवमाइं ठिई[१६] पण्णत्ता। तत्थ णं आणन्दस्स वि[१७] समणोवासगस्स[१८] चत्तारि पलिओवमाइं ठिई[१६] पण्णत्ता" ॥ ६२ ॥

* Supply the rest from § 12 on p. ८.
† Supply the rest from § 89 below.

१ C D दुरुहइ। २ C D E दिसिं। ३ A ते, B ति। ४ A B D E om. ५ B वदासी। ६ A पभु; D E om. पहू णं। ७ A पवतित्ते, C पव्वत्तए, E पव्वत्तए। ८ A F तेणट्ठे, C E इणट्ठे। ९ D E insert तए णं before आणन्दे। १० A om. ११ D E add णं after समणो०। १२ D E बहू णं। १३ C E ०याणं। १४ D पाउणेहि, E पाउणी। १५ A B E F G H (C D ?) अरुणाभे, but see § 89 and 277 and note 315। १६ A ठिती, B ठिति, E ठिइ। १७ D E णं। १८ D E om.

तए णं समणे भगवं महावीरे अन्नया कयाइ[1] बहिया जाव* विहरइ[2] ॥ ६३ ॥

तए णं से आणन्दे समणोवासए जाए अभिगय-जीवाजीवे जाव† पडिलाभेमाणे विहरइ[2] ॥ ६४ ॥

तए णं सा सिवनन्दा भारिया समणोवासिया जाया जाव‡ पडिलाभेमाणी विहरइ[2] ॥ ६५ ॥

तए णं तस्स आणन्दस्स समणोवासगस्स[3] उच्चावए-हिं[4] सीलव्वयगुणवेरमणपच्चक्खाणपोसहोववासेहिं[5] अप्पाणं भावेमाणस्स चोद्दस[6] संवच्छराइं वइक्कन्ताइं[7]। पन्नरसमस्स संवच्छरस्स अन्तरा[8] वट्टमाणस्स अन्नया[9] कयाइ[10] पुव्वरत्तावरत्तकालसमयंसि[11] धम्मजागरियं जागरमाणस्स इमेयारूवे अज्झत्थिए[12] चिन्तिए मणो-गए सङ्कप्पे समुप्पज्जित्था[13]। "एवं खलु अहं[14] वाणिय-

* Supply the rest from § 88, see also Bhag p 196

† Compare §§ 44 and 58. See the rest in Ov § 124, also Bhag, p 189

‡ See above footnote †

१ C D कयाइं। २ A विहरंति। ३ A B °सयस्स। ४ A -उच्चवएहिं। ५ A B ° पच्चक्खाणं पोसह°। ६ C चउदस। ७ B विइक्कंताइं, D E वीइक्कंताइं। ८ A B अंतरे। ९ A B D वसुदा। १० A B D कदाइ, B C E कयाइं। ११ D E abbreviate thus पुव्वरत्ता°। १२ A B D E insert ४ after अज्झत्थिए and omit चि°, मणो°, सङ्°। १३ D समुप्पन्ने। १४ D अम्हं।

गामे[1] नयरे[2] बहूणं राईसर[3] जाव* सयस्स वि य[4] णं[5]
कुडुम्बस्स[6] जाव† आधारे। तं एएणं[7] वक्खेवेणं[8] अहं
नो संचाएमि समणस्स भगवओ महावीरस्स अन्तियं[9]
धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरित्तए[10]। तं सेयं
खलु मम[11] कल्लं जाव‡ जलन्ते विउलं[12] असणं ४[13],
जहा पूरणो[14]§, जाव‖ जेट्ठपुत्तं[15] कुडुम्बे[16] ठवेत्ता[17],
तं मित्त जाव¶** जेट्ठपुत्तं च आपुच्छित्ता, कोल्लाए[18]
सन्निवेसे[19] नायकुलंसि पोसहसालं पडिलेहित्ता,
समणस्स भगवओ अन्तियं[20] धम्मपण्णत्तिं उवसम्पज्जि-

* See footnote ‡ on p. ६.
† See the rest in § 5, pp. ६, ७.
‡ See the rest in Nāy. § 31, Bhag. pp. 202, 293, Kap. § 59.
§ Supply the rest from § 59; cf. Ov. § 87, Kap. § 104, Nāy. § 56, Bhag. p. 293.
‖ See Bhag. p. 210.
¶ See the rest in the comm.; also in Kap. § 104, Nāy. § 114; also footnote ६ on p. १८.
** Supply the rest from § 8, p. ७.

१ C गामि°, D °गामे। २ D नगरे। ३ A B D E रंसर°। ४ A B om. ५ E om. ६ D कुडुं°, E कुडुं°। ७ A B C D E एतेणं। ८ E वखेवेणं। ९ A D E अंतियं। १० A B D विहरत्तए। ११ C मम। १२ A B C D E विउलं। १३ A B °णं। १४ A प्रे, B पूरे। १५ E जुट्टे। १६ B ठवेत्ता, C ठवित्ता, D E ठविता। १७ A B C D E om. १८ B कोल्लागसं°। १९ A B संनिवेसे। २० C D E अंतियं।

ताणं विहरित्तए"। एवं सम्पेहेइ[1], २त्ता कल्लं विउलं तहेव[2]* जिमियभुत्तुत्तरागए तं[3] मित्त जाव[4]† विउलेणं पुप्फ ५[5]‡ सक्कारेइ सम्माणेइ, २त्ता तस्सेव मित्त जाव[4]† पुरओ जेट्ठपुत्तं सद्दावेइ, २त्ता एवं वयासी। "एवं खलु, पुत्ता, अहं वाणियगामे बहूणं राईसर[6], जहा चिन्तियं, जाव§ विहरित्तए। तं सेयं खलु मम इदाणिं तुमं सयस्स[7] कुडुम्बस्स आलम्बणं ४‖ ठवेत्ता[8] जाव§ विहरित्तए" ॥ ६६ ॥

* Supply as above; see footnote ¶ on the preceding page.
† Supply the rest from § 8, p ५.
‡ Supply वत्थगन्धमल्लालङ्कारेणं from Ov § 108, see also comm.
§ Supply the rest from the preceding sentence
‖ Supply पसायं, आहारे, चक्खू from § 5, p ४

१ B संपेहि, C संपेहिइ। २ So D E G H; but in addition to तहेव, A B C F insert असणं [F पाणं खाइमं साइमं] उवक्खडावेइ २ [C only त्ता मित्तनाइ० आमंतित्ता] तओ पच्छा ण्हाए [F ण्हाया कयबलिकम्मा] जाव* अप्पमहग्घाभरणालंकियसरीरे [F ०रा] भोयणमंडवंसि सुहासणवरगए तेणं [B तिणं] मित्तनाइ-नियगसयणसंबंधिपरियणेण [A B F णं] सद्धिं तं विउलं असणं [C F only पाणं खाइमं साइमं] आसाएमाणे विसाएमाणे [A F वी०] विहरइ जिमियभुत्तुत्तरागए वि य [A च] णं समाणे आयंते चोक्खे परमसुइभूए। तहेव जिमि० etc. as in the text above. ३ C om. ४ A B C D E G H om., F in full. ५ C D E H om., F G in full. ६ A B D E G H ईसर०। ७ A B F G add बहुयस्स। ८ E ठावित्ता।

* See the rest in Kap §§ 66, 104, Ov § 17.

तए णं जेट्ठपुत्ते आणन्दस्स समणोवासगस्स "तह" त्ति एयमट्ठं[१] विणएणं पडिसुणेइ ॥ ६७ ॥

तए णं से आणन्दे समणोवासए तस्सेव मित्त जाव[२*] पुरओ जेट्ठपुत्तं कुडुम्बे ठवेइ, २त्ता एवं वयासी। "मा णं[३], देवाणुप्पिया, तुब्भे[४] अज्जप्पभिइं[५] केइ मम[६] बहूसु कज्जेसु[७] जाव[८†] आपुच्छउ[९] वा, पडिपुच्छउ[१०] वा, मम[११] अट्ठाए असणं वा ४‡ उवक्खडेउ[१२] उवकरेउ[१३] वा ॥ ६८ ॥

तए[१४] णं से आणन्दे समणोवासए जेट्ठपुत्तं[१५] मित्त-नाइं[१६] आपुच्छइ[१७], २त्ता सयाओ गिहाओ पडिणि-क्खमइ[१८], २त्ता वाणियगामं नयरं[१९] मज्झं मज्झेणं

* Supply the rest from § 8, p. ५

† Supply the rest from § 5 on pp ३ and ४

‡ See footnote § on p. १८

१ B अयमट्ठं। २ All MSS. om. ३ A adds तुमं। ४ B तुब्भे, F places तुब्भे before देवा०। ५ So F H, but A C G ०भिइं, D ०भिति। ६ B C E F G H ममं। ७ B C F H add य after कज्जेसु। ८ C D E H om. ९ D E आपुच्छउं, F आपुच्छियं। १० E ०पुच्छउं, F पडिपुच्छियं। ११ C D E F मम। १२ C ०वत्तइत्तो, E ०वत्तए, F ०वत्तहिउं, G ०वत्तहेइ। १३ C ओवक०, D E उवक०, F ०करेउं, G ०करेइ। १४ C D E G H om. तए णं से आ० सम०। १५ B D E ०पुत्तमित्त०। १६ A B F ०णाइ। १७ A आपुच्छंति (3 pers. plur.) १८ A B H ०मि०, A ०मंति। १९ A B C F H नगरं, E नयरे।

निग्गच्छइ, २त्ता जेणेव कोल्लाए सन्निवेसे[1], जेणेव नायकुले[2], जेणेव पोसहसाला[3], तेणेव उवागच्छइ[4], २त्ता पोसहसालं[5] पमज्जइ, २त्ता उच्चारपासवणभूमिं पडिलेहेइ[6], २त्ता दब्भसंथारयं[7] संथरइ, दब्भसंथारयं दुरुहइ[8], २त्ता पोसहसालाए पोसहिए दब्भसंथारोवगए समणस्स भगवओ महावीरस्स अन्तियं[9] धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरइ ॥ ६९ ॥

तए णं से आणन्दे समणोवासए उवासगपडिमाओ[10] उवसम्पज्जित्ताणं विहरइ। पढमं उवासगपडिमं[11] अहासुत्तं[12] अहाकप्पं अहामग्गं अहातच्चं सम्मं[13] काएणं फासेइ, पालेइ, सोहेइ, तीरेइ, कित्तेइ, आराहेइ[14] ॥ ७० ॥

तए णं से आणन्दे समणोवासए दोच्चं उवासगपडिमं[15], एवं तच्चं, चउत्थं, पञ्चमं, छट्ठं, सत्तमं, अट्ठमं

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१ A B सन्नि॰। २ A B मित्तनाय॰। ३ A पोसहसाला। ४ A ॰च्छति। ५ A पोसहसाला। ६ D E पडिलेहइ। ७ E ॰संथारं। ८ D दुरूहइ, E दुरूहइ। ९ A अंतिए। १० A C D E पढमं ॰पडिमं, B only पडिमं; see § 89. ११ B om, C पडिमा। १२ So comm, A B C D E have only अ after अहासुत्तं। १३ A B सम्मं। १४ So comm, A B C D E have only जाव before आराहेइ; Bhag, p 263, has किट्टेइ। १५ C adds उवसंपज्जित्ताणं विहरइ।

तए णं जेट्ठपुत्ते आणन्दस्स समणोवासगस्स "तह" त्ति एयमट्ठं[1] विणएणं पडिसुणेइ ॥ ६७ ॥

तए णं से आणन्दे समणोवासए तस्सेव मित्त जाव[2]* पुरओ जेट्ठपुत्तं कुडुम्बे ठवेइ, २त्ता एवं वयासी। "मा णं[3], देवाणुप्पिया, तुब्भे[4] अज्जप्पभिइं[5] केइ मम[6] बहूसु कज्जेसु[7] जाव[8]† आपुच्छउ[9] वा, पडिपुच्छउ[10] वा, ममं[11] अट्ठाए असणं वा ४‡ उवक्खडेउ[12] उवकरेउ[13] वा ॥ ६८ ॥

तए[14] णं से आणन्दे समणोवासए जेट्ठपुत्तं[15] मित्तनाइं[16] आपुच्छइ[17], २त्ता सयाओ गिहाओ पडिणिक्खमइ[18], २त्ता वाणियगामं नयरं[19] मज्झं मज्झेणं

* Supply the rest from § 8, p ५

† Supply the rest from § 5 on pp ३ and ४

‡ See footnote § on p. २८

१ B थयमट्ठं। २ All MSS. om. ३ A adds तुमं। ४ B तुब्भे, F places तुब्भे before देवा॰। ५ So F H, but A C G ॰भिईं, D ॰भिति। ६ B C E F G H ममं। ७ B C F H add य after कज्जेसु। ८ C D E H om. ९ D E आपुच्छतं, F आपुच्छियं। १० E ॰पुच्छतं, F पडिपुच्छियं। ११ C D E F मम। १२ C ॰क्खडईओ, E ॰क्खड, F ॰क्खडिउं, G ॰क्खडेइ। १३ C ओवक॰, D E उवक॰, F ॰करेउं, G ॰करेइ। १४ C D E G H om. तए णं से आ॰ सम॰। १५ B D E ॰पुत्तमित्त॰। १६ A B F ॰नाइ। १७ A आपुच्छंति (3 pers. plur.) १८ A B H ॰मि॰, A ॰मंति। १९ A B C F H नगरं, E णयरे।

निग्गच्छइ, २त्ता जेणेव कोल्लाए सन्निवेसे[1], जेणेव नायकुले[2], जेणेव पोसहसाला[3], तेणेव उवागच्छइ[4], २त्ता पोसहसालं[5] पमज्जइ, २त्ता उच्चारपासवणभूमिं पडिलेहेइ[6], २त्ता दब्भसंथारयं[7] संथरइ, दब्भसंथारयं दुरुहइ[8], २त्ता पोसहसालाए पोसहिए दब्भसंथारोवगए समणस्स भगवओ महावीरस्स अन्तियं[9] धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरइ ॥ ६९ ॥

तए णं से आणन्दे समणोवासए उवासगपडिमाओ[10] उवसम्पज्जित्ताणं विहरइ । पढमं उवासगपडिमं[11] अहासुत्तं[12] अहाकप्पं अहामग्गं अहातच्चं सम्मं[13] काएणं फासेइ, पालेइ, सोहेइ, तीरेइ, कित्तेइ, आराहेइ[14] ॥ ७० ॥

तए णं से आणन्दे समणोवासए दोच्चं उवासगपडिमं[15], एवं तच्चं, चउत्थं, पञ्चमं, छट्ठं, सत्तमं, अट्ठमं

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१ A B कल्लि॰ । २ A B मित्तनाय॰ । ३ A पोसहसाला । ४ A ॰च्छति । ५ A पोसहसाला । ६ D E पडिलेहइ । ७ E ॰संथारं । ८ D दुरूहइ, E दूरूहइ । ९ A अंतिए । १० A C D E पढमं ॰पडिमं, B only पडिमं; see § 89. ११ B om, C पडिमा । १२ So comm, A B C D E have only ४ after अहासुत्तं । १३ A B सम्मं । १४ So comm., A B C D E have only जाव before आराहेइ; Bhag, p 283, has किट्टेइ । १५ C adds उवसंपज्जित्ताणं विहरइ ।

नवमं, दसमं, एक्कारसमं[1], जाव* आराहेइ[2] ॥ ७१ ॥

तए णं से आणन्दे समणोवासए इमेणं[3] एयारूवेणं उरालेणं विउलेणं पयत्तेणं[4] पग्गहिएणं तवोकम्मेणं सुक्के जाव† किसे[5] धमणिसन्तए[6] जाए ॥ ७२ ॥

तए णं तस्स आणन्दस्स समणोवासगस्स[7] अन्नया[8] कयाइ[9] पुव्वरत्ता जाव[10]‡ धम्मजागरियं[11] जागरमाणस्स[12] अयं अज्झत्थिए ५[13]§। "एवं खलु अहं इमेणं जाव‖ धमणिसन्तए[14] जाए। तं[15] अत्थि ता मे उट्ठाणे कम्मे[16] बले वीरिए पुरिसक्कारपरक्कमे[17] सद्धाधिइसं-

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* Supply the rest from § 70, commencing with [illegible]. See also Bhag. p. 283, Kap. (Sam.) § 63.

† See the rest in Bhag. pp. 288, 289.

‡ Supply the rest from § 66 on p ४०. See also Bhag., p. 291.

§ Supply [illegible] from Kap. § 90, Bhag. p. 253; sometimes one term is omitted, so that the whole formula consists only of four terms, as in § 66, p. ४०, and in Kap. § 98.

‖ Supply the rest from § 72; see also Bhag., p. 288.

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१ C इक्कारसमं। २ D आराधेति। ३ B इमेसारूवेणं, C एमेणं। ४ A पयत्तेणं। ५ C किसिके। ६ A ०संते, D E ०संतत्ते। ७ E om. ८ A D अन्नदा। ९ A D कदाइ। १० C D E om. ११ A adds जाव after it. १२ D E ०माणे। १३ A has the numeral letter ह्र=५; B C have the numeral figure ५; D E om. १४ A ०संतिते, C ०संति, D ०संयत्ते। १५ C D E om. १६ E कम्मबलवीरिए, A बलवीरिए। १७ A B ०परिक्कमे।

वेगे[1]। तं जाव ता[2] मे अत्थि उट्ठाणे सद्धाधिइसंवेगे[3], जाव य[4] मे धम्मायरिए धम्मोवएसए[5] समणे भगवं[6] महावीरे[6] जिणे सुहत्थी[7] विहरइ[8], ताव ता मे सेयं कल्लं जाव* जलन्ते अपच्छिममारणन्तियसंलेहणाझूसणाझूसियस्स[9], भत्तपाणपडियाइक्खियस्स, कालं अणवकङ्खमाणस्स विहरित्तए[10]। एवं सम्पेहेइ, २त्ता कल्लं पाउ जाव[11]* अपच्छिममारणन्तिय जाव† कालं अणवकङ्खमाणे विहरइ ॥७३॥

तए णं तस्स आणन्दस्स समणोवासगस्स[12] अन्नया[13] कयाइ सुभेणं[14] अज्झवसाणेणं, सुभेणं[15] परिणामेणं, लेसाहिं विसुज्झमाणीहिं[16] तदावरणिज्जाणं[17] कम्माणं खओवसमेणं ओहिनाणे[18] समुप्पन्ने[19]।

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* *See footnote ‡ on page १८*

† Supply the rest from the preceding sentence

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१ E सद्धाठिइसंवेगे। २ B समेव for ता मे। ३ A B सद्धाति। संवेगे, C सद्धाविइसवेगे, E सद्धाठिइसवेगे। ४ E om. ५ D E॰ वएसेए। ६ D E om. ७ A B सुहत्थि, C सुह, D E सावत्थी, Bhag. p. 291 has सुहत्थी। ८ A विहरति। ९ A ॰झूसितस्स। १० C विहरइ। ११ A B C D E om. १२ A B C om. १३ A B अन्नदा। १४ A सुभेणं। १५ B सेाभणेणं, C सोहणेणं। १६ D E सुज्झ॰। १७ A तदा णं वर॰, D णायावर॰। १८ A B C D ओहियाणे। १९ A B C D E समुप॰, B C E ॰न्ने।
b

जहा पण्णत्तीए तहा*, जाव भिक्खायरियाए अडमाणे[1] अहापज्जत्तं भत्तपाणं सम्मं[2] पडिग्गाहेइ[3], २त्ता वाणियगामाओ पडिणिग्गच्छइ, २त्ता कोल्लायस्स[4] सन्निवेसस्स अदूरसामन्तेणं[5] वीईवयमाणे[6], बहुजणसद्दं निसामेइ[7]। बहुजणो अन्नमन्नस्स एवमाइक्खइ ४[8]† "एवं खलु, देवाणुप्पिया, समणस्स भगवओ अन्ते-

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* Apparently a reference to the Virāha-paṇṇatti, another name of the Bhagavatī; see footnote to the Translation.

† Supply एवं भासइ, एवं पण्णवेइ, एवं परूवेइ from Kap. (Sām.) § 64.

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१ D E omit जहा पण्णत्तीए तहा and read जाव भिक्खायरियाए जाव अडमाणे; the second जाव is not intelligible; there is nothing to which it could refer; the technical phrase, as shown by §§ 77 and 78, is भिक्खायरियाए अडमाणे, without any intermediate words. Before भि however, a large portion of the current passage of §§ 77 and 78 (*viz.*, उच्चनीयमज्झिमाइं कुलाइं घरसमुदाणस्स) is omitted and the omission is indicated by the first जाव of D E. The same omission is indicated by the single जाव of A B C. The second जाव of D E probably arose from an erroneous repetition of the जाव of the original rubric, intended to take the place of the omitted phrase जहा पण्णत्तीए तहा। २ A B C om., D सम्मं। ३ A B D E पडिगाहेइ। ४ E कोल्लायसन्निवेसस्स। ५ A °समेतेणं। ६ A वतीवय°, B वतीवयीयमाणे, C वोइवय°, E D वीतीवय°। ७ A om. ८ C om., D E २।

जहा पण्णत्तीए तहा*, जाव भिक्खायरियाए अडमाणे[1] अहापज्जत्तं भत्तपाणं सम्मं[2] पडिग्गाहेइ[3], २त्ता वाणियगामाओ पडिणिग्गच्छइ, २त्ता कोल्लायस्स[4] सन्निवेसस्स अदूरसामन्तेणं[5] वईवयमाणे[6], बहुजणसद्दं निसामेइ[7]। बहुजणो अन्नमन्नस्स एवमाइक्खइ ४[8]† "एवं खलु, देवाणुप्पिया, समणस्स भगवओ अन्ते-

* Apparently a reference to the Vivâha-pannatti, another name of the Bhagavatî; see footnote to the Translation.

† Supply एवं भासइ, एवं पण्णवेइ, एवं परूवेइ from Kap. (Sâm) § 64.

१ D E omit जहा पण्णत्तीए तहा and read जाव भिक्खायरियाए जाव अडमाणे; the second जाव is not intelligible; there is nothing to which it could refer; the technical phrase, as shown by §§ 77 and 78, is भिक्खायरियाए अडमाणे, without any intermediate words. Before भि however, a large portion of the current passage of §§ 77 and 78 (*viz.*, उच्चनीयमज्झिमाइं कुलाइं घरसमुदाणस्स) is omitted and the omission is indicated by the first जाव of D E. The same omission is indicated by the single जाव of A B C. The second जाव of D E probably arose from an erroneous repetition of the जाव of the original rubric, intended to take the place of the omitted phrase जहा पण्णत्तीए तहा। २ A B C om., D सम्मं। ३ A B D E पडिगाहेइ। ४ E कोल्लायसन्निवेसस्स। ५ A °सामंतेणं। ६ A वतीवय°, B वीतीवीयमाणे, C वोइवय°, E D वीतीवय°। ७ A om. ८ C om., D E २।

गोरे[1], उग्गतवे, दित्ततवे, तत्ततवे, घोरतवे[2], महातवे, उराले, घोरगुणे[2], घोरतवस्सी, घोरबम्भचेरवासी, उच्छूढसरीरे, संखित्तविउलतेउलेसे[3], छट्ठं[4] छट्ठेणं अणिक्खित्तेणं तवोकम्मेणं संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ॥ ७६ ॥

तए णं से भगवं गोयमे छट्ठक्खमणपारणगंसि[5] पढमाए पोरिसीए[6] सज्झायं करेइ, बिइयाए[7] पोरिसीए[8] झाणं झियाइ, तइयाए पोरिसीए[9] अतुरियं[10] अचवलं असम्भन्ते मुहपत्तिं[11] पडिलेहेइ, २त्ता[12] भायणवत्थाइं[13] पडिलेहेइ, २त्ता[14] भायणवत्थाइं[15] पमज्जइ, २त्ता[12] भायणाइं[16] उग्गाहेइ, २त्ता[17] जेणेव समणे भगवं महावीरे, तेणेव उवागच्छइ, २त्ता[18] समए ।

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१ E ०पउम० for ०पम्ह० । २ D E om. ३ C ०विउले तेउ० after this epithet D E insert the following: जियकोहे जियमाणे, जियमाए, जियलोभे, जाइसंपन्ने, कुलसंपन्ने, बलसंपन्ने, रूवसंपन्ने जाव तेयसी । ४ A छट्ठछट्ठेणं । ५ C ०पारणयंमि । ६ C पोरसीए । ७ C D E बीयाए । ८ D E पोरसीए । ९ C D पोरसीए । १० A चतुरिय चपलिमसंभवे, B C चतुरियं चचवलमसभंते, D E चतुरियमचवलमसमंताए । ११ D E ०पत्तियं । १२ A B D E om. १३ A भाइणं व०, B भाइणव० । १४ B C D E om. १५ B D E only भायणं, A C only भायण । १६ A भाइणाई । १७ A in full भाइणाई उग्गाहेत्ता, B C D E om. १८ A D om.

जहा पणत्तीए तहा*, जाव भिक्खायरियाए अडमाणे[1] अहापज्जत्तं भत्तपाणं सम्मं[2] पडिग्गाहेइ[3], २त्ता वाणियगामाओ पडिणिग्गच्छइ, २त्ता कोल्लायस्स[4] सन्निवेसस्स अदूरसामन्तेणं[5] वीईवयमाणे[6], बहुजणसद्दं निसामेइ[7]। बहुजणो अन्नमन्नस्स एवमाइक्खइ ४[8]† "एवं खलु, देवाणुप्पिया, समणस्स भगवओ अन्ते-

* Apparently a reference to the Vivaha-pannatti, another name of the Bhagavati; *see footnote to the Translation.*

† Supply एवं भासइ, एवं पण्णवेइ, एवं परूवेइ from Kap. (Sâm) § 61.

१ D E omit जहा पणत्तीए तहा and read जाव भिक्खायरिय जाव अडमाणे; the second जाव is not intelligible; there is nothing to which it could refer; the technical phrase, as shown by §§ 77 and 78, is भिक्खायरियाए अडमाणे, without any intermediate words. Before भि- however, a large portion of the current passage c §§ 77 and 78 (*viz.*, उच्चनीयमज्झिमाइं कुलाइं घरसमुदाणस्स) i omitted and the omission is indicated by the first जा of D E. The same omission is indicated by the single जाव of A B C. The second जाव of D E probably arose from an erroneous repetition of the जाव of the original rubric, intended to take the place of the omitted phrase जहा पणत्तीए तहा। २ A B C om., D सम्मं। ३ A B D E पडिगाहेइ। ४ E कोल्लायसन्निवेसस्स। ५ A °समंतेणं। ६ A वतीवय°, B वातीवतीयमाणे, C वोइवय°, E D वीतीवय°। ७ A om. ८ C om., D E २।

वित्ताणं तिक्खुत्तो मुद्धाणेणं पाए अभिवन्दित्तए। तुब्भे णं, भन्ते, इच्छाकारेणं[1] अणभिओएणं[2] इओ[3] चेव एह, जा[4] णं देवाणुप्पियाणं तिक्खुत्तो मुद्धाणेणं पाएसु[5] वन्दामि नमंसामि" ॥ ८१ ॥

तए णं से[6] भगवं गोयमे, जेणेव आणन्दे समणोवासए, तेणेव उवागच्छइ[7] ॥ ८२ ॥

तए[8] णं से[9] आणन्दे समणोवासए भगवओ गोयमस्स[10] तिक्खुत्तो मुद्धाणेणं पाएसु[5] वन्दइ नमंसइ, २त्ता एवं वयासी। "अत्थि णं, भन्ते, गिहिणो गिहिमज्झा[11] वसन्तस्स ओहिनाणे णं समुप्पज्जइ[12]?"।

"हन्ता, अत्थि"।

"जइ णं, भन्ते, गिहिणो जाव* समुप्पज्जइ, एवं खलु, भन्ते, मम[13] वि गिहिणो गिहिमज्झा[11] वस-

* Supply the rest from the preceding passage

१ A इच्छुकारेण, B इच्छुकारेणं, D E इच्छकारेणं, G inserts देवाणुप्पिया after it २ B E G अभिओएणं। ३ C इओ व चेव एह, D E इतो चेव एव। ४ C जहा, H जाव। ५ A B G H पादेसु। ६ H सं for तए णं से। ७ C D E F add २त्ता। ८ E om. तए णं से आण० स०। ९ A B C D E H om. १० A C G भगवं गोयमं। ११ A B मज्झे, F गिहिवासमज्झे, a c e also मज्झा। १२ A B C D E समुपज्जइ, and so as a rule throughout, but F G H समुप्प०। १३ A ममं।

न्तस्स ओहिनाणे समुप्पन्ने। पुरत्थिमेणं[1] लवणसमुद्दे पञ्चजोयणसयाइं जाव* लोलुयच्चुयं[2] नरयं जानामि पासामि" ॥ ८३ ॥

तए णं से भगवं गोयमे आणन्दं समणोवासयं एवं वयासी[3]। "अत्थि णं, आणन्दा[4], गिहिणो जाव† समुप्पज्जइ। नो चेव णं एमहालए[5]। तं णं तुमं, आणन्दा, एयस्स[6] ठाणस्स आलोएहि[7] जाव‡ तवोकम्मं पडिवज्जाहि" ॥ ८४ ॥

तए[8] णं से आणन्दे समणोवासए भगवं गोयमं एवं वयासी। "अत्थि णं, भन्ते, जिणवयणे सन्ताणं[9] तच्चाणं तहियाणं सब्भूयाणं भावाणं आलोइज्जइ जाव‡ पडिवज्जिज्जइ?"।

"नो तिणट्ठे[10] समट्ठे"।

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* Supply the rest from § 74.
† Supply the rest from § 83.
‡ Supply पडिक्कमाहि and पडिक्कमिज्जइ respectively.

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१ A पुरत्थिमं, C पुरेच्छिमेणं, D H पुरच्छिमेणं, E पुरिच्छिमेणं, F पुरित्थमेणं, G पुरच्छमेणं। २ D E लोलुयं च्चयं, F लोलुचुयं, G लोलुयं। ३ A B H वदासी। ४ H आणन्दे। ५ D E G एवंमहालए; C H णो चेव महालए य तस्सं। ६ E तस्स। ७ E G आलोएइ। ८ A H तं। ९ D संभासे, G सत्ताणं, H सच्चाणं for सन्ताणं तच्चाणं। १० C E F G इणट्ठे।

"जइ णं, भन्ते, जिणवयणे सन्ताणं[1] जाव* भावाणं नो आलोइज्जइ[2] जाव† तवोकम्मं[3] नो पडिवज्जिज्जइ। तं[4] णं, भन्ते, तुब्भे चेव एयस्स ठाणस्स[5] आलोएह[6] जाव† पडिवज्जह" ॥ ८५ ॥

तए[7] णं से भगवं गोयमे आणन्देणं समणोवासएणं एवं वुत्ते समाणे, सङ्किए कङ्खिए विइगिच्छासमावन्ने[8], आणन्दस्स अन्तियाओ[9] पडिणिक्खमइ, २त्ता जेणेव दूइपलासे चेइये, जेणेव समणे भगवं महावीरे, तेणेव उवागच्छइ, २त्ता समणस्स भगवओ महावीरस्स अदूरसामन्ते गमणागमणाए[10] पडिक्कमइ, २त्ता एसणमणेसणं[11] आलोएइ, २त्ता[12] भत्तपाणं[13] पडिदंसेइ[14], २त्ता समणं भगवं वन्दइ नमंसइ, २त्ता एवं[15] वयासी। "एवं खलु, भन्ते, अहं तुब्भेहिं अब्भणुन्नाए।

* Supply the rest from the preceding passage.
† Supply the rest from footnote ‡ on p. ३०, *mutatis mutandis*.

१ E सन्तानं। २ D E आलोएज्जइ। ३ A C D E तवो, B तवे। ४ E तए। ५ A B D ठाणस्स। ६ A आलोएहि। ७ A तं। ८ A वितिगिच्छस°, B विगिच्छस°, D E वितिगिच्छस°। ९ C अंतिए। १० B गमणागमणे। ११ A एसणमणेसणं, B एसणमणे-सणं, C एसणमणेसणो, D एसणंसणेसणं, E एसणंसणे। १२ C जाव, A B D E om. १३ E भत्तपाणी। १४ A पडिदंसेति, B पडिदंसते, D पडिदंसेति, E पडिदंसे। १५ D E om. एवं वयासी।

तं चेव सव्वं कहेइ जाव*। तए णं[1] अहं संकिए २[2]† आणन्दस्स समणोवासगस्स अन्तियाओ[3] पडिणिक्खमामि[4], २त्ता जेणेव इहं[5] तेणेव हव्वमागए। तं[6] णं, भन्ते, किं आणन्देणं समणोवासएणं तस्स ठाणस्स[7] आलोएयव्वं[8] जाव‡ पडिवज्जेयव्वं[9], उदाहु मए?"॥

"गोयमा" इ समणे भगवं महावीरे[10] भगवं गोयमं[11] एवं वयासी। "गोयमा, तुमं[12] चेव णं तस्स ठाणस्स[13] आलोएहि[14] जाव‡ पडिवज्जाहि[15], आणन्दं च[16] समणोवासयं एयमट्ठं खामेहि" ॥ ८६ ॥

तए[17] णं से भगवं गोयमे समणस्स भगवओ

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* Supply the rest from §§ 78—85.
† Supply the rest from the preceding sentence.
‡ Supply the rest from footnote ‡ on p. ४०, *mutatis mutandis.*

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१ D E insert पडिसंदेसेति (D) and पडिदंसेइ (E) after णे। २ A B om. ३ D E अंतिए। ४ A B C D E पडि २। ५ B गुहं। ६ A B C ते; D E तए। ७ A D ठाणस्स। ८ D आलोएइ मथं, E आलोएइतव्वं, C आलोएव्वं। ९ A पडिक्कमते, B C merely पडि, D E पडि २। १० A B C D E om. भगवं महावीरे। ११ A गोयम, C D merely गो, E गोयमा। १२ A तुम्हे, B तुमे। १३ A B C D E ठाणस्स। १४ D आलोएह। १५ A पडिक्कमेह, B C merely पडि, D E पडिवज्जेह। १६ C E om. १७ A ते, D तं।

महावीरस्स "तहं" त्ति एयमट्ठं विणएणं पडिसुणेइ, २त्ता तस्स ठाणस्स[१] आलोएइ जाव[*] पडिवज्जइ[२], आणन्दं च[३] समणोवासयं[४] एयमट्ठं खामेइ ॥ ८७ ॥

तए[५] णं समणे भगवं महावीरे अन्नया[६] कयाइ बहिया जणवयविहारं[७] विहरइ ॥ ८८ ॥

तए[८] णं से आणन्दे समणोवासए बहूहिं सीलव्वएहिं जाव[९†] अप्पाणं भावेत्ता, वीसं वासाइं समणोवासगपरियागं[१०] पाउणित्ता, एकारस[११] य उवासगपडिमाओ सम्मं काएणं फासित्ता, मासियाए संलेहणाए अत्ताणं[१२] झूसित्ता, सट्ठिं भत्ताइं अणसणाए[१३] छेदेत्ता, आलोइयपडिक्कन्ते[१४], समाहिपत्ते, कालमासे[१५] कालं किच्चा, सोहम्मे कप्पे सोहम्मवडिंसगस्स[१६] महा-

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* Supply the rest from footnote ‡ on p. ४०, *mutatis mutandis*.
† Supply the rest from § 66 on p. ३०.

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१ A B C D E ठाणस्स। २ A B C पडिव, D E पडिक्कमेइ। ३ C E om. ४ A •वासए। ५ C तं, A B D E om. तए णं। ६ D E transpose बहिया जणवय ज•। ७ B D E om. विहारं। ८ B D E तं, om. णं। ९ C om. जाव अप्पाणं भावेत्ता। १० E समणोवासयं परियायं। ११ A एकारस्स, E एकारस्स। १२ C अप्पाणं। १३ C अणसणाइं। १४ C पडिक्कन्ते•। १५ A कालंमासे, B काले मासे। १६ B •वडंसगस्स, E •वडिंसयस्स।

विमाणस्स उत्तरपुरत्थिमेणं[1] अरुणे[2] विमाणे देवत्ताए उववन्ने। तत्थ णं अत्थेगइयाणं देवाणं चत्तारि पलिओवमाइं ठिई पन्नत्ता। तत्थ णं आणन्दस्स वि देवस्स चत्तारि पलिओवमाइं ठिई पन्नत्ता ॥ ८९ ॥

"आणन्दे णं, भन्ते, देवे ताओ देवलोगाओ[3] आउक्खएणं ३[*][4] अणन्तरं चयं[5] चइत्ता, कहिं गच्छिहिइ[6], कहिं उववज्जिहिइ[7]?"।

"गोयमा, महाविदेहे वासे सिज्झिहिइ[8]" ॥ ९१ ॥

॥ निक्खेवो ॥

सत्तमस्स अङ्गस्स उवासगदसाणं पढमं अज्झयणं समत्तं ॥

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* Supply भवक्खएणं ठिइक्खएणं from Āy. II, 15, § 2, Bhag. p. 803

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१ A B °पुरत्थिमेणं, C °दाहिणिल्लेणं, D E °पच्छिमेणं। २ D E अरुणेहिं विमाणेहिं। ३ C देवलोयाओ, D E simply लोगाओ। ४ A B C om. ५ E चइ। ६ A गच्छति, C D गच्छिहिति, E °गच्छिहिंति। ७ A B उववज्जिहिति, C उववज्जइ, E उववज्जिहिंति। ८ C सिज्झिहिति, E सिज्झिहिंति।

बीयं अज्झयणं।

जइ णं, भन्ते, समणेणं भगवया[1] महावीरेणं जाव* सम्पत्तेणं सत्तमस्स अङ्गस्स उवासगदसाणं पढमस्स[2] अज्झयणस्स अयमट्ठे पण्णत्ते, दोच्चस्स णं[3], भन्ते, अज्झयणस्स के अट्ठे[4] पण्णत्ते ॥ ९१ ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समएणं चम्पा नामं नयरी होत्था। पुण्णभद्दे चेइए। जियसत्तू राया। कामदेवे गाहावई[5]। भद्दा भारिया। छ हिरण्णकोडीओ निहाणपउत्ताओ[6], छ° वड्ढिपउत्ताओ[7], छ[8]

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* See footnote § on page १.

पवित्थरपउत्ताओ[1], छ वया[2] दसगोसाहस्सिएणं[3] वएणं। समोसरणं[4]। जहा आणन्दो तहा निग्गओ। तहेव सावयधम्मं पडिवज्जइ। सा[5] चेव वत्तव्वया, जाव*। जेट्ठपुत्तं[6] मित्तनाइं[7] आपुच्छित्ता, जेणेव पोसहसाला, तेणेव उवागच्छइ, २त्ता[8] जहा आणन्दो[9], जाव† समणस्स भगवओ महावीरस्स[10] अन्तियं, धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरइ ॥ ९२ ॥

तए णं तस्स कामदेवस्स समणोवासगस्स पुव्वरत्तावरत्तकालसमयंसि एगे[11] देवे मायी[12] मिच्छदिट्ठी[13] अन्तियं पाउब्भूए ॥ ९३ ॥

तए णं से देवे एगं महं[14] पिसायरूवं विउव्वइ ॥ तस्स णं देवस्स[15] पिसायरूवस्स इमे[16] एयारूवे[17] वण्णा-

* Here supply the whole account from the first lecture, §§ 10 63, pp २५-३०

† Supply the rest from § ६० on page ३१

वासे पणत्ते। सीसं से गोकिलञ्जसंठाणसंठियं[1], सालिभसेल्लसरिसा से केसा कविलतेएणं[2] दिप्पमाणा, महल्लउट्टियाकभल्लसंठाणसंठियं[3] निडालं[4], मुगुंसपुंछं[5] व[6] तस्स भुमगाओ[7] फुग्गफुग्गाओ विगयबीभच्छदंसणाओ[8], सीसघडिविणिग्गयाइं[9] अच्छीणि विगयबीभच्छदंसणाइं[8], कणा जह सुप्पकत्तरं[10] चेव विगयबीभच्छदंसणिज्जा[8], उरब्भपुडसन्निभा[11] से नासा, झुसिराजमलचुल्लीसंठाणसंठिया[12] दो[13] वि तस्स नासापुडया, घोडयपुंछं[14] व[15] तस्स मंसूइं[16] कविलकविलाइं[17] विगयबीभच्छदंसणाइं, उट्ठा उट्टस्स चेव लम्बा, फालसरिसा से दन्ता[18], जिब्भा जह[19] सुप्पकत्तरं चेव वि-

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१ F गोकिलंञ्ज०। २ So B a c f; but A D E कविला तेएणं, F कविला तेएणं। ३ A ०उट्टिय०; F ०केभल्ल०। ४ B णिडालं। ५ A मुगुस०, E मुगंस०, F मुंगुंस०, c मगुंस० and मुंगुंसा, f मुंगुंस० and मुगुंसा; B a f पुछं, A F पुछं, D E c पुच्छं (see Hem. I, 26)। ६ B वा, F व। ७ So a c f; A भुमहाओ (see Nām. 251), B D भुमकाओ, E भुमुकाओ, F भुमंगाओ (see Hem. II, 167). ८ A B here and elsewhere बीभत्स०। ९ A विणयाइं om. वि, F ०विणिग्गयाणि। १० D E ०कत्तरे। ११ B F उरब्भपुड०, A B ०सन्निभा। १२ F झुसिरा०; A ०चुल्ला०। १३ A दोवि for दोवि। १४ A B F पुछं, D E पुच्छं। १५ A D F व। १६ F मसंसुई (see Hem. II, 86). १७ D E om. the first कविल। १८ A दंदा, F दंता। १९ F जहा (see Hem. I, 67)

गयवीभच्छदंसणिज्जा, हलकुडालसंठिया[1] से हणुया, गल्लकडिल्लं च[2] तस्स खड्डं[3] फुट्टं[4] कविलं फरुसं[5] महल्लं, मुइङ्गाकारोवमे[6] से खन्धे, पुरवरकवाडोवमे से वच्छे, कोट्ठियासंठाणसंठिया दो वि तस्स बाहा, निसापाहाणसंठाणसंठिया[7] दो वि तस्स[8] अग्गहत्था[9], निसालोढसंठाणसंठियाओ हत्थेसु अङ्गुलीओ, सिप्पिपुडगसंठिया[10] से नक्खा[11], ण्हावियपसेवओ[12] व्व[13] उरंसि लम्बन्ति दो वि तस्स थणया, पोट्टं[14] अयकोट्ठओ[15] व्व[16] वट्टं[17], पाणकलन्दसरिसा[18] से नाही[19],

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१ So A; but B •कुडा•, D •कुद्दा•, E •कुद्दाल•, F •कुडा•, a f •कुड्डा•; B •संठिता, D E •संठिय। २ D E व। ३ So a f, B खडं, A खंडं, E खटं (cf. Marāṭhī खड्डा or खाड or खाडा 'a rough hole' or 'pit'). ४ A फलं, B फडुं, E फुडं। ५ A फरुसं, D परिसं, E पोरिसं। ६ F मुयंगा•, (see Hem. I, 46 and Nām. 266). ७ A B F •पहाण•, D E •पाहण• (see Hem. I, 262). ८ D E place तस्स दो वि। ९ E om. थग्ग। १० A inserts संठाण। ११ D नहा (see Hem. II, 99). १२ F नाविय• (see Hem. I, 230); A D E •पसेवउ, B •पसव, F •पसिवउ। १३ So C, but A B D E F च (see Hem. II, 182). १४ A पेट्टं, Hindī and Gujarātī have पेट, but Marāṭhī पोट। १५ A B D E F •कोट्ठउ। १६ So B, but A च, D E F व। १७ D E वत्तं (see Hem. II, 29). १८ A पाणलंद•, B F पाणालंद•, E पाणाकलंद•। १९ D E नाभी।

सिक्कगसंठाणसंठिए[1] से नेत्ते[2], किण्णपुडसंठाणसंठिया[3] दो वि तस्स वसणा, जमलकोट्टियासंठाणसंठिया दो वि तस्स[4] ऊरू, अज्जुणगुट्ठं[5] व[6] तस्स जाणूइं[7] कुडिलकुडिलाइं[8] विगयबीभच्छदंसणाइं[9], जङ्घाओ कक्खडीओ लोमेहिं[10] उवचियाओ, अहरीसंठाणसंठिया[11] दो वि तस्स पाया[12], अहरीलोढसंठाणसंठियाओ पाएसु[13] अङ्गुलीओ, सिप्पिपुडसंठिया[14] से नक्खा[15] ॥ ९४ ॥

लडहमडहजाणुए[16] विगयभग्गभुग्गभुमए[17] अवदालियवयणविवरनिल्लालियग्गजीहे[18] सरडकयमालियाए उन्दुरमालापरिणद्धसुकयचिंधे[19], नउलकयकण्ण-

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१ G सिक्कय॰। २ E reads पोत्ते, Hindi पोता 'scrotum'। ३ F किण्ह॰, H किण्णपुणपुड॰। ४ D E place तस्स दो वि। ५ G H अज्जुणपुट्ठं। ६ A F च, D व, G om. ७ G H जाणू। ८ G only कुडिलाइं। ९ A G om. विगय। १० G रोमेहिं। ११ D E अधरी॰, G अहर॰। १२ D पादा। १३ A B D पदेसु, G pref. तस्स। १४ F G H सिप्प॰; A G insert संठाण। १५ D E णहा, F नहा। १६ A D जंघुए, G H जणुए, a f जन्नुए (see Nām. 251, ज्वडुया). १७ A ॰भग्गभुमए, B ॰भुग्गभमोते, F ॰भुग्गभुग्गए, E ॰भमुए, G reads भायाविहगयभग्गभुमए। १८ A B H ॰वदण॰; D E ॰निद्दालियजग्ग॰, G ॰निल्लालिय॰। १९ So A D; but B E F H उंदर॰, G उंदिर॰; F ॰परिविद्ध॰, E G H ॰परिणद्ध॰।

पूरे[1], सप्पकयवेगच्छे[2], अप्फोडन्ते[3], अभिगज्जन्ते[4], भीममुक्कट्टहासे[5], नाणाविहपञ्चवण्णेहिं लोमेहिं उवचिए एगं महं नीलुप्पलगवलगुलियअयसिकुसुमप्पगासं[6] असिं खुरधारं गहाय, जेणेव पोसहसाला, जेणेव कामदेवे समणोवासए, तेणेव उवागच्छइ, २त्ता आसुरत्ते[7] रुट्ठे[8] कुविए चण्डिक्किए[9] मिसिमिसीयमाणे[10] कामदेवं समणोवासयं एवं वयासी। "हं भो कामदेवा समणोवासया, अप्पत्थियपत्थिया[11], दुरन्तपन्तलक्खणा[12], हीणपुण्णचाउद्दसिया[13], हिरिसिरि-

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१ So A F; but B चउवकय॰, D E चउवा॰ om. कय; F ॰कयवपूरे। २ A B F ॰विगच्छे, G ॰वीमच्छे। ३ A आफोडिंते, B D F H आफोडंते। ४ A B अभिगज्जंति, G om. ५ B E ॰मुक्काट्टहासे, D G मुक्कायट्टहासे। ६ D E नोलोप्पल॰ (see Hem. I, 84). ७ So A B D E H; but F G आसुरत्ते। ८ A B H om. from रुट्ठे up to मिसि॰ incl., F reads आसुरत्ते मिसिमिसे तिव्वे चंडे कोविए, G substitutes the numeral ४। ९ So a e f; D चंडिकीए, E चंडिक्कीए, F चंडे (see Bhag. p. 214). १० So D e; but E मिसिमिसियमाणे, F मिसिमिसे probably abbreviated for मिसिमिसेमाणे, see Bhag., p. 214, Nir. 5, 12, 22), a f मिसिमिसीमणे। ११ A B H ॰पत्थया। १२ A H abbreviate the following thus: दुरंत ५ जाव परिवज्जिया, where the numeral stands for पंतलक्खणा हीणपुण्णचाउद्दसिया, and जाव for हिरिसिरिधिइकित्ति; B has the same, only omitting the numeral ५। १३ So D; but E ॰चाउदिसया, F चउदसभाया, A H om.

धिइकित्तिपरिवज्जिया[1], धम्मकामया पुण्णकामया सग्गकामया मोक्खकामया धम्मकङ्खिया पुण्णकङ्खिया सग्गकङ्खिया मोक्खकङ्खिया धम्मपिवासिया पुण्णपिवासिया सग्गपिवासिया मोक्खपिवासिया, नो खलु

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१ E धिरिइहिरिधिकित्ति ४ जाव पडिवज्जिया, F हरिसिरिपरिवज्जिया; A B F परिवज्जिया (see note २० on p. ५०). २ The proper reading of the phrases down to नो खलु is somewhat uncertain. The reading adopted in the text is founded on that of MSS. F and G. This reading is practically also found in the MSS. D and E, which give the reading of MSS. F and G in the following abbreviated form: धम्मकामया पुण्णसग्गमोक्ख धम्मकंखिया ■ धम्मपिवासिया ४. Here the numeral 4 would indicate that कामया, कंखिया and पिवासिया should each be repeated with each of the four terms धम्म पुण्ण सग्ग मोक्ख. There is, however, another possible way of interpretation, which is adopted in MSS. A and H, and reads thus: धम्मकामया पुण्णसग्गमोक्ख धम्मकंखिया ५, धम्मपिवासिया ५, the numeral being expressed by the letter ऋ. The numeral 5 shows that each phrase धम्मकामया, धम्मकंखिया, धम्मपिवासिया, must be expanded to a compound consisting of five members, by the insertion of the three-membered phrase पुण्णसग्गमोक्ख. It will be observed that the reading of MSS. A and H differs from that of MSS. D and E only with regard to the indicatory numeral; but the difference points to two quite distinct arrangements of the text. I have adopted the form of the text presented in the MSS.

कप्पइ तव, देवाणुप्पिया, जं[१] सीलाइं वयाइं वेरमणाइं पच्चक्खाणाइं पोसहोववासाइं[२] चालित्तए[३] वा खोभित्तए[४] वा खण्डित्तए वा भञ्जित्तए वा उज्झित्तए[५] वा परिच्चइत्तए[६] वा, तं जइ[७] णं तुमं अज्ज सीलाइं[८] जाव* पोसहोववासाइं[९] न छड्डेसि[१०] न भञ्जेसि[११], तो ते[१२] अहं अज्ज इमेणं नीलुप्पल[१३] जाव* असिणा खण्डाखण्डिं[१४] करेमि, जहा णं तुमं, देवाणुप्पिया[१५], अट्टदुहट्टवसट्टे अकाले चेव जीवियाओ[१६] ववरोविज्जसि[१७]" ॥ ९५ ॥

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* Supply the rest from the earlier portion of the paragraph.

F G and D E, because it appears to have the weight of the authority of the Jain schools, as it is adopted in the commentary of Abhayadeva. MS. B has no numeral whatever.

१ D E om. २ A पोसहे ववासाइं। ३ D E चालंतए। ४ D खोभंतए, E खोभंतस्स, a misprint. ५ A B उज्झंतए, F उज्झियत्तए। ६ A परिच्चयित्तए, B परिच्चत्तए, E F परिच्चइत्तए। ७ F जया। ८ D E सीलव्वयाइं, F सीलाइं वयाइं वेरमणाइं। ९ A पोसहववासाइं। १० A छडेसि, B छड्डेसि, D छंडेसि, E छंडसि, F छडसि (Skr. छर्द्, see Hem. IV, 91). ११ A भजेसि, B भुंजेसि। १२ B F तवो, D E तो,। १३ D E नीलुप्पलेण जाव, F in full नीलुप्पलगवलगुलियअयसिकुसुमपगासेहिं (sic) खुरधारेहिं असिणा। १४ So A F a f; but B D E खंडाखंडं। १५ A B D E om. १६ D E जीवयाओ। १७ B ववरोज्जसि, D E ववरोविइज्जसि, F ववरोवज्जसि।

तए णं से कामदेवे समणोवासए तेणं देवेणं[1] पिसायरूवेणं एवं वुत्ते समाणे, अभीए अतत्थे अणुव्विग्गे[2] अक्खुभिए[3] अचलिए असम्भन्ते तुसिणीए[4] धम्मज्झाणोवगए विहरइ[5] ॥ ९६ ॥

तए णं से देवे[6] पिसायरूवे कामदेवं समणोवासयं अभीयं[7] जाव* धम्मज्झाणोवगयं विहरमाणं पासइ, २ त्ता दोच्चं[8] पि तच्चं पि कामदेवं एवं वयासी। "हं भो कामदेवा समणोवासया अपत्थियपत्थिया[9], जइ णं तुमं अज्ज जाव† ववरोविज्जसि[10]" ॥ ९७ ॥

तए णं से कामदेवे समणोवासए तेणं देवेणं[11] दोच्चं पि तच्चं पि एवं वुत्ते समाणे, अभीए जाव* धम्मज्झाणोवगए विहरइ ॥ ९८ ॥

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* Supply the rest from § 96.
† Supply the rest from § 95.

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१ D E दिव्वेणं। २ So F; but A B D E अणुविग्गे। ३ F अक्खुभीए, D E अणुक्खुभिए, B अभिक्खुभे। ४ D E तुसणीए, after which they add चिट्ठइ। ५ A विहरन्ति। ६ A B D E दिव्वे। ७ After अभीयं D E add अतत्थं। ८ F दुच्चं। ९ A अपत्थिया, B अपत्थियपत्थया। १० D ववरोविज्जसि; B ववरोवज्ज (sic), the initial व omitted by oversight, owing to the preceding final व of जाव; F विवरोविज्जसि। ११ A D E दिव्वेणं।

तए णं से देवे[1] पिसायरूवे कामदेवं समणोवासयं अभीयं जाव* विहरमाणं पासइ, २ त्ता आसुरत्ते[2] ५[3]‡ तिवलियं[4] भिउडिं निडाले[5] सहट्टु, कामदेवं समणोवासयं नीलुप्पल जाव† असिणा खण्डाखण्डिं[6] करेइ ॥ ९९ ॥

तए णं से कामदेवे समणोवासए तं उज्जलं जाव‡ दुरहियासं[7] वेयणं सम्मं[8] सहइ जाव§ अहियासेइ[9] ॥ १०० ॥

तए णं से देवे[10] पिसायरूवे कामदेवं समणोवासयं अभीयं जाव* विहरमाणं पासइ, २ त्ता जाहे[11] नो संचाएइ कामदेवं समणोवासयं निग्गन्थाओ पावयणाओ चालित्तए[12] वा खोभित्तए वा विपरिणामित्तए[13]

* Supply the rest from § 96.
† Supply the rest from § 95.
‡ See the supplement in the commentary to § 111.
§ Supply समए निरवसए from Kap. § 117.

१ A B दिव्वे। २ A B F आसुरुत्ते, D आसुत्ते। ३ D E ४, F in full मिसिमिसे तिव्वे चंडे कोविए। ४ A B तिवलिउं। ५ F निलाडे। ६ B D E खंडाखंडं। ७ F दुरूहियासं। ८ B समं। ९ D E अहियासेइ, E in errata list अहियासेइ। १० A B D E दिव्वे। ११ So C F; but A B D E जाव। १२ D चालित्तए। १३ A विपरिणामित्तय, B F विपरिणामेत्तए, D E विपरिणामतए।

वा, ताहे सन्ते तन्ते[1] परितन्ते[2] सणियं सणियं पच्चोसक्कइ[3], २ त्ता पोसहसालाओ पडिणिक्खमइ[4], २ त्ता दिव्वं पिसायरूवं विप्पजहइ, २ त्ता एगं महं[5] दिव्वं[6] हत्थिरूवं विउव्वइ, सत्तङ्गपइट्ठियं[7] सम्मं[8] संठियं सुजायं, पुरओ उदग्गं पिट्ठओ वाराहं[9] अयाकुच्छिं अलम्बकुच्छिं[10] पलम्बलम्बोदराधरकरं[11] अब्भुग्गयमउलमल्लियाविमलधवलदन्तं कञ्चणकोसीपविट्ठदन्तं[12] आणामियचावललियसंविल्लियग्गसोण्डं[13] कुम्मपडिपुण्णचलणं[14] वीसइनक्खं अल्लीणपमाणजुत्तपुच्छं[15] ॥ १०१ ॥

मत्तं मेहमिव गुलगुलेन्तं[16] मणपवणजइणवेगं[17] दिव्वं हत्थिरूवं विउव्वइ, २त्ता जेणेव पोसहसाला

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१ E G om. २ B परिसंते (see Kap. § 60), H om. ३ B पच्चोसक्कति। ४ A B F H ०णि०। ५ F महंतं। ६ D E place दिव्वं एगं महं। ७ E ०पयिट्ठियं। ८ So D E F; but A B a c f समं; A समसंठिया, G om. सम्मं संठियं। ९ A D E G H and comm. वराहं। १० H अयाकुच्छियं लंबकुच्छियं पलं०, F अयाकुच्छिं अलंबकुच्छिं, H om. अलम्बकुच्छिं। ११ G ०दराकारं। १२ A ०कोसए विट्ठदंतं, B ०कोसीए विट्ठदंतं। १३ D E F चावामिय०; D E ०संवेल्लियं अग्गसोंडं, H ०संवेल्लियायग्गसोंडं, G ०चावेल्लियसंवेल्लिय०। १४ F ०पडिपुडि०; D ०चलणं। १५ F अलीणपमाण०, H अलीणमाण०। १६ B गुलगुलंतं, D E H गलगुलेंतं, F G गुलगुलितं। १७ A ०जइणि०, D E G ०जयिण०।

जेणेव कामदेवे समणोवासए तेणेव उवागच्छइ, २त्ता कामदेवं समणोवासयं[1] एवं वयासी। "हं भो कामदेवा समणोवासया[2], तहेव भणइ[3] जाव* न भञ्जेसि[4], तो ते अज्ज[5] अहं सोण्डाए[6] गिण्हामि[7], २त्ता पोसहसालाओ नीणेमि, २त्ता उड्ढं वेहासं[8] उव्विहामि, २त्ता तिक्खेहिं दन्तमुसलेहिं पडिच्छामि, २त्ता अहे धरणितलंसि तिक्खुत्तो पाएसु लोलेमि, जहा[9] णं तुमं अट्टदुहट्टवसट्टे[10] अकाले चेव जीवियाओ ववरोविज्जसि[11]" ॥ १०२ ॥

तए[12] णं से कामदेवे समणोवासए तेणं देवेणं[13] हत्थिरूवेणं एवं वुत्ते समाणे, अभीए जाव† विहरइ ॥ १०३ ॥

तए णं से देवे[14] हत्थिरूवे कामदेवं समणोवासयं अभीयं जाव† विहरमाणं पासइ, २त्ता दोच्चं[15] पि

* See the rest in § 95.

† Supply the rest from § 96

१ A D E om. २ A B D E H om. ३ G om. तहेव भणइ। ४ A B G H भंजसि। ५ F G पच्चेव। ६ F सुंडाए। ७ D E H गेण्हामि। ८ F विहासि, H विहासं। ९ D E जया। १० F ०विसट्टे। ११ A ०विज्जसे, D E G ववरो०। १२ D E H सं for तए णं। १३ A D E G H दिव्वेणं, B देव्वेणं, F दिवेणं। १४ A D E F G H दिव्वे, B देव्वे। १५ F दुच्चं।

तच्चं पि कामदेवं समणोवासयं[१] एवं वयासी । "हं भो कामदेवा" तहेव[२] जाव* सो[३] वि विहरइ ॥१०४॥

तए[४] णं से देवे[५] हत्थिरूवे कामदेवं समणोवासयं अभीयं जाव[६]† विहरमाणं पासइ, २ त्ता आसुरत्ते[७] ४[८]‡, कामदेवं समणोवासयं सोण्डाए गिण्हेइ,[९] २ त्ता उड्ढं वेहासं[१०] उव्विहइ, २ त्ता तिक्खेहिं दन्तमुसलेहिं[११] पडिच्छइ, २ त्ता अहे धरणितलंसि तिक्खुत्तो पाएसु लोलेइ ॥ १०५ ॥

तए णं से कामदेवे समणोवासए[१] तं उज्जलं जाव§ अहियासेइ ॥ १०६ ॥

तए णं से देवे[५] हत्थिरूवे कामदेवं समणोवासयं[१] जाहे[१२] नो संचाएइ जाव‖ सणियं सणियं पच्चोसक्कइ,

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* Supply the rest from §§ 97, 98.
† Supply the rest from § 96.
‡ Supply the rest from § 95.
§ See the rest in the commentary to § 111.
‖ Supply the rest from § 101.

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१ A B D E om. २ E सो for तहेव जाव सो वि। ३ D om. सो वि। ४ D E तं for तए णं। ५ A B D E F दिव्वे। ६ E om. ७ A B आसुरत्ते। ८ B om., F in full मिसिमिसेमाणे तिवलियं भिउडिं निडाले साहट्टु। ९ F गिण्हइ। १० E F विहासं। ११ A ॰मुसलेहिं। १२ So F; but A B D E जाव।

२ त्ता पोसहसालाओ पडिणिक्खमइ,[1] २ त्ता दिव्वं हत्थिरूवं विप्पजहइ, २ त्ता एगं महं दिव्वं सप्परूवं विउव्वइ, उग्गविसं चण्डविसं[2] घोरविसं महाकायं मसीमूसाकालगं[3] नयणविसरोसपुण्णं अञ्जणपुञ्जनिगरप्पगासं[4] रत्तच्छं लोहियलोयणं[5] जमलजुयलचञ्चलजीहं[6] धरणीयलवेणिभूयं[7] उक्कडफुडकुडिलजडिलकक्कसवियडफुडाडोवकरणदच्छं[8] ॥ १०७ ॥

लोहागरधम्ममाणधमधमेन्तघोसं[9] अणागलियतिव्वचण्डरोसं सप्परूवं विउव्वइ,[10] २ त्ता जेणेव पोसहसाला जेणेव कामदेवे समणोवासए[11], तेणेव उवागच्छइ, २ त्ता कामदेवं समणोवासयं एवं वयासी। "हं भो कामदेवा समणोवासया[11], जाव* न भञ्जेसि,[12]

* Supply the rest from § 95

१ A B F ॰निक्खमह। २ So C and comm.; but A B D E F दिट्ठीविसं instead of चंडविसं घोरविसं। ३ So D E; but A B कालगयं, F कालगतं। ४ F ॰निग्गर॰। ५ D E रत्तत्थं, A B F रत्तच्छणो॰। ६ D E जमलजयलं चं॰। ७ D E धरणि॰; D E ॰भूयं। ८ D E F ॰जटिल॰; D E ॰वियव॰ for ॰वियड॰; D ॰वच्छं, E ॰दत्थं। ९ A ॰धमधमित॰, B ॰धमिमित॰, D E ॰धम्मित॰, F ॰धम्मधमित॰। १० D E om. ११ A B D E om. १२ A B D F भजसि।

तो[1] ते अज्जेवं अहं सरसरस्स[2] कायं दुरुहामि,[3] २ त्ता पच्छिमेणं भाएणं तिक्खुत्तो गीवं वेढेमि, २ त्ता तिक्खाहिं[4] विसपरिगयाहिं दाढाहिं उरंसि[5] चेव निकुट्टेमि, जहा णं तुमं अट्टदुहट्टवसट्टे[6] अकाले चेव* जीवियाओ ववरोविज्जसि" ॥ १०८ ॥

तए[8] णं से कामदेवे समणोवासए[9] तेणं देवेणं[10] सप्परूवेणं एवं वुत्ते समाणे, अभीए जाव* विहरइ ॥ सो वि दोच्चं पि तच्चं पि भणइ, कामदेवो[11] वि[12] जाव† विहरइ ॥ १०९ ॥

तए[13] णं से देवे[14] सप्परूवे कामदेवं समणोवासयं[9] अभीयं जाव* पासइ, २ त्ता आसुरत्ते[15] ४[16]‡ काम-

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* Supply the rest from § 96.
† See §§ 97, 98.
‡ *Supply the rest from § 95.*

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१ D ततो, E तथो for तो ते। २ A सरक्खरक्ख, B सरक्खसरक्ख। ३ B D दुरूहामि, E दूरूहामि। ४ A B तिक्खाइं। ५ A B E उरंसि। ६ A B D E om. वसट्टे, F ॰विसट्टे। ७ A B H om. the rest चेव जी॰ वव॰। ८ A B D H तं for तए णं। ९ A B H om. १० A D E F H दिव्वेणं, B om. ११ A H कामदेवे; F reads कामदेवा समणोवासगा for कामदेवो वि। १२ E om. १३ D H तं for तए णं। १४ A D E H दिव्वे, B F देवे। १५ A B H आसुरत्ते। १६ D E om., F in full मिसिमिसेमाणे तिव्वे चंडे कोविए।

देवस्स समणोवासयस्स[1] सरसरस्स[2] कायं दुरुहइ[3], २ त्ता पच्छिमभाएणं तिक्खुत्तो गीवं वेढेइ, २ त्ता तिक्खाहिं विसपरिगयाहिं दाढाहिं उरंसि चेव निकुट्टेइ ॥ ११० ॥

तए[4] णं से कामदेवे समणोवासए[5] तं उज्जलं जाव* अहियासेइ ॥ १११ ॥

तए[4] णं से देवे[6] सप्परूवे कामदेवं समणोवासयं[4] अभीयं जाव[7]† पासइ, २ त्ता जाहे नो संचाएइ कामदेवं समणोवासयं निग्गन्थाओ पावयणाओ[8] चालित्तए वा खोभित्तए वा विपरिणामित्तए[9] वा, ताहे सन्ते ३‡[10] सणियं सणियं पच्चोसक्कइ, २ त्ता पोसहसालाओ पडिणिक्खमइ,[11] २ त्ता दिव्वं सप्परूवं विप्पजहइ,[12] २ त्ता एगं महं दिव्वं देवरूवं विउव्वइ हारविराइयवच्छं[13] जाव§ दसदिसाओ उज्जोवे-

* See the rest in the commentary to § 111.

† Supply the rest from § 96

‡ Supply the rest from § 101.

§ See the supplement in the commentary; also in Or., § 33.

१ ABDEFG om. २ A सरसर, E सरस्स। ३ D दुरूहइ, E दूरूहइ। ४ ABDH सं for तए णं। ५ ABDEH om. ६ ABDEH दिव्वे। ७ DE om. ८ E पवयणाओ। ९ ABDEH विप्परित्तए। १० F in full। ११ ABFH °णिक्खमइ। १२ H विप्पयहइ। १३ ADE °वत्थं।

माणं पभासेमाणं[1] पासाईयं[2] दरिसणिज्जं[3] अभिरूवं पडिरूवं ॥ ११२ ॥

दिव्वं देवरूवं विउव्वइ,[4] २ त्ता कामदेवस्स समणोवासयस्स[5] पोसहसालं अणुप्पविसइ,[6] २ त्ता अन्तलिक्खपडिवन्ने[7] सखिङ्खिणियाइं पञ्चवण्णाइं वत्थाइं पवरपरिहिए[8] कामदेवं समणोवासयं[9] एवं वयासी। "हं भो कामदेवा समणोवासया, धन्ने सि णं तुमं,[10] देवाणुप्पिया,[11] सम्पुणे[12] कयत्थे[13] कयलक्खणे, सुलद्धे णं तव, देवाणुप्पिया, माणुस्सए[14] जम्मजीवियफले, जस्स णं[15] तव निग्गन्थे[16] पावयणे इमेयारूवा पडिवत्ती लद्धा पत्ता अभिसमन्नागया। एवं खलु, देवाणुप्पिया, सक्के देविन्दे[17] देवराया[18] जाव* सक्कंसि सीहासणंसि

* See the supplement in the commentary; also in Kap. § 11.

१ B om. २ So A B C; but F पासाइयं, D E पासइ. ३ So C F in full; but A B H only ३, D E om. ४ A B F H om. ५ D E H om. ६ F अणुपविसइ। ७ E अंतरिक्ख॰। ८ E om. पवर। ९ B D E om. १० F तुमे। ११ F देवाणुप्पिये। १२ A B सपुन्ने for सपुण्णे Skr. सपुण्यः), C सप्पुरिसे (Skr. सत्पुरुषः), F में पुण्णे सि णं तुमं देवाणुप्पिये। १३ D E कयट्टे। १४ D E माणुस्सजम्म॰। १५ D E add देवाणुप्पिया। १६ D E read निग्गंथाओ पावयणाओ मेव स for नि॰ पा॰ इमेयारूवा। १७ A B F H देविंदे। १८ After देवराया, A B F add वज्जपाणि, D E add वज्जपाणि पुरंदरे, inconsistently with जाव and with the commentary.

चउरासीईए[1] सामाणियसाहस्सीणं[2] जाव* अन्नेसिं च बहूणं देवाण य देवीण य मज्झगए एवमाइक्खइ[3] ३[†4]। ""एवं खलु, देवा[5], जम्बुद्दीवे[6] दीवे[7] भारहे वासे चम्पाए नयरीए कामदेवे समणोवासए पोसहसालाए पोसहिए बम्भचारी[8] जाव‡ दब्भसंथारोवगए समणस्स भगवओ महावीरस्स अन्तियं धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरइ। नो खलु से[9] सक्का[10] केणइ देवेण वा दाणवेण वा जाव§ गन्धव्वेण[11] वा निग्गन्थाओ पावयणाओ चालित्तए वा खोभित्तए वा विपरिणामित्तए वा[12]""। तए णं अहं सक्कस्स देविन्दस्स देवरण्णो एयमट्ठं असद्दहमाणे ३||[13] इहं[14]

* See the footnote on the preceding page.

† See the supplement in the commentary, also footnote † on page १०

‡ Supply the rest from Nāy. § 87.

§ See the supplement in the commentary; and a similar formula on page ११, footnote १३, and Ov. § 124, Bhag., p. 238.

|| Supply चपणियमाणी चरीनमाणे चयणुवेसाणे from Nāy § 132, Bhag., p. 272.

१ F H चउरासीए। २ F °सहस्सीए। ३ E चाचिक्खइ। ४ F in full एवं भासइ एवं पण्णवेइ एवं परूवेइ। ५ So A B D, but E देव°, F देवाणुप्पिया, H om. ६ A B D E जंबूद्दीवे incorrect; but F जंबूदीवे correct. ७ A B D E F only २ for दीवे। ८ F बंभयारी। ९ H के। १० A सक्के। ११ D E place गंधव्वेण वा जाव, and B adds रक्खसेण वा किंपुरिसेण वा, H om. १२ H om. विपरि° वा। १३ F in full. १४ A इह।

हव्वमागए[१]। तं[२] अहो णं[३], देवाणुप्पिया, इड्ढी ६[*][४] लद्धा ३[†][५], तं दिट्ठा णं[६], देवाणुप्पिया, इड्ढी जाव[‡] अभिसमन्नागया.। तं खामेमि[७] णं, देवाणुप्पिया, [८]खमन्तु मज्झ देवाणुप्पिया, खन्तुमरुहन्ति णं देवाणुप्पिया, नाइं[९] भुज्जो करणयाए" त्ति कट्टु पायवडिए[१०] पञ्जलिउडे[११] एयमट्ठं भुज्जो भुज्जो खामेइ, २ त्ता जामेव दिसं पाउब्भूए,[१२] तामेव दिसं पडिगए॥ ११३ ॥

तए[१३] णं से कामदेवे समणोवासए "निरुवसग्गम्" इइ[१४] कट्टु पडिमं पारेइ[१५] ॥ ११४ ॥

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* See the supplement in the commentary; also in Ov § 69, and Bhag., p 223.

† Supply from above पत्ता अभिसमन्नागया. See also Bhag , p. 223

‡ Supply the rest from the immediately preceding sentence , see also Bhag , p. 223.

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१ D E आगओ। २ F G om ३ A D E om. ४ B reads इड्ढीपत्तलद्धा। ५ F in full. ६ H om. दिट्ठा णं। ७ F खामिमि (see Hem. III, 155), H खामे। ८ A खमंतुमरुहंति, B खमंतु तिइक्खंतुमंरुहंति, D खमंतुमंसरुहंति, E खमंतुमंरुहंति, F खमंतु खमंतुमरुहंति, G खमंतु खंतुमरुहंति, H खमंतुमज्झदेवंतुमंरिहंतु। ९ A B D E F नाह, H and comm. नाइं, G om. नाइं and reads भुज्जो २ करणयाए। १० A B G ०पडिए। ११ A पंजलियडे। १२ F पाउभूया. G आमए। १३ B omits paragraph 114 entirely. १४ A B D E F G H इति। १५ D पारिइ, E पारइ।

तेणं[१] कालेणं तेणं समएणं समणे[२] भगवं[३] महा-वीरे जाव*[४] विहरइ ॥ ११५ ॥

तए णं से कामदेवे समणोवासए इमीसे कहाए[५] लद्धट्ठे समाणे[६] "एवं खलु समणे भगवं[७] महावीरे जाव* विहरइ, तं सेयं खलु मम[८] समणं भगवं महावीरं वन्दित्ता[९] नमंसित्ता तओ पडिणियत्तस्स[१०] पोसहं पारित्तए"[११] त्ति कट्टु एवं सम्पेहेइ,[१२] २ त्ता सुद्धप्पावेसाइं वत्थाइं जाव†[१३] अप्पमहग्घ जाव† मणुस्सवग्गुरापरिक्खित्ते[१४] सयाओ गिहाओ पडिणिक्खमइ,[१५] २ त्ता य चम्पं[१६] नगरिं[१७] मज्झं मज्झेणं निग्ग-

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* Supply the rest from Ov § 38, from आइगरे up to भावेमाणे; but if the reading of MSS D E be accepted (see footnote ४), only from इह चम्पाए up to भावेमाणे See also Nay §§ 4, 127, 129

† Supply the rest from Ov § 17 See also § 10, on page ६

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१ B omits paragraph 115 entirely. २ F om. ३ A om. भगवं महावीरं। ४ Before जाव D E insert समोसरिए समणे, G places it before समणे। ५ H adds जाव। ६ G H add कहं। ७ A B D E G H om. भगवं महावीरे। ८ D E F G H ममं। ९ B वंदेत्ता। १० A B F H °नियत्तस्स, G reads धम्मं पडिसुणित्ता instead of तओ पडि°। ११ A B D पारेत्तए। १२ F संपेहइ। १३ A B D E F G H om. १४ A B om. परिक्खित्ते। १५ A B F H °निक्खमइ। १६ A B चंपानगरिं। १७ F नगरं, G णयरं।

च्छइ, २ त्ता[1] जेणेव पुण्णभद्दे चेइए जहा सङ्खो[2] जाव* पज्जुवासइ ॥ ११६ ॥

तए णं समणे भगवं महावीरे कामदेवस्स समणोवासयस्स[3] तीसे य जाव† धम्मकहा समत्ता ॥ ११७ ॥

"कामदेवा"[4] इ समणे भगवं महावीरे कामदेवं समणोवासयं[5] एवं वयासी। "से नूणं, कामदेवा, तुब्भं[6] पुव्वरत्तावरत्तकालसमयंसि एगे देवे अन्तिए[7] पाउब्भूए। तए णं से देवे एगं महं दिव्वं[8] पिसायरूवं विउव्वइ, २ त्ता आसुरत्ते[9] ४‡[10] एगं महं नीलुप्पल[11] जाव[11] असिं गहाय तुमं एवं वयासी[12]।

* The reference, according to the commentary, is to the story of the Shrâvaka Sankha in the Bhagavati. The rest of the formula is given in the commentary. See also footnote § on page ४.

† See the supplement in the commentary; also footnote * on page ७.

‡ See the supplement in § 95.

१ A B om. २ त्ता, G om. २ त्ता जे॰ पु॰ चे॰। २ So comm., but A F B D E G H सङ्खे। ३ B D E H om.; F has कामदेवं समणोवासयं। ४ A कामदेवा त्ति, B G H कामदेवा दि, D कामदेव दुइ, E कामदेवे इ, F कामदेवा य। ५ D E om. ६ E तुम्मं। ७ B om., D E G H अंतियं। ८ E G om. ९ A B G H आसुरत्ते। १० F in full मिसिमिसे तिव्वे चंडे कोविए। ११ A B D E H om., G in full. १२ A वदासी।

““हं भो कामदेवा जाव* जीवियाओ[1] ववरोविज्जसि[2]””। तं[3] तुमं तेणं देवेणं एवं वुत्ते समाणे[4] अभीए जाव† विहरसि[5]”॥ एवं वण्णगरहिया[6] तिण्णि वि[7] उवसग्गा तहेव[8] पडिउच्चारेयव्वा[9] जाव‡ देवो पडिगओ[10] ॥ “से नूणं कामदेवा[11] अट्ठे[12] समट्ठे”?।

“हन्ता, अत्थि” ॥ ११८ ॥

“अज्जो” इ समणे भगवं महावीरे बहवे समणे निग्गन्थे य[13] निग्गन्थीओ य आमन्तेत्ता[14] एवं वयासी। “जइ ताव, अज्जो,[15] समणोवासगा गिहिणो[16] गिहिमज्झा[17] वसन्ता दिव्वमाणुसतिरिक्खजोणिए उवसग्गे सम्मं[18] सहन्ति[19] जाव§ अहियासेन्ति,[20] सक्का

* See the supplement in § 95

† See the supplement in § 96

‡ The reference is to §§ 97, 98, etc.

§ See footnote § on page ५४.

१ D E G जीवाओ। २ D ववरोविज्जासि, F ववरोवेति। ३ A B F G H om. ४ A B H om ५ A B G विहरति। ६ B H ०रहिदा, F ०सहिता। ७ G adds आरावणा। ८ A B तं चेव। ९ F ०उच्चारियव्वा (see Hem III, 157), G only उच्चारेयव्वा। १० E F पडिगया, H ०गते, G pref. ति। ११ F कामदेवे। १२ A B F G यत्थे समत्थे। १३ A G om., B वि। १४ F आमंतित्ता। १५ B अज्जा। १६ B G om. १७ E गिह०; A B F ०मज्झे। १८ B E H समं। १९ A सहसि, B D H सहति, E F G सहइ। २० A ०यासेत्ति, B H ०यांसित्ति, D ०यासेति, E F ०यासेइ, G ०यासेय।

पुणाइं, अज्जो, समणेहिं निग्गन्थेहिं दुवालसङ्गं गणिपिडगं[१] अहिज्जमाणेहिं दिव्वमाणुसतिरिक्खजोणिए[२] सम्मं[३] सहित्तए[४] जाव* अहियासित्तए[५]" ॥ ११९ ॥

तओ[६] ते बहवे समणा निग्गन्था य[७] निग्गन्थीओ य[७] समणस्स भगवओ महावीरस्स[८] "तह" त्ति एयमट्ठं विणएणं पडिसुणन्ति[९] ॥ १२० ॥

तए णं से कामदेवे समणोवासए हट्ठ[१०] जाव †[११] समणं भगवं महावीरं[८] पसिणाइं पुच्छइ,[१२] अट्ठमादियइ, समणं भगवं महावीरं[८] तिक्खुत्तो वन्दइ[१३] नमंसइ, २ त्ता[१४] जामेव दिसं[१५] पाउब्भूए,[१६] तामेव दिसं[१७] पडिगए[१८] ॥ १२१ ॥

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* See footnote § on page ११.
† For the supplement see § 12.

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१ So E, but A B D F पडिगं । २ A दिव्व॰; F देवमणुस॰; A B ॰माणुसे तिरिक्ख॰; E ॰जोणिएहिं । ३ A B E सम्मं । ४ E सहित्तए, अहियासित्तए । ५ D E तए णं से for तओ ते । ६ B om. ७ F om. ८ A B om. भगव॰ महावीर॰ । ९ B पडिसुणेंति, D पडिसुणे, E पडिसुणेइ । १० D E हट्ठतुट्ठ, F हट्ठतुट्ठे । ११ A B D E F om. १२ F पुच्छिणइ । १३ A वंदति णमंसति plur. १४ B F om., D E in full वंदित्ता णमंसित्ता । १५ D E दिसिं । १६ A B D E F पाउब्भूता nom. plur. (compare footnote १८). १७ D E F दिसिं । १८ So B; but A D E F पडिगता nom. plur.

तए[1] णं समणे भगवं महावीरे[2] अन्नया कयाइ[3] चम्पाओ पडिणिक्खमइ,[4] २ त्ता बहिया जणवयविहारं[5] विहरइ[6] ॥ १२२ ॥

तए[7] णं से कामदेवे समणोवासए[8] पढमं उवासगपडिमं उवसम्पज्जित्ताणं[9] विहरइ ॥ १२३ ॥

तए णं से कामदेवे समणोवासए बहूहिं[10] जाव भावेत्ता[11] वीसं वासाइं समणोवासगपरियागं पाउणित्ता, एक्कारस[12] उवासगपडिमाओ[13] सम्मं फासेत्ता,[14] मासियाए[15] संलेहणाए अप्पाणं[16] झूसित्ता,[17] सट्ठिं भत्ताइं अणसणाए[18] छेदेत्ता,[19] आलोइयपडिक्कन्ते,[20] समाहिपत्ते,[21] कालमासे[22] कालं[23] किच्चा,

* See the supplement in §§ 66 and 89

१ A B D तओ for तए णं। २ A B om. भगवं महावीरे। ३ A D E F om. ४ So A; but B D E F abbreviate पडि०। ५ B abbreviates जण० विहरइ, D E F जणवय जाव विहरइ। ६ A विहरंति plur. ७ B तं for तए णं। ८ B om. ९ A B D abbreviate उव०, E inserts जाव after it. १० So B, but A D E F बहूहिं। ११ F भावित्ता। १२ B om., F एक्कारस। १३ D E ०पडिमं। १४ F फासित्ता। १५ E दमासियाए। १६ D E अत्ताणं। १७ F झूसित्ता। १८ F अणसणाइं। १९ E छेदेत्ता, F छेदित्ता। २० A B D E abbreviate आलोइय०। २१ [illegible]ाहि०। २२ A E कालमासे। २३ B om. कालं किच्चा।

सोहम्मे कप्पे सोहम्मवडिंसयस्स[1] महाविमाणस्स उत्तरपुरत्थिमेणं[2] अरुणाभे विमाणे देवत्ताए उववन्ने[3]। तत्थ णं अत्थेगइयाणं देवाणं चत्तारि पलिओवमाइं ठिई[4] पणत्ता। कामदेवस्स वि देवस्स चत्तारि पलिओवमाइं ठिई[5] पणत्ता ॥ १२४ ॥

"से णं[6], भन्ते, कामदेवे[7] ताओ[8] देवलोगाओ[9] आउक्खएणं भवक्खएणं[10] ठिइक्खएणं अणन्तरं चयं[11] चइत्ता, कहिं गमिहिइ,[12] कहिं उववज्जिहिइ[13]"? ।

"गोयमा, महाविदेहे वासे सिज्झिहिइ[14]" ॥१२५॥

॥ निक्खेवो ॥

सत्तमस्स अङ्गस्स उवासगदसाणं[15] बीयं[16] अज्झयणं समत्तं ॥

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१ A B °वडेंसयस्स। २ D E °पुरच्छिमेणं। ३ D उववन्ने। ४ A ट्ठिती, B D ठिती, E ठिइ, F ट्ठिइ। ५ So B E; but A ट्ठिती, D ठिति, F ट्ठिइ। ६ B D om. ७ B कामदेवो। ८ D E तवो चेव। ९ A B देवलोयातो। १० B D E only इ, as in § 90. ११ E चइ। १२ E गमिहिंति, F गमेहिं। १३ A B E उववज्जिहिंति plur., F उववज्जेहिंति। १४ E F सिज्झिहिंति। १५ A B D E F om सत्त° अङ्ग° उवा°। १६ After बीयं A B insert कामदेवदं।

[1]तइय अज्झयण ।

॥ उक्खेवो[2] तइयस्स अज्झयणस्स[3] ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समएणं[4] वाणा- रसी नामं नयरी । कोट्ठए चेइए । जियसत्तू राया[5] ॥ १२६ ॥

तत्थ णं वाणारसीए नयरीए[6] चुलणीपिया[7] गाहावई[8] परिवसइ अड्ढे जाव[9][10] अपरिभूए । भारिया । अट्ठ हिरण्णकोडीओ ५८

* See footnote † on १ २

१ The MSS omit the superscription here and where २ G उक्खेवओ । ३ A B D E om ४ E ५ B राया, D E add महइ० । ६ B D E om., G om. नय० । ७ A B चुलणिपिया, F चुलणिप्पिया । ८ E F ०वइ, F दिले, A B G om जाव अपरि० । १० D E G and to B have सोमा । ११ E ०भज्जाओ ।

अट्ठ[1] वुड्ढिपउत्ताओ[2], अट्ठ[3] पवित्थरपउत्ताओ[4], अट्ठ वया[5] दसगोसाहस्सिएणं वएणं । जहा आणन्दो[6] राईसर[7] जाव* सव्वकज्जवड्ढावए यावि[8] होत्था । सामी समोसढे[9] । परिसा निग्गया[10] । चुलणीपिया[11] वि जहा आणन्दो, तहा निग्गओ । तहेव गिहिधम्मं[12] पडिवज्जइ । गोयमपुच्छा । तहेव सेसं जहा कामदेवस्स जाव† पोसहसालाए पोसहिए बम्भचारी[13] समणस्स भगवओ महावीरस्स अन्तियं[14] धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरइ ॥ १२७ ॥

तए णं तस्स चुलणीपियस्स समणोवासयस्स पुव्वरत्तावरत्तकालसमयंसि[15] एगे देवे अन्तियं पाउब्भूए ॥ १२८ ॥

* See the rest in § 5, on p. ३ ।

† Supply the whole account from § § 10-69, on pp. ४-३१.

१ D E om, F adds [illegible] । २ B D E G वुड्ढि°, E °पउत्ताओ । ३ D E om, A B बहुपवि° । ४ A B °पउत्ताओ, E °पत्ताओ । ५ D E वता । ६ A B आणन्दे । ७ So F; but A B इसर, D E G ईसर । ८ G यावि । ९ D E G °सढो । १० A B F om परि° निग्ग° । ११ D चुलणी°, A B F चुलणि° । १२ G om गिहि° । १३ F बंभयारी, G बम्भचेर । १४ A B F G om, D E अन्तिए । १५ D E °समए, G °समयंसि ।

तए णं से देवे एगं नीलुप्पल[१] जाव* असिं चुलणीपियं समणोवासयं एवं वयासी। "हं चुलणीपिया[२] समणोवासया जहा कामदेवो[३] न भञ्जसि, तो ते[४] अहं अज्ज[५] जेट्ठं पुत्तं साओ[६] ओ नीणेमि, २त्ता तव अग्गओ घाएमि[७], २त्ता मंससोल्ले[८] करेमि, २त्ता आदाणभरियंसि[९] अद्दहेमि[१०], २त्ता[११] तव गायं[१२] मंसेण य सोणिएण आयञ्चामि[१३], जहा णं तुमं अट्टदुहट्टवसट्टे चेव[१४] जीवियाओ ववरोविज्जसि[१५]" ॥ १२९ ॥

तए[१६] णं से चुलणीपिया समणोवासए

* Supply the rest from § 93, on p ५०

† Supply the rest from § 95, on pp. ५०-५१

१ A F निलु०। २ F adds अपत्थियपत्थिया ... सिरिहिरिपरिवज्जिया। ३ A B D E F ०देवे। ४ D तो, E for तो ते। ५ G om. ६ F सयाओ। ७ G घनेमि। ०सोल्ला। ९ F आयाण०। १० F अदेहेमि। ११ A D E G १२ A B D E G गातं। १३ So D F G, but E corrected to आइचामि, the latter is supported by comm.; A B have आसिंचामि। १४ B D E G om D E ववरोविज्जसि, G विवरवज्जसि। १६ A B तं से, D for तए णं से which is the reading of F.

देवेणं एवं वुत्ते समाणे[1] अभीए जाव* विहरइ[2] ॥ १३० ॥

तए[3] णं से देवे चुलणीपियं[4] समणोवासयं[5] अभीयं[6] जाव* पासइ, २त्ता दोच्चं[7] पि तच्चं पि चुलणीपियं[8] समणोवासयं[5] एवं वयासी। "हं भो चुलणीपिया समणोवासया[5]," तं चेव भणइ, सो[9] जाव† विहरइ ॥ १३१ ॥

तए[3] णं से देवे चुलणीपियं समणोवासयं[5] अभीयं जाव* पासित्ता आसुरत्ते[10] ४[11]‡ चुलणीपियस्स समणोवासयस्स जेट्ठं पुत्तं[12] गिहाओ[13] नीणेइ, २त्ता अग्गओ घाएइ, २त्ता तओ मंससोल्लए[14] करेइ,

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* Supply the rest from § 96, on p. ५२

† Supply the rest from §§ 95 and 96.

‡ Supply the rest from § 95, on p ५०

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१ B D E om २ A विहरति। ३ A B D E त for तए णं, G om the whole paragraph ४ B ॰पितं। ५ A B D E G om. ६ F अभीइं। ७ F दुच। ८ A B ॰पितं। ९ B F से। १० A आसुरत्ते। ११ A has ५, F reads the four terms in full आसुरत्ते मिसिमिसे रुट्ठे कोविए, if five terms are read, रुट्ठे or कुविए must be added, as in § 95, p ५०। १२ B D E जेट्ठपुत्त, F जेट्ठपुत्तं। १३ F prefixes सयाओ। १४ So A, but B ॰सोलिए, D E ॰सोल्लिते (सोल्लिए), F ॰सुण्णइ, G ॰सोल्ला।

२त्ता आदाणभरियंसि[1] कडाहयंसि[2] अद्दहेइ[3], २ चुलणीपियस्स समणोवासयस्स गायं[4] मंसेण य णिएण य आयञ्चइ[5] ॥ १३२ ॥

तए णं से चुलणीपिया समणोवासए[6] तं जाव* अहियासेइ ॥ १३३ ॥

तए णं से देवे चुलणीपियं[7] समणोवासयं[8] जाव† पासइ, २त्ता दोच्चं पि[9] चुलणीपियं समणोवासयं एवं वयासी[10] । "हं भो चुलणीपिया समणोवासया, अपत्थियपत्थिया[11] जाव‡ न भञ्जसि[12], तो ते[13] अहं अज्ज मज्झिमं[14] पुत्तं साओ[15] गिहाओ नीणेमि[16], २त्ता तव अग्गओ घाएमि" जहा जेट्ठं

* See the rest in the comment to § 111
† Supply the rest from § 99 on p ५२
‡ Supply the rest from § 95, on pp ५० ५१

१ F आदाणु० । २ A B कडाहियसि, D E कडाहसि । ३ D E G अद्देहेइ, F अदहेइ । ४ G मांस । ५ So F G, but आइचइ, B D E आइंचइ । ६ F ०पिय ०सए । ७ F G ०पियस्स ०सयस्स । ८ A D E om ९ So B, but A D E F G add तच्च पि । १० A वदासी । ११ D अपत्थियपत्थया, F अपत्थयपत्थिया । १२ L भजेसि । १३ A D तो, E तओ for तो ते । १४ B मज्झिमपुत्तं, G मज्झिमयपुत्त । १५ F सयाओ । १६ F नीणिमि । १७ F जेट्ठपुत्त ।

पुत्तं तहेव भणइ, तहेव करेइ[१] ॥ एवं तच्चं पि कणीयसं[२] जाव* अहियासेइ ॥ १३४ ॥

तए[३] णं से देवे चुलणीपियं[४] समणोवासयं अभीयं जाव† पासइ, २त्ता चउत्थं पि[५] चुलणीपियं समणोवासयं एवं वयासी। "हं भो चुलणीपिया[६] समणोवासया[६], अपत्थियपत्थिया ४[७], जइ णं तुमं जाव‡ न भञ्जसि, तओ[८] अहं अज्ज जा इमा[९] तव[१०] माया भद्दा सत्थवाही देवयगुरुजणणी[११] दुक्करदुक्करकारिया[१२], तं ते[१३] साओ[१४] गिहाओ नीणेमि, २त्ता तव अग्गओ घाएमि, २त्ता तओ मंससोल्लए[१५] करेमि, २त्ता आ-

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* Supply the rest from §§ 132, 133
† Supply the rest from § 96, on p ५१.
‡ Supply the rest from § 95, on pp ५०-५१.

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१ F G करइ। २ A B D E F G H read एवं कणीयसं पि; see footnote to translation. ३ A B D तं for तए णं। ४ F prefixes तं; B •पिता। ५ E reads जाव। ६ F •पियं •सयं। ७ A H has the numeral letter ञ = 5. ८ G तो ते। ९ H जाव for जा इमा। १० D E G om. ११ B देवता गुरुजी, A D E H दवतं गुरुं जणणी, F देवयं गुरुजणणी, G देवगुरुजणणि। १२ A दुक्करिकारिया, B दुक्करकारिया, D E •कारियं, G •करयं। १३ A तो om. तं, E से, G तत्तो। १४ F सयाओ। १५ F सोल्लेय, G सोल्लउ।

दाणभरियंसि[1] कडाहयंसि[2] अद्दहेमि[3], २त्ता तव गायं[4] मंसेण य सोणिएण य आयञ्चामि[5], जहा णं तुमं अट्टदुहट्टवसट्टे अकाले चेव[6] जीवियाओ ववरोविज्जसि[7]" ॥ १३५ ॥

तए णं से चुलणीपिया[8] समणोवासए[8] तेणं देवेणं एवं वुत्ते समाणे[9] अभीए जाव* विहरइ ॥ १३६ ॥

तए णं से देवे चुलणीपियं[10] समणोवासयं अभीयं जाव* विहरमाणं पासइ, २त्ता चुलणीपियं[10] समणोवासयं दोच्चं पि तच्चं[11] पि एवं वयासी । "हं भो चुलणीपिया समणोवासया तहेव जाव† ववरोविज्जसि[7]" ॥ १३७ ॥

तए णं तस्स चुलणीपियस्स समणोवासयस्स तेणं देवेणं दोच्चं[12] पि तच्चं[13] पि एवं वुत्तस्स समाणस्स इमे-

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* Supply the rest from § 96, on p. ६६.

† Supply the rest from § 135.

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१ B घादाभं भ०, F घद्दाणभ०, G घजाण०। २ A B कडाहियंसि। ३ B घद्देहेमि, F घद्दहिमि। ४ D E G गातं। ५ A B D E G H आइंचामि। ६ D om. ७ E G विवरो०। ८ F ०पियं ०सयं। ९ D E H om., B जाव। १० A B ०पिता। ११ D E G H om. तच्चं पि। १२ F दुच्चं। १३ B E om. तच्चं पि।

यारूवे[१] अज्झत्थिए[२] ५[३*]। "अहो णं इमे[४] पुरिसे अणारिए[५] अणारियबुद्धी अणारियाइं पावाइं कम्माइं समायरइ[६], जेणं[७] ममं जेट्ठं[८] पुत्तं साओ[९] गिहाओ नीणेइ[१०], २त्ता मम अग्गओ घाएइ[११], २त्ता जहा कयं तहा चिन्तेइ[१२] जाव† गायं[१३] आयञ्चइ[१४], जेणं[१५] ममं[१६] मज्झिमं[१७] पुत्तं साओ[९] गिहाओ[१८] जाव† सोणिएण[१९] य आयञ्चइ[२०], जेणं[२१] ममं[२२] कणीयसं पुत्तं साओ[९] गिहाओ तहेव जाव† आयञ्चइ[२०], जा वि य णं इमा[२३] ममं माया भद्दा सत्थवाही देवयगुरु-

* Supply the rest from § 66 on p. ६२, see also footnote § on p. ६६

† Supply the rest from § 132

१ E adds जाव। २ A B चज्झत्थिए। ३ A has the numeral letter ञ=5, D E read ४, B om., F has in full चिंतिए पत्थिए मणोगए संकप्पे समुप्पज्जित्था। ४ F adds णं। ५ A अणायरिए, B om. ६ A B समायरह, D समायरेइ, E समायरइ। ७ D E जेण। ८ B D E F जेट्ठपुत्तं। ९ F सयाओ। १० B D E G नीणेमि। ११ A घाएमि। १२ D E चिंतिए। १३ F गाई, G गातं। १४ A B E G आइंचइ, F आइंचेइ। १५ D E जेणेः। १६ B D E मम। १७ B मज्झिमपुत्तं। १८ F adds नीणेइ। १९ A om. सो° ए, E सोणिएणं। २० A B D E G आइंचइ, F आइंचेइ। २१ E जेणे। २२ A D E मम। २३ E इमं।

जणणी[1] दुक्करदुक्करकारिया[2], तं पि य णं साओ[3] गिहाओ नीणेत्ता मम[4] अग्गओ । ... सेयं खलु ममं एयं पुरिसं गिण्हित्तए[5]" त्ति इए[7], से वि य आगासे[8] उप्पइए, तेणं[9] च खम्भे[10] आसाइए[11], महया महया सद्देणं कोलाहले[12] कए ॥ १

तए णं सा भद्दा सत्थवाही तं कोलाहलसद्दं[13] निसम्म जेणेव चुलणीपिया[14] समणोवासए[14] उवागच्छइ, २त्ता चुलणीपियं समणोवासयं[14] वयासी । "किण्णं, पुत्ता, तुमं[15] महया महया कोलाहले कए?" ॥ १३९ ॥

तए णं से चुलणीपिया[17] समणोवासए[17] भद्दं सत्थवाहिं[18] एवं वयासी । "एवं खलु,

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१ A देवत गरुजणणी, B देवत गुरु जणणी F देवय D E देवत गरु जणणि, G देवत गुरुजणणा । २ A B D °कारिय । ३ F सयाओ । ४ F मम । ५ B E साहत्तए । णियच्छित्तए । ७ A उद्दाइए । ८ F आगासे । ९ A तेण व, B D E तेण य, F तेणेव G तेणे य । १० A खम । ११ A B आसादिए । १२ A B D add य । १३ E कोलाहल सद्द । E °पिय °सयं । १५ G inserts महावीर । १६ D E F G १७ F °पि° °सय । १८ A B F G अम्मय । १९ F भद्दा २० B [illegible] see Hem IV 395 where the shorter खल्लि occurs, but Hem. III, 41 gives [illegible]

न जाणामि[1], केवि पुरिसे आसुरत्ते[2] ५[3]* एगं महं नीलुप्पल, जाव[4]* असिं गहाय ममं एवं वयासी, ""हं भो चुलणीपिया समणोवासया[5], अपत्थियपत्थिया ४[6] वज्जिया, जइ णं तुमं जाव† ववरोविज्जसि""। अहं[7] तेणं पुरिसेणं[8] एवं वुत्ते समाणे अभीए जाव‡ विहरामि। तए णं से पुरिसे[9] ममं[10] अभीयं जाव‡ विहरमाणं पासइ, २त्ता ममं[11] दोच्चं पि तच्चं पि एवं वयासी[12], ""हं भो चुलणीपिया समणोवासया,"" तहेव जाव[13]§ गायं[14] आयञ्चइ[15]।

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* Supply the rest from § 95 on p. ५०
† Supply the rest from § 95 on p. ५१ and § 120
‡ Supply the rest from § 96 on p. ५१
§ *Supply the rest from §§ 131 and 132*

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१ A पाणामी, B याणामि, F यामोमि, G यणिमिं। २ A B F G आसुरुत्ते। ३ F in full मिसिमिसे तिब्बे चडे कोविए। ४ A B D E F G om ५ A B D E om ६ A has the numeral letter क्क=5, B om, F reads in full दुरंतपंतलक्खणा. हीणचउदसजाया हरीसिरीपरिवज्जिया। ७ E G विवरो०। ८ D E G prefix तए णं। ९ A B D E F G देवेणं। १० D E F G देवे। ११ D E F मम। १२ A मम। १३ D E वयासि। १४ E om १५ E गाई। १६ A B चासिचइ, D E G आइचइ।

तए णं अहं तं उज्जलं जाव* अहियासेमि । तहेव उच्चारेयव्वं सव्वं जाव कणीयसं आयञ्चइ[1] । अहं तं उज्जलं जाव* अहियासेमि णं से पुरिसे[2] ममं[3] अभीयं जाव† पासइ, २त्ता चउत्थं पि एवं वयासी[4], ""हं भो समणोवासया[5], अपत्थियपत्थिया[6], जाव‡ न ते[7] ते अज्ज[8] जा इमा माया गुह[9] जाव|| रोविज्जसि""। तए णं अहं तेणं पुरिसेणं[10] वुत्ते समाणे अभीए जाव† विहरामि। तए णं पुरिसे[11] दोच्चं पि तच्चं पि ममं[12] एवं वयासी, " भो चुलणीपिया समणोवासया[4] अज्ज जाव||? रोविज्जसि""। तए णं तेणं[13] पुरिसेणं[14] दोच्चं

* See the rest in the commentary to § 111

† Supply the rest from §§ 134 and 137

‡ Supply the rest from § 96 or 11 ५२

§ Supply the rest from § 9 or 11 ५० ५२

|| Supply the rest from § 130

१ A B आसिचइ, D E G आइचइ । २ A B D L E ३ A मम, B म्म । ४ A D वदासि, E वयासि । ५ A B om ६ A B ०पत्थया । ७ E तश्चो । ८ T कज्जो । ९ A १० A B om, D F F देवत्त । ११ A B D E T G देवे । A मम । १२ A B F G से, D L prefix मम । १४ देवे, B D E G देवेणं ।

तच्चं पि ममं[1] एवं वुत्तस्स समाणस्स इमेयारूवे अज्झत्थिए ५[2]*, "“अहो णं इमे पुरिसे अणारिए[3] जाव[†] समायरइ[4], जेणं ममं[5] जेट्ठं[6] पुत्तं साओ[7] गिहाओ तहेव जाव कणीयसं जाव[†] आयञ्चइ[8], तुब्भे वि यं णं इच्छइ साओ[7] गिहाओ[9] नीणेत्ता[10] मम[11] अग्गओ घाएत्तए, तं सेयं[12] खलु ममं एयं पुरिसं गिण्हित्तए[13]”” त्ति कट्टु उद्धाइए, से वि य[14] आगासे[15] उप्पइए[16], मए[17] वि य खम्भे आसाइए[18], महया महया सद्देणं कोलाहले कए” ॥ १४० ॥

तए णं सा भद्दा सत्थवाही[19] चुलणीपियं[20] समणोवासयं एवं वयासी। “नो खलु केइ पुरिसे तव

* Supply the rest from § 66, on p. ३९

† Supply the rest from § 138, on p. ७७

‡ Supply the rest from §§ 131 and 132

१ D E om. हो॰ पि त॰ पि ममं। २ D ५, E om., F in full पत्थिए चिंतिए मणोगए संकप्पे समुप्पज्जित्था। ३ A अणायरिए। ४ D E समायरए। ५ F मम। ६ B D E F जेट्ठपुत्तं। ७ F सदाओ। ८ A B D E G आइंचइ। ९ D E add जाव। १० F णीहित्ता। ११ F ममं। १२ F सिदं। १३ D गिण्हेत्तए। १४ D E add मे, F adds मं। १५ E G आगासे। १६ A उपतिते, E उप्पतिते। १७ D E ममए (Hem. III, 109). १८ D E आसादिते। १९ D E om. २० F चुलणिपियं।

जाव* कणीयसं पुत्तं साओ[१] गिहाओ नीणेइ, तव अग्गओ घाएइ, एस नं[२] केइ पुरिसे तव करेइ[३], एस णं तुमे विदरिसणे दिट्ठे। तं णं[४] इयाणिं[५] भग्गव्वए[६] भग्गनियमे भग्गपोसहे रसि[७]। तं णं तुमं, पुत्ता, एयस्स ठाणस्स[८] जाव† पडिवज्जाहि[९]" ॥ १४१ ॥

तए णं से चुलणीपिया समणोवासए अम्मगाए भद्दाए सत्थवाहीए[११] "तह" त्ति एयमट्ठं पडिसुणेइ, २त्ता तस्स ठाणस्स[१२] आलोएइ जाव पडिवज्जइ[१३] ॥ १४२ ॥

तए णं से चुलणीपिया समणोवासए उवासगपडिमं उवसम्पज्जित्ताणं विहरइ[१४]।

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* Supply the text from §§ 132 and 134

† See footnote ‡ on p. ४०

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१ F सथाचो। २ A D E F G म, B ण। ३ F adds contra sensum ४ A तेम, B तेस, D तस, E तए म, F, G तथा। ५ A D इदाणि। ६ A भगावते, D भग्गवते, E F भगवए। ७ A विहरंतिसि, D विहरति। ८ F D ठाणस्स ९ G परिवज्जेहि। १० F अम्मगाए (Sh अम्मकाया), अम्माए, G अम्मगाए। ११ A om, F adds वयस। १२ F ठाणस्स। १३ D L ०वज्जेइ, A ०वज्जसि। १४ A

उवासगपडिमं अहासुत्तं[1] जहा आणन्दो[2] जाव* एक्कारस वि ॥ १४३ ॥

तए णं से चुलणीपिया समणोवासए तेणं[3] उरालेणं जहा कामदेवो[4] जाव† सोहम्मे कप्पे सोहम्मवडिंसगस्स महाविमाणस्स उत्तरपुरत्थिमेणं[5] अरुणप्पभे[6] विमाणे देवत्ताए उववन्ने। चत्तारि[7] पलिओवमाइं ठिई[8] पण्णत्ता। महाविदेहे वासे[9] सिज्झिहिइ[10] 5[11] ‡ ॥ १४४ ॥

॥ निक्खेवो ॥

सत्तमस्स अङ्गस्स[12] उवासगदसाणं तइयं[13] अज्झयणं समत्तं ॥

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* Supply the rest from §§ 70 and 71.

† Supply the rest from §§ 72 and 69

‡ See the rest in Or. § 116, Bhag pp 303, 304.

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१ G om. पडिमं उवा॰ अहा॰; H reads २ अहासुत्तं। २ G H आणंदे। ३ F तवेणं। ४ So G; but A B D E F H ॰देवे। ५ A ॰पुरत्थिमेणं, D E H ॰पुरच्छिमेणं, F ॰पुरित्थिमेणं, G ॰पुरच्छिमेणं। ६ E adds नामं। ७ F prefixes तेणं देवेणं। ८ A ठिई, E ठिइ, F ठिइ। ९ A B om. १० B E सिज्झिहिति। ११ A B om., F in full बुज्झिहिति मुच्चिहिति परिनिव्वाहिति सव्वदुक्खाणं अंतं करेहिति। १२ A B D E F G H om. सत्त॰ अङ्ग॰। १३ G तीअ।

॥ उक्खेवओ[1] चउत्थस्स अज्झयणस्स[2] ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समएणं वाणारसी नामं[3] नयरी[4]। कोट्ठए चेइए। जियसत्तू राया। सुरादेवे[6] गाहावई[7] अड्ढे[8]। छ हिरण्णकोडीओ[9] जाव* छ वया दसगोसाहस्सिएणं वएणं। धन्ना[10] भारिया। सामी समोसढे[11]। जहा† आणन्दो[12] तहेव

* Supply the rest from § 92.

† Supply the full account from §§ 10-65, *mutatis mutandis.*

१ See footnote १ on p. ७०। २ E उक्खेवो। ३ A B D E F G om. ४ B D E G H om. ५ B H नगरी। ६ F adds नामं। ७ F adds परिवसइ। ८ D E add दित्ते, F adds दित्ते अपरिभूए, G om. ९ D E add निहाणपउत्ताओ। १० A B prefix सए णं; A D E F H धम्मा (see Hem. II, 184). ११ D E सढो, G समोसढो, H समोसढो। १२ A B आणंदे।

पडिवज्जइ गिहिधम्मं । जहा कामदेवो[1] जाव[2] * समणस्स भगवओ महावीरस्स धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरइ ॥ १४५ ॥

तए णं तस्स सुरादेवस्स समणोवासयस्स पुव्वरत्तावरत्तकालसमयंसि एगे देवे अन्तियं पाउब्भवित्था[3] ॥ १४६ ॥

से देवे एगं महं नीलुप्पल जाव† असिं गहाय सुरादेवं[4] समणोवासयं[4] एवं वयासी[5] । "हं भो सुरादेवा[6] समणोवासया[7], अपत्थियपत्थिया[8] ४[9] †, जइ णं तुमं सीलाइं जाव† न भञ्जसि, तो ते[10] जेट्ठं[11] पुत्तं साओ[12] गिहाओ नीणेमि, २त्ता तव अग्गओ घाए-

* See § 92, and supply from § 66-69.
† Supply the rest from § 95.

१ B कामदेवे । २ A om. ३ B F पाउभवित्था । ४ F ०देवस्स ०सगस्स । ५ B वयासि, D वदासी । ६ F ०देवे ०सए । ७ B D E om. ८ A ०पत्थया । ९ A has the numeral letter ह्क=5; see Bendall's *Catalogue of Buddhist Skr. MSS.*, Plate V, in the third line (No. 1654); F has both the old numeral figure ह्की, and the modern ४. १० D om. ते, E तओ for तो ते । ११ DE F जेट्ठपुत्तं । १२ F सयाओ ।

मि, २त्ता पञ्च सोल्लए करेमि, आदाणभरियंसि[1] कडाहयंसि[2] अद्दहेमि, २त्ता तव गायं[3] मंसेण य सोणिएण य आयञ्चामि[4], जहा णं तुमं[5] अकाले चेव[6] जीवियाओ ववरोविज्जसि" ॥ एवं मज्झिमयं[7], कणीयसं; एक्केक्के पञ्च सोल्लया। तहेव करेइ, जहा चुलणीपियस्स[*]; नवरं एक्केक्के पञ्च सोल्लया ॥ १४७ ॥

तए णं से देवे सुरादेवं समणोवासयं[8] चउत्थं पि एवं वयासी। "हं भो सुरादेवा[9] समणोवासया[10] अपत्थियपत्थिया ४[11]† जाव† न परिच्चयसि[12], तो ते[13] अज्ज सरीरंसि[14] जमगसमगमेव सोलस रोगायङ्के[15]

* See §§ 132 and 134
† Supply the rest from § 95.

पक्खिवामि, तं जहा[1] सासे कासे जाव[2]* कोढे, जहा णं तुमं अट्टदुहट्ट[3] जाव† ववरोविज्जसि"॥१४८॥

तए[4] णं[5] से सुरादेवे समणोवासए[6] जाव‡ विहरइ ॥ १४९ ॥

एवं[4] देवो दोच्चं पि तच्चं पि भणइ जाव§ "ववरोविज्जसि" ॥ १५० ॥

तए णं तस्स[7] सुरादेवस्स[7] समणोवासयस्स[7] तेणं देवेणं दोच्चं पि तच्चं पि एवं वुत्तस्स समाणस्स इमेयारूवे[8] अज्झत्थिए ४‖। "अहो णं इमे पुरिसे अणारिए जाव¶ समायरइ, जेणं ममं जेट्ठं[9] पुत्तं जाव

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* See the rest in the commentary; also below footnote ९. See also Bhag., p. 226, Nây., pp. 1045, 1177; Vip, p. 33 (Cals. print.)

† See the rest in § 95, p. ५९.

‡ Supply the rest from § 96.

§ Supply the rest from § 97, and from §§ 95, 96.

‖ Supply the rest from § 66, and see footnote § on p. ३९.

¶ Supply the rest from § 138.

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१ A B om. २ F G in full जरे दाहे कुच्छिसूले भगंदरे अरिसए अजीरए दिट्ठिसूले मुद्धसूले अकारिए अच्छिवेयणा कण्णवेयणा. कंडुए उदरे कोढे। ३ A B अट्टदुहट्टे। ४ F om. the whole paragraph. ५ B D E तओ for तए णं। ६ A B D E om. ७ A B •देवे, F से •देवे •सए। ८ A B इमे, D इमे गं, F एयमेयारूवे। ९ D E F जेट्ठपुत्तं।

कणीयसं जाव* आयञ्चइ[1], जे वि य इमे सोलस रोगायङ्का[2], ते वि य इच्छइ[3] मम सरीरगंसि पक्खिवित्तए, तं सेयं खलु ममं[4] एयं पुरिसं गिण्हित्तए" त्ति कट्टु उद्घाइए। से वि य आगासे उप्पइए। तेण[5] य[6] खम्भे आसाइए, महया महया सद्देणं कोलाहले कए ॥ १५१ ॥

तए णं सा धन्ना[7] भारिया कोलाहलं सोच्चा[8] निसम्म, जेणेव सुरादेवे समणोवासए, तेणेव उवागच्छइ, २त्ता एवं वयासी। "किस्सं[9], देवाणुप्पिया, तुब्भेहिं[10] महया महया सद्देणं कोलाहले[11] कए?" ॥१५२॥

तए णं से सुरादेवे समणोवासए धन्नं[12] भारियं एवं वयासी। "एवं खलु, देवाणुप्पिए[13], केवि पुरिसे" तहेव कहेइ[14] जहा चुलणीपिया। धन्ना[15] वि पडि-

* See the rest in § 138.

१ A B D E G आइंचइ। २ A रोगायंके, F रोगाइंका। ३ A य तिच्छति। ४ F मम। ५ B तए णं। ६ A B om. ७ A B धसा। ८ E सुच्चा। ९ B adds तुमे, F तुमं। १० A G तुब्भे, B D E F तुब्भे णं (see Hem. III, 95). ११ A B adds णं। १२ A B D E धसं। १३ A D E देवाणुप्पिया। १४ E कहइ; F कहंति, placing it after जहा चुल०। १५ A B D धसार, G adds भारिया।

भणइ जाव* कणीयसं। "नो खलु, देवाणुप्पिया, तुब्भं[1] केवि[2] पुरिसे सरीरंसि जमगसमगं सोलस रोगायङ्के पक्खिवइ,[3] एस न[4] केवि पुरिसे तुब्भं उवसग्गं करेइ"। सेसं† जहा चुलणीपियस्स तहा[5] भणइ ॥ १५३॥

एवं सेसं जहा चुलणीपियस्स निरवसेसं जाव‡ सोहम्मे कप्पे अरुणकन्ते विमाणे उववन्ने[6]। चत्तारि पलिओवमाइं ठिई[7]। महाविदेहे वासे सिज्झिहिइ[8] ५§[9] ॥ १५४॥

॥ निक्खेवो[10] ॥

सत्तमस्स[11] अङ्गस्स[11] उवासगदसाणं[12] चउत्थं अज्झयणं समत्तं ॥

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* Supply the full version from §§ 140 and 141.
† Supply the rest from § 141.
‡ Supply the rest from §§ 142-144.
§ See footnotes † and १९ on p. ८१.

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१ A B F G तुब्भे, see Hem III, 100. २ A B केय, D E G केइ। ३ B पक्खिवयं, F G पक्खेवइ। ४ A B D E F G नं। ५ So B, but A D E F महा। ६ A B D E F om. ७ A ट्ठिई, E ठिइ, F ट्ठिइ। ८ E सिज्झिहिंति, F सिज्झहिंति। ९ A B om, F ४। १० D E निक्खेवओ। ११ A B D E F om. १२ F om.

[१]पञ्चमं अज्झयणं ॥

॥ उक्खेवो[२] पञ्चमस्स ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समएणं आल-भिया[३] नामं[४] नयरी[५]। सङ्खवणे उज्जाणे। जियसत्तू राया। चुल्लसयए[६] गाहावई[७] अड्ढे जाव* छ हिरण्ण-कोडीओ जाव† छ वया दसगोसाहस्सिएणं वएणं। [८]बहुला भारिया। सामी समोसढे[९]। जहा‡ आणन्दो[१०].

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* See footnote † on p. ३.
† Supply the rest from §§ 4 and 92.
‡ Supply the full account from §§ 10-65, *mutatis mutandis*.

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१ See footnote १ on p. ७०। २ G उक्खेवओ। ३ D E आलहिया, F आलंभिया। ४ A B D E G om. ५ F adds पेत्या। ६ B ०सयगे, F सयगे। ७ F adds परिवसइ। ८ G prefixes तए णं तस्स। ९ A F ०सढे, D ०सढो, E०सढो। १० A आणंदे।

तहा गिहिधम्मं पडिवज्जइ। सेसं जहा कामदेवो[1] जाव[*] धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरइ॥१५५॥

तए णं तस्स चुल्लसयगस्स समणोवासयस्स पुव्वरत्तावरत्तकालसमयंसि[2] एगे देवे अन्तियं जाव[3][†] असिं गहाय एवं वयासी[4]। "हं भो, चुल्लसयगा समणोवासया[5], जाव[‡] न भञ्जसि, तो ते अज्ज जेट्ठं[6] पुत्तं साओ[7] गिहाओ नीणेमि," एवं[8] जहा[§] चुलणीपियं, नवरं एक्केक्के सत्त मंससोल्लया, जाव कणीयसं जाव[||] आयञ्चामि[9]॥१५६॥

तए णं से चुल्लसयए समणोवासए[10] जाव[¶] विहरइ॥१५७॥

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* Supply the whole account from §§ 66-69, *mutatis mutandis.*
† Supply the rest from §§ 128, 129 and 95.
‡ Supply the rest from § 95, on pp. ५०-५१.
§ Supply the full account from § 129.
|| See § 134 and the preceding paragraphs.
¶ Supply the rest from §§ 96 and 98.

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१ So G, but A B D E F ०देवे। २ D E G ०काले। ३ F पाउब्भूए। ४ A वदासी। ५ A B om. ६ A B D E F जेट्ठपुत्तं। ७ A B D E om. ८ D adds वयासी। ९ A B D E आइंचामि। १० A B D E om.

तए णं से देवे चुल्लसयगं[१] समणोवासयं[२] चउत्थं पि एवं वयासी। "हं भो चुल्लसयगा समणोवासया[२], जाव* न भञ्जसि[३], तो[४] ते अज्ज जाओ[५] इमाओ छ हिरण्णकोडीओ निहाणपउत्ताओ[६] छ[७] वड्ढिपउत्ताओ[८] छ[९] पवित्थरपउत्ताओ[६], ताओ[१०] साओ[११] गिहाओ नीणेमि, २त्ता आलभियाए[१२] नयरीए सिङ्घाडग जाव† पहेसु सव्वओ समन्ता विप्पइरामि[१३], जहा णं तुमं अट्टदुहट्टवसट्टे[१४] अकाले चेव[१५] जीवियाओ ववरोविज्जसि[१६]" ॥ १५८ ॥

तए[१७] णं से चुल्लसयए[१८] समणोवासए[२] तेणं देवेणं एवं वुत्ते समाणे अभीए जाव‡ विहरइ ॥ १५९ ॥

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* Supply the rest from § 95, on pp ५०-५१.

† See the rest in Ov. § 38, Nāy. § 65.

‡ Supply the rest from § 96.

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१ F ०सयगे ०सए। २ A B D E om. ३ D E भञ्जेसि। ४ F G तउ ते। ५ A B D E F G om.; (see the text in § 161.) ६ E ०पत्ताओ। ७ B D F om. ८ A B F om. ९ A B D F om. १० A B F तउ ते। ११ F सयाओ। १२ D E आलहियाए, F G आलंभियाए। १३ A B विप्पयिरामि। १४ A B अट्टदुहट्टे, D E अट्टदुहट्ट। १५ D E G om. १६ E G विवरो०। १७ F reads §§ 159 and 160 thus: तए णं से चुल्ल० समणो० अभीए जाव भाणिज्जा दोच्चं पि etc. १८ A D E F ०चुल्लसए।

तए णं से देवे चुल्लसयगं समणोवासयं अभीयं जाव* पासित्ता दोच्चं पि तच्चं पि तहेव भणइ जाव† "ववरोविज्जसि[1]" ॥ १६० ॥

तए णं तस्स[2] चुल्लसयगस्स[3] समणोवासयस्स[4] तेणं देवेणं दोच्चं पि तच्चं पि एवं वुत्तस्स[5] समाणस्स[5] अयमेयारूवे अज्झत्थिए ४[6]। "अहो णं इमे पुरिसे अणारिए जहा चुलणीपिया तहा चिन्तेइ जाव‡ कणीयसं जाव§ आयच्छइ[7], जाओ वि य णं इमाओ ममं[8] छ हिरण्णकोडीओ निहाणपउत्ताओ[9] छ[10] वड्ढिपउत्ताओ[11] छ[12] पवित्थरपउत्ताओ, ताओ[13] वि य णं इच्छइ[14] ममं साओ[15] गिहाओ नीणेत्ता,[16] आ-

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* Supply the rest from § 96
† Supply the rest from above, § 153.
‡ Supply the rest from § 66.
§ Supply the full words from 138.

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१ E विवरो॰। २ B G prefixes से। ३ H ॰चुल्लसय, F ॰सए। ४ A B D E om., F ॰वासए। ५ F वुत्ते समाणे। ६ F has both the older form ६ and the modern form ४ of the numeral figure. ७ A B D E G चाइंचइ। ८ A B मम। ९ E throughout पत्ताओ। १० A B D E F om. ११ D E G वुड्ढि॰। १२ A B D E om. १३ F ता। १४ D E इच्छेइ। १५ F सयाओ। १६ D E नीणित्ता।

लभियाए[1] नयरीए[2] सिङ्घाडग[3] जाव[*] विप्पइरित्तए, तं सेयं खलु मम[4] एयं पुरिसं गिरिहत्तए[5]" त्ति[6] कट्टु उट्ठाइए जहा[†] सुरादेवो[7]। तहेव[‡] भारिया[8] पुच्छइ[9], तहेव कहेइ ॥ १६१ ॥

सेसं जहा चुलणीपियस्स जाव[§] सोहम्मे कप्पे अरुणसिद्धे[10] विमाणे उववन्ने। चत्तारि[11] पलिओवमाइं ठिई[12]। सेसं तहेव[13] जाव[‖] महाविदेहे वासे[14] सिज्झिहिइ ॥ १६२ ॥

॥ निक्खेवो[15] ॥

सत्तमस्स[16] अङ्गस्स[16] उवासगदसाणं पञ्चमं अज्झयणं सम्मत्तं ॥

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* See the rest in Ov. § 38, Nay. § 65.
† Supply the rest from § 151.
‡ See the full account in §§ 152 and 153
§ Supply the rest from §§ 142-144.
‖ Supply the rest from § 125.

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१ A B D E आलहियाए, F आलंभियाए। २ B नगरीए। ३ A B सिङ्घाड । ४ D E मम। ५ A गिरहेत्तए, B गेरहेत्तए, E F गियहत्तए। ६ F ति। ७ D E F G °देवे। ८ F prefixes मज्झा। ९ A B F G prefixes से। १० B °विसिद्धे, F °सेङ्के, G °विसिट्ठे। ११ B D E F om. च° पलि°। १२ A ठ्ठिई, E ठिइ, F ठ्ठिइ। १३ D E ताव। १४ A B F om. १५ D E G om. १६ A B D E F G om.

छट्ठं अज्झयणं ॥

॥ छट्ठस्स उक्खेवओ ॥

एवं[1] खलु, जम्बू, तेणं कालेणं तेणं समएणं कम्पिल्लपुरे[2] नयरे[3]। सहस्सम्बवणे[4] उज्जाणे। जियसत्तू राया। कुण्डकोलिए गाहावई[5]। पूसा भारिया[6]। छ हिरण्णकोडीओ निहाणपउत्ताओ[7] छ[8] वड्ढिपउत्ताओ[9] छ[8] पवित्थरपउत्ताओ छ वया[10] दसगोसाहस्सिएणं वएणं। सामी समोसढे[11]। जहा[12] कामदेवो

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१ D E G om एवं खलु जंबू। २ F किंपिल्ल०, G किंपुल०। ३ A B नगरे; F adds होत्था, A B F G add पुढविसिलापट्टए चेइए। ४ D E सहस्सव०, B ०वयमे। ५ E F गाहावइ, F adds परिवसइ। ६ G places this clause after वएणं। ७ E ०पत्ता here and throughout. ८ A B D om. ९ D E G वुड्ढि०। १० A B D E G व्वया। ११ D G ०सढो, E ०सड्ढे। १२ D E om जहा and place जहा कामदेवो after पडिवज्जइ, continuing the rubric with से सव्वे वत्त०।

तहा सावयधम्मं पडिवज्जइ। सव्वेव[1] वत्तव्वया जाव[*] पडिलाभेमाणे विहरइ ॥ १६३ ॥

तए णं से कुण्डकोलिए समणोवासए[2] कयाइ[3] पुव्वावरण्हकालसमयंसि[4] जेणेव[5] णिया, जेणेव पुढविसिलापट्टए[6], तेणेव उ । । २त्ता नाममुद्दगं[7] च उत्तरिज्जगं[8] च पुढवि । ठवेइ, २त्ता समणस्स भगवओ महावीरस्स धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरइ ॥ १६४ ॥

तए णं तस्स कुण्डकोलियस्स समणोवासयस्स[10] एगे देवे अन्तियं पाउब्भवित्था ॥ १६५ ॥

तए णं से देवे नाममुद्दं[11] च उत्तरिज्जं च पुढविसिलापट्टयाओ गेण्हइ[12], २त्ता सखिङ्खिणिं[13] अन्तलिक्खपडिवन्ने कुण्डकोलियं समणोवासयं एवं वया

* Supply the whole account from §§ 10 60 *mutatis mutandis*

१ B D से सव्वे, E सेा सव्वे for सव्वेव, F सव्वेवि। २ D E om ३ D E कयावि। ४ E पुव्वावरत्त°। ५ E om जे° क्खेा°। ६ F पुढवी°, G °वट्टए। ७ E नामासु°, F °मुद्दय। ८ E उत्तरियग। ९ E अन्तिये। १० A B om ११ E नामामुद्द। १२ D E F G गिण्हइ, see Hem IV, 209 १३ B D E °णि, D F सखिख°।

सी। "हं भो कुण्डकोलिया समणोवासया, सुन्दरी णं, देवाणुप्पिया, गोसालस्स मङ्खलिपुत्तस्स[1] धम्मपण्णत्ती[2], नत्थि उट्ठाणे इ[3] वा कम्मे इ[3] वा बले इ[3] वा वीरिए इ वा पुरिसक्कारपरक्कमे[4] इ वा, नियया[5] सव्वभावा; मङ्गुली णं समणस्स भगवओ महावीरस्स धम्मपण्णत्ती[6], अत्थि[7] उट्ठाणे इ[3] वा जाव[8]* परक्कमे[9] इ[3] वा, अणियया[5] सव्वभावा[10]" ॥ १६६ ॥

तए णं से कुण्डकोलिए समणोवासए[11] तं देवं एवं वयासी। "जइ णं, देवा[12], सुन्दरी[13] गोसालस्स मङ्खलिपुत्तस्स धम्मपण्णत्ती[14], नत्थि[15] उट्ठाणे इ वा जाव[16]† नियया[5] सव्वभावा; मङ्गुली[17] णं समणस्स

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* Supply the rest from the preceding part of the sentence.

† Supply the rest from § 166.

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१ A मक्खलि° F मंखलि°। २ D °पण्णत्तिं, E G °पन्नत्ति। ३ D E ति। ४ F पुरिसक्कार°। ५ A B णियया, अणियया, D E F नियया, अनियया, G नियया, अनियया। ६ E °पण्णत्ति, G °पन्नत्ति। ७ E om. ८ F in full कम्मे इ वा बले इ वा वीरिए इ वा पुरिसक्कार°। ९ A B G परिक्कमे। १० B °भावा। ११ A B D E om. १२ A B D E देवाणु, F देवाणुप्पिया। १३ F adds ए। १४ A B °पण्णत्ती। १५ D E add जाव। १६ A B om. १७ G मंगुली, and above मंगुली।

भगवओ[1] महावीरस्स धम्मपण्णत्ती, अत्थि उट्ठाणे इ[2] वा जाव* अणियया[3] सव्वभावा। तुमे[4] णं, देवा[5], इमा[6] एयारूवा दिव्वा देविड्ढी, दिव्वा देवज्जुई[7], दिव्वे[8] देवाणुभावे किणा[9] लद्धे किणा[10] पत्ते किणा[11] अभिसमन्नागए[12], किं उट्ठाणेणं जाव* पुरिसक्कारपरक्कमेणं, उदाहु अणुट्ठाणेणं अकम्मेणं जाव* अपुरिसक्कारपरक्कमेणं" ? ॥ १६७ ॥

तए णं से देवे कुण्डकोलियं समणोवासयं एवं वयासी। "एवं खलु, देवाणुप्पिया, मए[13] इमेयारूवा[14] दिव्वा देविड्ढी[15] ३[†] अणुट्ठाणेणं जाव* अपुरिसक्कारपरक्कमेणं लद्धा पत्ता अभिसमन्नागया[16]" ॥ १६८ ॥

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* Supply the rest from § 166.
† Supply the rest from § 167

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१ A B om भग० महा०। २ A B D E F ति। ३ A B G अणियतया, D E T अणितिया। ४ A तुमं, see Hem III, 94. ५ So A B D E, but T देवाणुप्पिया, G देवाणं। ६ D E इमे, T इमेयारूवा। ७ A B T ०जुई। ८ A T देवे। ९ A किंणा, E किणा, T किंणा। १० A om, T किंणा। ११ A किणा, T किंणा। १२ A B D E G अभिसमण्णा०। १३ G मए। १४ T ०रूवा। १५ T G देवड्ढि। १६ D E om, T in full देवा देवजुइ देवे देवाणुभावे।

तए णं से कुण्डकोलिए समणोवासए तं देवं एवं वयासी[1]। "जइ णं, देवा[2], तुमे इमा[3] एयारूवा दिव्वा देविड्ढी ३[4]* अणुट्ठाणेणं जाव† अपुरिसक्कारपरक्कमेणं लद्धा पत्ता अभिसमन्नागया[5], जेसि णं जीवाणं नत्थि उट्ठाणे इ[6] वा जाव† परक्कमे[7] इ[8] वा, ते किं न देवा[9]?। अहणं, देवा[10], तुमे इमा[11] एयारूवा दिव्वा देविड्ढी ३* उट्ठाणेणं जाव† परक्कमेणं लद्धा[12] पत्ता अभिसमन्नागया। तो जं वदसि सुन्दरी णं गोसालस्स मङ्खलिपुत्तस्स[13] धम्मपण्णत्ती, नत्थि उट्ठाणे इ[8] वा जाव† नियया[14] सव्वभावा, मङ्खुली णं समणस्स भगवओ महावीरस्स[15] धम्मपण्णत्ती, अत्थि उट्ठाणे इ[8]

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* Supply the rest from § 167

† Supply the rest from § 166

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१ A वदासी। २ A B D देवाणु, E F देवाणुप्पिया, G देवाण। ३ A B F G om ४ D E G om ५ G अभिसमागया। ६ A B D E F त्ति। ७ F पुरिसक्कारपरक्कमे। ८ A D E G त्ति। ९ E I देवाणुप्पिया। १० A B D E I देवाणुप्पिया, G देवाण। ११ D E इमे। १२ A reads लद्धा पत्ता तो इ भते एव न भवति, B om अभिसमन्नागया, D E read वा ताओ for ल० प० अभि० तो। १३ A मखलि०, F मखली०। १४ A D E F निलिया, B नितइा, G नियना। १५ B om

वा जाव* अणियया[१] सव्वभावा, नं[२] ते मिच्छा" ॥ १६९ ॥

तए णं से देवे कुण्डकोलिएणं समणोवासएणं वुत्ते समाणे सङ्किए[३] जाव† कलुससमावन्ने नो एइ कुण्डकोलियस्स समणोवासयस्स किंचि[४] मोक्खमाइक्खित्तए[५], नाममुद्दयं[६] च उत्तरिज्जयं पुढविसिलापट्टए[७] ठवेइ[८], २त्ता जामेव दिसं पाउब्भूए, तामेव दिसं[९] पडिगए ॥ १७० ॥

तेणं कालेणं तेणं समएणं सामी समोसढे[१०] ॥ १७१ ॥

तए णं से कुण्डकोलिए समणोवासए इमीसे कहाए लद्धट्ठे हट्ठ[११] जहा कामदेवो[१२] तहा निग्गच्छइ जाव‡ पज्जुवासइ ॥ धम्मकहा§ ॥ १७२ ॥

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* Supply the rest from § 166

† See the rest in § 86, on p. ८१

‡ Supply the full account from § 116

§ For a full statement of the sermon see the commentary to § 117.

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१ So B, but A अनियया, D E अणितिया, F अनितिया, G अणियतया। २ A reads तन्न मिच्छे। ३ G सत्तिए, om. जाव। ४ D E किंचि। ५ G पामुक्ख°। ६ D E °मुद्दं च। ७ B G °पट्टए, F °पट्टय। ८ F ठवेइ। ९ D E दिसिं। १० A °सढ़े, D E G °सढे। ११ A om, F हट्ठतुट्ठे। १२ G °देवे।

"कुण्डकोलिया[१]" इ समणे भगवं महावीरे[२] कुण्डकोलियं समणोवासयं एवं वयासी। "से नूणं, कुण्डकोलिया, कल्लं तुब्भ[३] पुव्वावरण्हकालसमयंसि[४] असोगवणियाए एगे देवे अन्तियं पाउब्भवित्था। तए णं से देवे नाममुद्दं च[५] तहेव[६] जाव* पडिगए। से नूणं, कुण्डकोलिया, अट्ठे समट्ठे[७]"?।

"हन्ता, अत्थि"।

"तं धन्ने[८] सि णं तुमं, कुण्डकोलिया[९]," जहा† कामदेवो[१०] ॥ १७३ ॥

"अज्जो" इ[११] समणे भगवं महावीरे[१२] समणे[१३] निग्गन्थे[१४] य निग्गन्थीओ य आमन्तित्ता[१५] एवं वया-

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* Supply the whole account from §§ 166-170.

† Supply the full address from § 113, *mutatis mutandis.*

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१ E कुंडकोलिए त्ति। २ A B D E om. ३ So G; but A B F तुब्भं, D E तुब्भे, see note to translation. ४ A पुव्वावरण्हे का°, F पुव्वावरयहं का°। ५ F adds उत्तरिज्जगं चे। ६ D E तं चेव। ७ A B F चत्थे समत्थे। ८ A B D E धणे, see Hem. II, 184. ९ A B D E om. १० A D E कामदेवे। ११ A B D E F त्ति। १२ A B E om. १३ So A, but B D E F समणा। १४ So G, but A B D E F निग्गन्था। १५ A B आमंतेत्ता।

वा जाव* अणियया[१] सव्वभावा, तं[२] ते मिच्छा" ॥ १६९ ॥

तए णं से देवे कुण्डकोलिएणं समणोवासएणं वुत्ते समाणे सङ्किए[३] जाव† कलुससमावन्ने नो एइ[४] कुण्डकोलियस्स समणोवासयस्स किंचि[५] मोक्खमाइक्खित्तए[६], नाममुद्दयं[७] च उत्तरिज्जयं पुढविसिलापट्टए[८] ठवेइ[९], २त्ता जामेव दिसं प तामेव दिसं[१०] पडिगए ॥ १७० ॥

तेणं कालेणं तेणं समएणं सामी समोसढे[११] ॥ १७१ ॥

तए णं से कुण्डकोलिए समणोवासए कहाए लद्धट्ठे हट्ठ[१२] जहा कामदेवो[१३] तहा जाव‡ पज्जुवासइ ॥ धम्मकहा§ ॥ १७२ ॥

passage.

* Supply the rest fı
† See the rest in § 8
‡ Supply the full a
§ For a full state- ०मज्झे । २ D E ०वत्तेसा, B D E F ० ... चणुत्थिए । ४ A हिउहि, D हिपूहि, E F ... ५ B F G पसवेहि । ६ F G om. ७ So G, bu A B F करेति, D E करेइ । ८ D E G पुग्गाइ । ९ D E ०पिट्ठयं । १० D चल्येहि । ११ B F om. १२ A D E ० B ०पत्तिणि, F ०पत्तिया, G ०पसत्ते । १३ B D E G करेत्तए, १४ A B D E G om. य निग्गन्थीओ य । १५ A B D E ... १६ A B D ०सुणेति, E F ०सुणेइ, G ०सुणंति ।

"कुण्डकोलिया[1]" इ समणे भगवं महावीरे[2] कुण्डकोलियं समणोवासयं एवं वयासी। "से नूणं, कुण्डकोलिया, कल्लं तुब्भ[3] पुव्वावरण्हकालसमयंसि[4] असोगवणियाए एगे देवे अन्तियं पाउब्भवित्था। तए णं से देवे नाममुद्दं च[5] तहेव[*] जाव[†] पडिगए। से नूणं, कुण्डकोलिया, अट्ठे समट्ठे[6]"?।

"हन्ता, अत्थि"।

"तं धन्ने[7] सि णं तुमं, कुण्डकोलिया[8]," जहा[‡] कामदेवो[9] ॥ १७३ ॥

"अज्जो" इ[10] समणे भगवं महावीरे[11] समणे[12] निग्गन्थे[13] य निग्गन्थीओ य आमन्तित्ता[14] एवं वया-

§§ 166-170.

* Supply the rest from § 66, on p ९५ mutatis mutandis.

† See § 92, and supply the full account fr

So G; but A

१ A B D E G om. २ A B D E F om. ३ ... ४ A पुव्वा- ... ६ D दिसिं। ४ B only गए, D E पडिगयए। ५ B तं for तए णं; D E G om. तए णं। ६ A D E F वड्ढिहं। ७ T G चउद्दस। ८ A B C D G संवच्छरा ॰न्ता। ९ A B वीइक्का॰, D E विइक्का॰। १० A B add य। ११ A जेट्ठं पुत्तं। १२ A G कुडुंबे ठवित्था, D ठवेत्ता, E ठवेइ रत्ता, F ठविता।

पसत्ति[१] उवसम्पज्जित्ताणं विहरइ ॥ एवं एक्कारस उवासगपडिमाओ[*] ॥ १७८ ॥

तहेव जाव[†] सोहम्मे कप्पे अरुणज्झए विमाणे जाव[‡] अन्तं काहिइ[२] ॥ १७९ ॥

॥ निक्खेवो[३] ॥

सत्तमस्स[४] अङ्गस्स[५] उवासगदसाणं छट्ठं अज्झयणं समत्तं ॥

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* See the whole statement in §§ 70 and 71.

† Supply the full account from §§ 89 90 or §§ 124,125

‡ Supply the rest from footnote १९, on p ८२, see also Bhag, pp 903, 304

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१ D E ०पसत्ती । २ A B om ३ E काहिंति, G सिज्झिहिइ for अं० का० । ४ D E G om. ५ A B D E F om.

सत्तमं अज्झयणं ॥

सत्तमस्स उक्खेवो[1] ॥

पोलासपुरे[2] नामं नयरे[3]। सहस्सम्बवणे[3] उज्जाणे[3]। जियसत्तू राया ॥ १८० ॥

तत्थ णं पोलासपुरे[4] नयरे सद्दालपुत्ते नामं कुम्भकारे[5] आजीविओवासए[6] परिवसइ। आजीवियसमयंसि लद्धट्ठे गहियट्ठे पुच्छियट्ठे विणिच्छियट्ठे अभिगयट्ठे[7] अट्ठिमिंजपेमाणुरागरत्ते[8] य[9] "अयमा-

१ D E G उक्खेवओ। २ G prefixes तेणं समएणं तेणं कालेणं; G पुलासपुरे, A B D E F ॰पुरं। ३ A B D E F ॰रं, ॰णं। ४ F here and throughout पुलास॰। ५ E adds इहे, F होत्था। ६ A D E G आजीविउवासए, F आजीविए उवासए। ७ G om. from अभिगयट्ठे down to त्ति। ८ A अट्ठिमिंज्ज॰, B अट्ठिमेज॰। ९ A F om.

उसो आजीवियसमए[1] अट्ठे अयं परमट्ठे सेसे अणट्ठे[2]" त्ति[3] आजीवियसमएणं अप्पाणं भावेमाणे विहरइ ॥ १८१ ॥

तस्स णं सद्दालपुत्तस्स आजीविओवासगस्स[4] एक्का[5] हिरण्णकोडी निहाणपउत्ता[6] एक्का[7] वड्ढिपउत्ता एक्का पवित्थरपउत्ता एक्के[8] वए[9] दसगोसाहस्सिएणं वएणं ॥ १८२ ॥

तस्स णं[10] सद्दालपुत्तस्स आजीविओवासगस्स[11] अग्गिमित्ता[12] नामं भारिया होत्था[13] ॥ १८३ ॥

तस्स णं सद्दालपुत्तस्स आजीविओवासगस्स[14] पोलासपुरस्स नगरस्स बहिया पञ्च[15] कुम्भकारावणसया

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१ B ०समट्ठे । २ D E F G धणिट्ठे (Skr. अनिष्ट) । ३ A adds सव्वं । ४ F आजीविउवा० । ५ B G एका । ६ F G ०पउत्ताउ । ७ So F; A B D only वड्ढिपवित्थरपउत्ता, E वुड्ढिपवित्थरपउत्ता, G वुड्ढिपउत्ताउ पवित्थरपउत्ताउ । ८ A B F G एगे । ९ B D वए, and B afterwards वएणं । १० B om. ११ A B D E F G om. १२ G अग्गमित्ता । १३ B D E F G om. १४ D E only आजीवियस्स, F आजीविय-उवासगस्स; the reading of the MSS. here and elsewhere varies between the three forms आजीविओवा०, आजीविउवा० and आजीवियउवा० । १५ G reads पंचसय कुंभ-कारावणस्स ।

होत्था। तत्थ[1] णं बहवे पुरिसा दिण्णभइभत्तवेयणा[2] कल्लाकल्लिं[3] बहवे करए य वारए य पिहडए[4] य घडए य अद्धघडए[5] य कलसए य अलिञ्जरए[6] य जम्बूलए[7] य उट्टियाओ य करेन्ति[8], अन्ने य से[9] बहवे पुरिसा दिण्णभइभत्तवेयणा[10] कल्लाकल्लिं तेहिं बहूहिं करएहि[11] य जाव* उट्टियाहि य रायमग्गंसि वित्तिं कप्पेमाणा[12] विहरन्ति[13] ॥ १८४ ॥

तए णं से सद्दालपुत्ते आजीविओवासए अन्नया[14] कयाइ[15] पुव्वावरण्हकालसमयंसि[16] जेणेव असोगवणिया[17] तेणेव उवागच्छइ, २त्ता[18] गोसालस्स मङ्खलि-

* Supply the rest from the preceding sentence.

१ So A; B तत्र(?), D E F G तत्थ। २ A B दिग्गभदि-भत्तवेइया, D दिगुभव्तिभत्तवेइया, E दिवसभतिभत्तवेइया, F दिव-भइए भत्तवेइया. G दिगुभत्तवेइया। ३ D E G ॰करगं। ४ A पिडएय, B F पिडए। ५ G om. अद्ध॰ य। ६ D अलिंजरए, E अलिंजए (see comm. to § 94, p. ३१). ७ F जंबूलए। ८ So D G; A करेंति, B करिंति, F करिंति। ९ D E om. से (Skr. तस्य, see Hem. III, 81). १० So A B F दिग्ग॰; D E दिगुभतिभत्तवेइया, G दिवभतिभत्त। ११ D E करएहिं, om. य। १२ B कप्पेमाणे। १३ A E G विहरइ। १४ A अन्नया। १५ A कयाइ. B G कयाई। १६ E पुव्वरत्ता॰। १७ F ॰वडिंसए। १८ D E F G om. रत्ता

पुत्तस्स अन्तियं[1] धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरइ[2] ॥ १८५ ॥

तए[3] णं तस्स सद्दालपुत्तस्स आजीविओवासगस्स एगे[4] देवे अन्तियं पाउब्भवित्था ॥ १८६ ॥

तए णं से देवे अन्तलिक्खपडिवन्ने सखिङ्खिणियाइं जाव* परिहिए[5] सद्दालपुत्तं आजीविओवासयं एवं वयासी। "एहिइ[6] णं, देवाणुप्पिया, कल्लं इहं महामाहणे उप्पन्नणाणदंसणधरे[7] तीयपडुप्पन्नमणागयजाणए[8] अरहा जिणे केवली सव्वण्णू सव्वदरिसी[9] तेलोक्कवहियमहियपूइए[10] सदेवमणुयासुरस्स[11] लोगस्स

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* Supply the rest from § 113.

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१ D अंतियं। २ A विहरंति। ३ A reads only तस्स णं। ४ B G एके, D E एक्के। ५ A pref. पवर; F reads पहिरिए, with metathesis as in the modern Hindi पहिरना 'to dress.' ६ A एहीते, B एहिते, F एहिति, D E एहिंति (plur.), G एह। ७ A B °णाण°। ८ So A; D तीयपडुपन्नाणागय-जाणए, E तीयपडुपन्नाणागए जाणए, G ईयपडुपन्नाणागयजाणए; B तीयपडिपडुपन्नाणागयजाणए (perhaps °पडियउप्पन्न° for °प्रत्युत्पन्न°); but F तीयपचुपन्नमणागए जाणए। ९ A °दरिसी, E F °दरसी (cf. Hem. II, 105)। १० D G तिलोक्क°, F तिलोक°, E तिलोय°; E om. महिय। ११ G सदेव°; A °माणुया°; D E °सुरलोगस्स।

अच्चणिज्जे वन्दणिज्जे सक्कारणिज्जे[1] सम्माणणिज्जे कल्लाणं मङ्गलं देवयं चेइयं जाव* पज्जुवासणिज्जे तच्चकम्मसम्पयासम्पउत्ते[2]। तं[3] णं तुमं वन्देज्जाहि[4] जाव† पज्जुवासेज्जाहि[5], पाडिहारिएणं[6] पीढफलगसिज्जासंथारएणं[7] उवनिमन्तेज्जाहि[8]" ॥ दोच्चं पि तच्चं[9] पि एवं वयइ[10], २त्ता जामेव दिसं[11] पाउब्भूए तामेव[12] दिसं[12] पडिगए[13] ॥ १८७ ॥

तए णं तस्स सद्दालपुत्तस्स आजीवियोवासगस्स तेणं[14] देवेणं एवं वुत्तस्स समाणस्स इमेयारूवे अज्झ-

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* Supply विपुलं from Ov. § 2.
† See footnote ‖ on p. ५.

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१ D E G om. from सक्कारणिज्जे down to चेइयं; A B F pref. पूयणिज्जे which is also omitted by the comm. । २ A G n सच्चकम्म॰ (see Hem. II, 21); B om. सम्पया; G संपयोत्ते । ३ A G त, B D E F ते, see note to translation. ४ F वंदिज्जाहि । ५ D E F पज्जुवासिज्जाहि । ६ A पडिहारिएणं । ७ G ॰संथारेणं । ८ A उवनिमंतिज्जाहि, D E उवनिमंतिज्जासि, F उवनिमंतिज्जाहि । ९ B om. तच्चं पि । १० D वदइ, B वदति, F G वदसी । ११ F दिसिं । १२ A B read जाव for तामेव दिसं, G only तामेव om. दिसं । १३ G गए । १४ E F om. from तेणं to समाणस्स ।

त्थिए ४* समुप्पन्ने। "एवं खलु ममं धम्मायरिए[१] धम्मोवएसए गोसाले मङ्खलिपुत्ते, से णं महामाहणे उप्पन्नणाणदंसणधरे[२] जाव† तच्चकम्मसम्पयासम्पउत्ते[३], से णं कल्लं इहं हव्वमागच्छिस्सइ। तए णं तं[४] अहं वन्दिस्सामि जाव‡ पज्जुवासिस्सामि पाडिहारिएणं[५] जाव[६]† उवनिमन्तिस्सामि"॥ १८८॥

तए णं कल्लं[७] जाव§ जलन्ते समणे भगवं महावीरे जाव|| समोसरिए। परिसा निग्गया जाव¶ पज्जुवासइ[८]॥ १८९॥

तए णं से सद्दालपुत्ते आजीविओवासए इमीसे कहाए लद्धट्ठे समाणे, "एवं खलु समणे भगवं महावीरे[९] जाव** विहरइ[१०], तं गच्छामि णं समणं भगवं

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* See the rest in § 66 on p. ९० also footnote § on p ९९
† Supply the rest from the preceding paragraph
‡ See footnote || on p. ५.
§ See footnote ‡ on p. ९८.
|| See footnote ‡ on p. ५
¶ Supply the rest from § 9.
** See footnote § on p ९.

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१ B om. २ A B ०साय०, Г ०णाण०। ३ Г तच्चं कम्मं, G तवकंम०; E G om सम्पया। ४ D E om. तं। ५ A पडिहारिएणं। ६ D E om. ७ A कल्लिं। ८ Г पज्जुवासंति। ९ D om. १० D विहरंति।

महावीरं वन्दामि जाव* पज्जुवासामि", एवं सम्पेहेइ[१], २त्ता[२] ण्हाए जाव† पायच्छित्ते सुद्धप्पावेसाइं[३] जाव*† अप्पमहग्घाभरणालङ्कियसरीरे[४] मणुस्सवग्गुरापरिगए साओ[५] गिहाओ पडिणिक्खमइ[६], २त्ता पोलासपुरं नयरं[७] मज्झं मज्झेणं निग्गच्छइ, २त्ता[८] जेणेव सहस्सम्बवणे उज्जाणे जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ, २त्ता तिक्खुत्तो आयाहिणं पयाहिणं करेइ, २त्ता वन्दइ नमंसइ[९], २त्ता जाव* पज्जुवासइ ॥ १९० ॥

तए णं समणे भगवं महावीरे सद्दालपुत्तस्स आजीविओवासगस्स तीसे य महइ[१०] जाव‡ धम्मकहा समत्ता ॥ १९१ ॥

"सद्दालपुत्ता" इ[११] समणे भगवं महावीरे सद्दाल-

* See the rest in footnote ‖ on p. ५
† See footnote † on p. ६
‡ See footnote ‡ on p. ६५

१ F संपेहिइ, G संपेहइ। २ D E om. २त्ता। ३ So F G in full, A B D E only सुद्धप्पा जाव। ४ A B D E F G om. ५ F सयाओ। ६ A B D G पडिणिक्खमइ। ७ A B F नगरं। ८ A B D E om. २त्ता। ९ A B om. नमंसइ २त्ता, F om. only २त्ता। १० F adds महालियाए। ११ A B G ई, F इति।

पुत्तं आजीविओवासयं एवं वयासी। "से नूणं, सद्दालपुत्ता, कल्लं तुमं पुव्वावरण्हकालसमयंसि[१] जेणेव असोगवणिया जाव[*][२] विहरसि[३]। तए णं तुब्भं[४] एगे देवे अन्तियं[५] पाउब्भवित्था। तए णं से देवे[६] अन्तलिक्खपडिवन्ने[७] एवं वयासी। ""हं भो सद्दालपुत्ता,"[*] तं चेव सव्वं[८] जाव[†] ""पज्जुवासिस्सामि[९]""। से नूणं, सद्दालपुत्ता, अट्ठे[१०] समट्ठे?" ॥

"हंता, अत्थि[११]" ॥

"नो[१२] खलु, सद्दालपुत्ता, तेणं देवेणं गोसालं मङ्खलिपुत्तं पणिहाय[१३] एवं वुत्ते" ॥ १९२ ॥

तए णं तस्स सद्दालपुत्तस्स आजीविओवासयस्स[१४] समणेणं भगवया[१५] महावीरेणं[१५] एवं वुत्तस्स समाणस्स

* See the rest in § 185

† Supply the rest from §§ 187, 188

१ F only पुव्वावरण्हकाले। २ D E pref. सं। ३ A विहरसंति, B विरसि, D E G विहरइ, F विहरित्ये। ४ A तुमं, F तुब्भे, see note to translation of § 173. ५ E पंतिए। ६ B D E G om. ७ B F only चतलिक्खे। ८ D E transpose जाव सव्वं। ९ A G read पज्जुवासामि। १० A F अत्थे समत्थे, B अत्थे समट्ठे। ११ B अत्थिं। १२ B D E F G pref. सं। १३ D E पणिधाय। १४ A B D E F G om. १५ A B G om., D E only १।

इमेयारूवे[1] अज्झत्थिए ४[2]*। "एस णं समणे भगवं महावीरे महामाहणे उप्पन्नणाणदंसणधरे[3] जाव† तच्चकम्मसम्पयासम्पउत्ते[4]। तं सेयं खलु ममं[5] समणं भगवं महावीरं वन्दित्ता नमंसित्ता[6] पाडिहारिएणं[7] पीढफलग[8] जाव† उवनिमन्तित्तए" एवं सम्पेहेइ[9], २त्ता उट्ठाए उट्ठेइ, २त्ता समणं भगवं महावीरं वन्दइ नमंसइ[6], २त्ता एवं वयासी। "एवं खलु, भन्ते, ममं[10] पोलासपुरस्स नयरस्स[11] बहिया पञ्च कुम्भकारावण-सया। तत्थ णं तुब्भे पाडिहारियं[7] पीढ जाव† संथा-रयं[12] ओगिण्हित्ताणं[13] विहरह[14]" ॥ १९३ ॥

तए णं समणे भगवं महावीरे[15] सद्दालपुत्तस्स

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* See the re-t in § 66 on p २७, also footnote § on p. ६२.

† Supply the rest from § 187.

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१ D E इमे एयारूवे । २ A F have both the numeral letter ष्क (=4) and the numeral figure ४ ; B only ४ ; D only ५ ; E G om. ३ D E only उप्पन्नणाणे । ४ A B D F G om. तच्च, E °संपत्ते । ५ B D E मम । ६ G often spells नमुंस° । ७ D E पडिहारिएयं । ८ A B G °फलग्ग । ९ G संपेहइ । १० D E G मम । ११ A B F नगरस्स । १२ E संथारियंसि । १३ A B D F उगिण्हित्ता । १४ A विहरिह, B D E F G विहरइ । १५ A B om.

पुत्तं आजीविओवासयं एवं वयासी। "से नूणं, सद्दालपुत्ता, कल्लं तुमं पुव्वावरण्हकालसमयंसि[१] जेणेव असोगवणिया जाव*[२] विहरसि[३]। तए णं तुब्भं[४] एगे देवे अन्तियं[५] पाउब्भवित्था। तए णं से देवे[६] अन्तलिक्खपडिवन्ने[७] एवं वयासी। ""हं भो सद्दालपुत्ता,"" तं चेव सव्वं[८] जाव† ""पज्जुवासिस्सामि[९]""। से नूणं, सद्दालपुत्ता, अट्ठे[१०] समट्ठे?"॥

"हंता, अत्थि[११]"॥

"नो[१२] खलु, सद्दालपुत्ता, तेणं देवेणं गोसालं मङ्खलिपुत्तं पणिहाय[१३] एवं वुत्ते"॥ १९२॥

तए णं तस्स सद्दालपुत्तस्स आजीविओवासयस्स समणेणं भगवया[१४] महावीरेणं[१५] एवं वुत्तस्स समाणस्स

* See the rest in § 185

† Supply the rest from §§ 187, 188.

१ F only पुव्वावरण्हकाले। २ D E pref. तं। ३ A विहरसंति, B विरसि, D E G विहरइ, F विहरिसे। ४ A तुमं, F तुम्भे, see note to translation of § 173. ५ E अंतिए। ६ B D E G om. ७ B F only अंतलिक्खे। ८ D E transpose जाव सव्वं। ९ A G read पज्जुवासामि। १० A F अत्थे समत्थे, D अत्थे समट्ठे। ११ B अत्थिं। १२ B D E F G pref. तं। १३ D E पणिधाय। १४ A B D E F G om. १५ A B G om., D E only ३।

छारेण य करिसेण[1] य एगयओ[2] मीसिज्जइ[3], रत्ता चक्के आरोहिज्जइ[4]; तओ बहवे करगा य जाव[*] उट्टियाओ[5] य कज्जन्ति" ॥ १९७ ॥

तए णं समणे[6] भगवं[7] महावीरे सद्दालपुत्तं[8] आजीविओवासयं एवं वयासी। "सद्दालपुत्ता, एस णं कोलालभण्डे किं उट्ठाणेणं जाव[†] पुरिसक्कारपरक्कमेणं[9] कज्जन्ति[10], उदाहु अणुट्ठाणेणं जाव[†] अपुरिसक्कारपरक्कमेणं[10] कज्जन्ति"? ॥ १९८ ॥

तए णं से सद्दालपुत्ते आजीविओवासए समणं[11] भगवं महावीरं एवं वयासी। "भन्ते, अणुट्ठाणेणं जाव[†] अपुरिसक्कारपरक्कमेणं[12], नत्थि उट्ठाणे इ वा

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* Supply the rest from § 181

† Supply the rest from § 166

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१ G करसेण। २ D E एगओ। ३ So F, A G मासिज्जइ, B मीसज्जति; D E मिसिज्जइ; A B add ए after it. ४ A चारोभिज्जंति, B G चरुभिज्जइ, D E F चारुहिज्जइ। ५ F उदयाओ। ६ B pref. से। ७ D om. ८ A B F read °पुत्तस्स °वासयस्स। ९ F पुरिसका°। १० G om. ११ So A B G; but F समणे भगवं महावीरे एवं वयासी, D E समणेणं भगवया म° एवं वयासी; perhaps the full reading should be समणेणं भगवया म° एवं वुत्ते समाणे समणं ३ एवं वयासी। १२ F अपुरिसका°।

आजीविओवासगस्स[१] एयमट्ठं पडिसुणेइ, २ त्ता सद्दाल-पुत्तस्स आजीविओवासगस्स[२] पञ्चकुम्भकारावणसएसु फासुएसणिज्जं[३] पाडिहारियं पीढफलग[४] जाव* संथारयं ओगिण्हित्ताणं[५] विहरइ[६] ॥ १९४ ॥

तए णं से सद्दालपुत्ते आजीविओवासए अन्नया कयाइ[७] वायाहययं[८] कोलालभण्डं अन्तो[९] सालाहिंतो बाहिया[१०] नीणेइ, २त्ता[११] आयवंसि[१२] दलयइ ॥ १९५ ॥

तए णं समणे[१३] भगवं महावीरे सद्दालपुत्तं आजीविओवासयं[१४] एवं वयासी। "सद्दालपुत्ता, एस णं लभण्डे कओ"? ॥ १९६ ॥

णं से सद्दालपुत्ते आजीविओवासए[१५] समणं वीरं एवं वयासी। "एस णं, भन्ते, पुव्विं[१६] तओ पच्छा उदएणं निमिज्जइ[१७], २त्ता[१८]

* See the re
† Supply the re.

१ F only पुव्वावरण्हका... रसंति, B विरसि, D E G वि... तुम्भे, see note to translation... after it. ६ B D E G om. ७ B F only च... poso जाव सव्वं। ८ A G read पच्चुव। ... समत्थे, B पत्थे समट्ठे। ११ B पत्थिं। १२ ... सं। ११ D E पविधाय। १४ A B D E ... B G om., D E only २।

१ आजीविअस्स। २ D E om., A B F ... ३ B F फासुए एसणिज्जं। ४ G om. ५ F उगिण्हित्ताणं, D E G उगिण्हि- ... ७ F कयाइं। ८ A B वायाहयं, ... ९ B अन्तो। ... इत्ता। १२ D E आत- ... से। १४ E G ... १७ So F G; ... १८ B D E

छारेण य करिसेण[१] य एगयओ[२] मीसिज्जइ[३], रत्ता चक्के आरोहिज्जइ[४]; तओ बहवे करगा य जाव* उट्टियाओ[५] य कज्जन्ति" ॥ १९७ ॥

तए णं समणे[६] भगवं[७] महावीरे सद्दालपुत्तं[८] आजीविओवासयं एवं वयासी। "सद्दालपुत्ता, एस णं कोलालभण्डे किं उट्ठाणेणं जाव† पुरिसक्कारपरक्कमेणं[९] कज्जन्ति[१०], उदाहु अणुट्ठाणेणं जाव† अपुरिसक्कारपरक्कमेणं[१०] कज्जन्ति"? ॥ १९८ ॥

तए णं से सद्दालपुत्ते आजीविओवासए समणं[११] भगवं महावीरं एवं वयासी। "भन्ते, अणुट्ठाणेणं जाव† अपुरिसक्कारपरक्कमेणं[१२], नत्थि उट्ठाणे इ वा

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* Supply the rest from § 184
† Supply the rest from § 166

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१ G करिसेण। २ D E एगयओ। ३ So F, A G मासिज्जइ, B मीसज्जति; D E मिसिज्जइ; A B add य after it. ४ A चारोमिज्जंति, B G चक्कमिज्जइ, D E F आरुहिज्जइ। ५ F उद्-याओ। ६ B pref. से। ७ D om. ८ A B F read °पुत्तस्स °वासयस्स। ९ F पुरिसका°। १० G om. ११ So A B G; but F समणे भगवं महावीरे एवं वयासी, D E समणेणं भगवया म° एवं वयासी; perhaps the full reading should be समणेणं भगवया म° एवं वुत्ते समाणे समणं भ° एवं वयासी। १२ F अपुरिसका°।

जाव* परक्कमे इ वा, नियया[1] सव्वभावा" ॥ १९९ ॥

[2] तए णं समणे भगवं महावीरे[2] सद्दालपुत्तं आजीविओवासयं एवं वयासी। "सद्दालपुत्ता, जइ णं तुब्भं[3] केइ पुरिसे वायाहयं वा पक्केल्लयं[4] वा कोलालभण्डं अवहरेज्जा[5] वा विक्खिरेज्जा[6] वा भिन्देज्जा[7] वा अच्छिन्देज्जा[8] वा परिट्ठवेज्जा[9] वा अग्गिमित्ताए वा भारियाए सद्धिं विउलाइं भोगभोगाइं[10] भुञ्जमाणे विहरेज्जा, तस्स[11] णं तुमं पुरिसस्स किं[12] दण्डं[13] वत्तेज्जासि[14] ?" ॥

"भन्ते[15], अहं णं तं[15] पुरिसं आओसेज्जा[16] वा

* Supply the rest from § 180.

१ D E खितिया, F निलिया ; but A B G नितया। २ D E om. ३ A तुमं। ४ D E G पक्कोलयं। ५ D E अवहरिज्जा, G अवहरेज्ज। ६ So A B ; D E F G विक्खरिज्जा (from Skr. विष्किर, 'scattering about'). ७ D E भिंदिज्जा। ८ D E अच्छिंदिज्जा, G छिंदिज्जा। ९ A B E G परिट्ठविज्जा, F परिट्ठवेज्ज, G om from परिट्ठवेज्जा down to विहरेज्जा। १० A only भोगाइं। ११ G तयाणं। १२ D E कं, G omits किं दण्डं। १३ D E F डंडं। १४ D F वत्तिज्जासि, E वयंसासि, G य व्वतेथासि (for न वत्तेज्जासि). १५ D E G pref. तं णं and omit तं before पुरिसं। १६ A B D E आउसेज्जा, F आउसेज्जे, G आउसिज्ज।

हणेज्जा वा वन्धेज्जा वा महेज्जा[1] वा तज्जेज्जा[2] वा तालेज्जा[3] वा निच्छोडेज्जा[4] वा निब्भच्छेज्जा वा अकाले चेव जीवियाओ ववरोवेज्जा[5]"॥

"सद्दालपुत्ता, नो खलु तुब्भ[6] केइ पुरिसे वायाहयं[7] वा पक्केलयं[8] वा कोलालभण्डं अवहरइ वा जाव* परिट्ठवेइ वा अग्गिमित्ताए वा[9] भारियाए सद्धिं[10] विउलाइं भोगभोगाइं भुञ्जमाणे विहरइ। नो वा तुमं तं पुरिसं आओसेज्जसि[11] वा हणेज्जसि[12] वा[13] जाव* अकाले चेव जीवियाओ ववरोवेज्जसि[14]। जइ नत्थि उट्ठाणे इ वा जाव† परक्कमे इ वा, नियया[15] सव्वभावा। अह[16] णं, तुब्भ[17] केइ पुरिसे

* Supply the rest from above.
† Supply the rest from § 166.

१ A नघेज्जा, B मधेज्जा। २ D E तत्तेज्जा। ३ A B तालिज्जा। ४ D E F निच्छोडिज्जा। ५ A B D E G ववरोविज्जा; A B F add वा। ६ So F; but A B D E G तुम्भं। ७ D E वाताहतयं। ८ G पक्केलयं। ९ A E G om. १० A G सिद्धिं। ११ A E आओसेसि, B आओसिसि, D E G आउसेसि, F आउसेज्ज। १२ A B हण, D E हणे, F G हणेज्ज। १३ A B D E om. १४ D E F G ववरोविज्जसि। १५ A B D E F नितिया। १६ A B G अह णं, D E अहणं, F अहणं। १७ So A B, but D E F तुम्भं; G तुमं।

वायाहयं[१] जाव* परिट्ठवेइ वा अग्गिमित्ताए वा[२] जाव* विहरइ, तुमं[३] वा तं पुरिसं आओसेसि[४] वा जाव* ववरोवेसि[५]। तेा जं वदसि[६] नत्थि उट्ठाणे इ वा जाव† नियया[७] सव्वभावा, तं ते मिच्छा" ॥ २०० ॥

एत्थ[८] णं से सद्दालपुत्ते आजीविओवासए सम्बुद्धे ॥ २०१ ॥

तए णं से सद्दालपुत्ते आजीविओवासए[९] समणं भगवं महावीरं वन्दइ नमंसइ, २त्ता[१०] एवं वयासी। "इच्छामि णं, भन्ते[११], तुब्भं अन्तिए[१२] धम्मं निसामेत्तए[१३]" ॥ २०२ ॥

तए णं समणे भगवं[१४] महावीरे[१४] सद्दालपुत्तस्स

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* Supply the rest from above.
† Supply the rest from § 166

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१ D E वाताहतयं ; A B F G add वा, D E add पक्कोल्लयं वा। २ E G om. ३ G om. तुमं वा तं पुरिसं। ४ A आओसेसि, D E G आउसेसि, F आउसिज्ज। ५ A B ववरोविसि, F ववरोविज्जसि, G विवरोवज्जसि। ६ D E वयसि। ७ A B D E F नितिया। ८ F एत्थ। ९ A B D E F G om. १० A B F om. २त्ता। ११ A B D E om. १२ G अंतियं। १३ A B F G निसामित्तए। १४ A B om.

आजीविओवासगस्स तीसे य[1] जाव* धम्मं परिकहेइ॥ २०३॥

तए णं से सद्दालपुत्ते आजीविओवासए[2] समणस्स भगवओ महावीरस्स अन्तिए[3] धम्मं सोच्चा निसम्म हट्ठतुट्ठ[4] जाव† हियए[5] जहा आणन्दो[6] तहा[7] गिहिधम्मं पडिवज्जइ। नवरं एगा हिरण्णकोडी निहाणपउत्ता एगा[8] हिरण्णकोडी[9] वड्ढिपउत्ता[10] एगा हिरण्णकोडी[9] पवित्थरपउत्ता एगे वए दसगोसाहस्सिएणं वएणं[11] जाव‡ समणं भगवं महावीरं वन्दइ नमंसइ, २त्ता[12] जेणेव पोलासपुरे नयरे[13] तेणेव उवागच्छइ, २त्ता[12] पोलासपुरं नयरं[14] मज्झं मज्झेणं जेणेव सए गिहे[15] जेणेव अग्गिमित्ता भारिया तेणेव

* See footnote † on p. ९१.
† For the supplement, see footnote ‡ on p. ७
‡ Supply the rest from §§ 13-58

१ F G add महइ माहालियाए। २ A B D E F G om. ३ D E अंतिय। ४ A B ०तुट्ठे, D om. तुट्ठ। ५ A हियएए, B हियये, G हियहियए। ६ A B D E F आणंदे। ७ F जाव। ८ D E have only वुड्ढि पवित्थर। ९ F G om. १० D E G वुड्ढि। ११ A B G om. १२ D E G om. २त्ता। १३ A B F G नगरे। १४ A B F नगरं। १५ D गेहे।

उवागच्छइ, २त्ता अग्गिमित्तं[1] भारियं एवं वयासी। "एवं खलु, देवाणुप्पिए[2], समणे भगवं[3] महावीरे जाव* समोसढे[4], तं[5] गच्छाहि णं[6] तुमं, समणं भगवं महावीरं वन्दाहि जाव† पज्जुवासाहि, समणस्स[7] भगवओ महावीरस्स अन्तिए पञ्चाणुव्वइयं सत्त-सिक्खावइयं दुवालसविहं गिहिधम्मं पडिवज्जाहि"॥ २०४॥

तए णं सा अग्गिमित्ता भारिया सद्दालपुत्तस्स समणोवासगस्स "तह" त्ति एयमट्ठं, विणएणं पडि-सुणेइ॥ २०५॥

तए णं से सद्दालपुत्ते समणोवासए[8] कोडुम्बिय-पुरिसे[9] सद्दावेइ, २त्ता[10] एवं वयासी। "खिप्पामेव, भो देवाणुप्पिया[11], लहुकरणजुत्तजोइयं[12] समखुरवालि-

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* For the rest see footnote ‡, on p ५.

† For the rest, see footnote || on p ५.

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१ B अग्गिमेत्त। २ G देवाणुप्पिया। ३ G om भ० महा०, A B om. only महावीरे। ४ D E समोसढो, G समोसरिए। ५ G om. ६ D E om. ७ G om. from समणस्स down to पडिवज्जाहि। ८ A B D E G om. ९ A D F कोडुंबिय०, G ०पुरिसं। १० G om २त्ता। ११ F देवाणुप्पिए। १२ G pref. पाउब्भटं; A ०करणं जु०, D E ०करणजु०; A F ०जो-इयसम०।

ह्यणसमलिहियसिङ्गएहिं[1] जम्बूणयामयकलावजोत्तपइविसिट्ठएहिं[2] रययामयघण्टसुत्तरज्जुगवरकञ्चणखइयनत्थापग्गहोग्गहियएहिं[3] नीलुप्पलकयामेलएहिं[4] पवरगोणजुवाणएहिं[5] नाणमणिकणगघण्टियाजालपरिगयं[6] सुजायजुगजुत्तउज्जुगपसत्थसुविरइयनिम्मियं[7] पवरलक्खणोववेयं[8] जुत्तामेव[9] धम्मियं जाणप्पवरं[10] उवट्ठवेह, २त्ता[11] मम एयमाणत्तियं पच्चप्पिणह[12] ॥ २०६ ॥

तए णं ते कोडुम्बियपुरिसा जाव* पच्चप्पिणन्ति[13] ॥ २०७ ॥

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* Supply the rest from the preceding paragraph.

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१ A ०वालिहाणे। २ D मंबुणजा० ; A ०कलावा० ; D E ०जुत्त०, F ०जोत्ता० ; G ०पय० ; D E ०विसट्ठएहिं। ३ D रज-या०, A ०मया० ; B ०घंटा०, F G ०घंट्ट० ; A B F ०खंचिय०, D E ०खचिय०, G om. ; D ०नत्ता० (for नत्था) ; F G ०ग्गहियएहिं। ४ So A ; but B F ०कयामेलएहिं, D E ०कयामलएहिं, G कय-मालएहिं। ५ A ०जुत्ताणएहिं। ६ F ०कणय० ; A ०जालि०। ७ E om. जुग ; A G ०जोत्त०, F ०जोत्तं ; G om. स before विरइय ; A B ०निम्मयं ; D E F read निम्मियपवर० as one compound। ८ G ०वन्नेहिं। ९ D E read मंजुत्तमेव। १० E F ०पवरं। ११ D E G om. २त्ता। १२ E ०पच्चप्पिणह, F पच्चुप्पिण०।

तए णं सा अग्गिमित्ता भारिया ण्हाया जाव[†] पायच्छित्ता[१] सुद्धप्पावेसाइं[२] जाव[*३] अप्पमहग्घाभरणालङ्कियसरीरा[४] चेडियाचक्कवालपरिकिण्णा[५] धम्मियं जाणप्पवरं[६] दुरुहइ[७], २त्ता पोलासपुरं नगरं मज्झं मज्झेणं निग्गच्छइ, २त्ता[८] जेणेव सहस्सम्बवणे उज्जाणे तेणेव[९] उवागच्छइ, २त्ता धम्मियाओ[१०] जाणाओ पच्चोरुहइ, २त्ता[११] चेडियाचक्कवालपरिवुडा[१२] जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ, २त्ता तिक्खुत्तो जाव[†] वन्दइ नमंसइ[१३], २त्ता[१४]

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* For the supplement, see footnote † on p ६

† Supply the rest foim § 10.

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१ F पाइच्छित्ता। २ G om. from सुद्ध० down to उज्जाणे ; A B D E only सुद्ध, F सुद्धपवेसाइं। ३ A B D E F G om ४ F alone gives this and the preceding words in full; the other MSS. abbreviate सुद्ध चप्पम। ५ D ०परिकिवहा, E ०परिक्खित्ता। ६ A B पवरं। ७ D E दुरूहइ। ८ D E om. २त्ता। ९ D E F om. तेणेव उवा० २त्ता। १० Beforc धम्मियाओ, A D E F insert जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ २त्ता ; B G insert only जेणेव स० भ० महावीरे; F om from धम्मियाओ down to उवागच्छइ २त्ता। ११ D E G om. २त्ता। १२ So G; but A B only ०परि om. वुडा; D E ०परिवुडे। १३ D E om. १४ A G om. २त्ता।

नच्चासन्ने[1] नाइदूरे[2] जाव[*] पञ्जलिउडा[3] ठिइया[4] चेव[5] पज्जुवासइ ॥ २०८ ॥

तए णं समणे भगवं[6] महावीरे[7] अग्गिमित्ताए तीसे य[*] जाव[†] धम्मं कहेइ[8] ॥ २०९ ॥

तए णं सा अग्गिमित्ता भारिया[9] समणस्स भगवओ महावीरस्स[1] अन्तिए धम्मं सोच्चा निसम्म हट्ठतुट्ठा समणं भगवं[10] महावीरं[11] वन्दइ नमंसइ[12], २त्ता एवं वयासी। "सद्दहामि णं, भन्ते, निग्गन्थं[13] पावयणं[14] जाव[‡] से जहेयं तुब्भे वयह[15]। जहा णं देवाणुप्पियाणं अन्तिए बहवे उग्गा भोगा जाव[§][16] पव्वइया, नो खलु अहं तहा संचाएमि[17] देवाणुप्पि-

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* See the rest in Ov. §§ 33, 38, Nay. § 7.

† See footnote † on p ६५.

‡ Supply the rest from § 12

§ See the rest in § 12, also in Ov. §§ 23, 38.

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१ F निच्चासन्ने । २ A B F om. ३ A B पंजलियडा । ४ So D E; A B ठिइयाओ (plur. of respect); F G ठिया । ५ G जाव । ६ A B D E G om. ७ A om. य । ८ G परिकहेइ । ९ D E G om. १० B G om. ११ A B G om. १२ A B D om. १३ A निग्गंथे, F निग्गंथपावयणं as a compound. । १४ A पावयणे । १५ A B वदह । १६ D E om. १७ G सिंचाएमि ।

याणं[१] अन्तिए मुण्डा[२] भवित्ता जाव[३]*। अहस्सं देवाणुप्पियाणं अन्तिए पञ्चाणुव्वइयं सत्तसिक्खावइयं दुवालसविहं गिहिधम्मं पडिवज्जिस्सामि[४]। अहासुहं, देवाणुप्पिया[५], मा[६] पडिबन्धं करेह[७]" ॥ २१० ॥

तए णं सा अग्गिमित्ता भारिया[८] समणस्स भगवओ महावीरस्स अन्तिए[९] पञ्चाणुव्वइयं[१०] सत्तसिक्खावइयं दुवालसविहं सावगधम्मं पडिवज्जइ, २त्ता समणं भगवं महावीरं वन्दइ नमंसइ, २त्ता तामेव धम्मियं जाणप्पवरं[११] दुरुहइ[१२], २त्ता जामेव दिसं[१३] पाउब्भूया[१४] तामेव दिसं[१३] पडिगया[१५] ॥ २११ ॥

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* Supply the rest from § 12

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१ So F from देवा॰ down to भवित्ता; A B D E G have only देवा मुंडा। २ F मुडे। ३ A B D E F G om. ४ So G; but A B D E F पडिवज्जामि। ५ A B D om. ६ So F; A B D E G om. मा पडि॰ क॰। ७ F करेहि। ८ A B D E G om. ९ D E अंतियं। १० A B D E have only पचा जाव, omitting the rest down to पडिवज्जइ, G has only गिहिधम्मं पडिवज्जइ। ११ A B ॰पवरं। १२ B D G दुरूहइ, E दूरूहइ। १३ D E om १४ So G; but A B F पाउब्भूए, D E only पा। १५ A B F पडिगते।

तए णं समणे भगवं महावीरे[१] अन्नया कयाइ[२] पोलासपुराओ सहस्सम्बवणाओ पडिनिग्गच्छइ[३], २त्ता बहिया जणवयविहारं विहरइ॥ २१२॥

तए णं से सद्दालपुत्ते समणोवासए जाए अभिगयजीवाजीवे जाव[*] विहरइ॥ २१३॥

तए णं से[१] गोसाले[४] मङ्खलिपुत्ते इमीसे कहाए लद्धट्ठे समाणे, "एवं खलु सद्दालपुत्ते आजीवियसमयं वमित्ता[५] समणाणं निग्गन्थाणं दिट्ठिं पडिवन्ने, तं गच्छामि णं सद्दालपुत्तं आजीविओवासयं[६] समणाणं निग्गन्थाणं दिट्ठिं वामेत्ता[७] पुणरवि आजीवियदिट्ठिं[८] गेण्हावित्तए[९]" त्ति कट्टु एवं सम्पेहेइ[१०], २त्ता आजीवियसङ्घसम्परिवुडे जेणेव पोलासपुरे नयरे[११] जेणेव आजीवियसभा[१२] तेणेव उवागच्छइ, २त्ता आजीविय-

* See footnote † on p. १०

१ A B G om. २ A B G कयाइं। ३ F पडिनिक्खमइ। ४ G गोसालिए। ५ F वामित्ता; G चइत्ता। ६ A B only आजीवी, D E आजीवि, G आजीव; but F आजीवियउवास। ७ D E F वामित्ता। ८ A ०दिट्ठं। ९ D गेण्हवेत्तए, E गिण्हवेत्तए, F गिण्हवित्तए। १० F G संपेहइ। ११ A B F नगरे। १२ D E ०सहा।

सभाए[1] भण्डगनिक्खेवं[2] करेइ[3], २त्ता कइवएहिं[4] आजीविएहिं[5] सद्धिं जेणेव सद्दालपुत्ते समणोवासए तेणेव उवागच्छइ[6] ॥ २१४ ॥

तए णं से[7] सद्दालपुत्ते समणोवासए गोसालं मङ्खलिपुत्तं एज्जमाणं[8] पासइ, २त्ता नेा आढाइ[9] नेा परिजाणइ[10], अणाढामाणे[11] अपरिजाणमाणे[12] तुसिणीए[13] संचिट्ठइ ॥ २१५ ॥

तए णं से[14] गोसाले मङ्खलिपुत्ते सद्दालपुत्तेणं समणोवासएणं अणाढाइज्जमाणे[15] अपरिजाणिज्जमाणे[16] पीढफलगसिज्जासंथारट्ठाए[17] समणस्स भगवओ महावीरस्स[18] गुणकित्तणं करेमाणे[19] सद्दालपुत्तं[20]

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१ So G; but A B D E ... D E भंडनिक्खेवं, F भडं नि०। ३ A करेंति। ४ So ... विएहिं (Skr. कतिपय); but A B केवतिएहिं, F केवित... om. ६ So G; but A B F add २, D E २त्ता। ७ A B D E F om. ८ D E एयमाणं। ९ A आढइ। १० D E परियाणइ। ११ A F अणाढा- यमाणे, G अणाढाइज्जमाणे (passive)। १२ D E अपरियाणमाणे। १३ E तुसणिए, F तुसिणिए, G तुसणीए। १४ A om. १५ So G; but A आणाइढिज्जमाणे, B D E अणाढिज्जमाणे, F अणाढिज्जमाणे। १६ So A B; but D F G अपरिजाणमाणे, E अपरियाणमाणे। १७ So G; A B D E ०सेज्जा०; A B D E F ०ट्ठयाए। १८ A B E om. १९ A B G करेइ, F करइ। २० B F G om. from सद्दा० down to वयासी।

समणोवासयं[1] एवं वयासी। "आगए णं, देवाणु-प्पिया, इहं महामाहणे[2]" ॥२१६॥

तए णं से सद्दालपुत्ते समणोवासए[3] गोसालं मङ्खलिपुत्तं एवं वयासी। "के[4] णं, देवाणुप्पिया, महामाहणे?" ॥२१७॥

तए[5] णं से गोसाले मङ्खलिपुत्ते[6] सद्दालपुत्तं समणोवसयं एवं वयासी। "समणे भगवं महावीरे[7] महामाहणे" ॥

"से[8] केणट्ठेणं[9], देवाणुप्पिया, एवं वुच्चइ समणे भगवं महावीरे[7] महामाहणे?" ॥

"एवं खलु, सद्दालपुत्ता[10], समणे भगवं महावीरे[11] महामाहणे उप्पन्नणाणदंसणधरे[12] जाव* महिय-

* Supply the rest from § 187.

१ E om. २ This word is throughout indifferently spelt महामाहणे or माहामाहणे। ३ A B D E G om. ४ F reads से केणट्ठेणं देवाणुप्पिया आगए णं माहामाहणे। ५ G om. the two first clauses of this paragraph, from तए णं down to एवं खलु। ६ D E F G om. ७ A B om. ८ D om. से। ९ A spells throughout केणं ट्ठेणं। १० B सद्दालपुत्ते, D E °पुत्तं। ११ B D E om. १२ A B °णाण°, F G °नाण°; D E om. धरे।

पूइए[1] जाव* तच्चकम्मसम्पयासम्पउत्ते। से[2] तेणट्ठेणं[3], देवाणुप्पिया, एवं वुच्चइ समणे भगवं महावीरे[4] महामाहणे[5]। आगए[6] णं, देवाणुप्पिया, इहं[7] महागोवे" ॥

"के[8] णं, देवाणुप्पिया, महागोवे?" ॥

"समणे भगवं महावीरे[9] महागोवे[10]" ॥

"से[11] केणट्ठेणं, देवाणुप्पिया[12], जाव† महागोवे?" ॥

"एवं खलु, देवाणुप्पिया[13], समणे भगवं महावीरे[14] संसाराडवीए[15] बहवे[16] जीवे[17] नस्समाणे[18] विणस्समाणे[19] खज्जमाणे[20] छिज्जमाणे भिज्जमाणे[21] लुप्पमाणे

* Supply the rest from § 187

† Supply the rest from the preceding portion of the paragraph

१ A B F ॰पूजिए। २ G reads से केणट्ठेणं देवा॰ एवं खलु देवाणु समणे भ॰ महा॰ महामाहणे। ३ A spells throughout तेणं ट्ठेणं। ४ A D E G om. ५ F adds here the numeral २। ६ So G; but A B D E F pref. महालणुणा, while D E then omit देवाणुप्पिया। ७ B इमं, G om. ८ F G read से केणट्ठेणं देवा॰ महागोवे। ९ A B D E om. १० G om. ११ G om. this passage. १२ D E om. १३ G om. देवा॰ स॰ भगवं। १४ A B D E om. १५ A संसाराडवीए। १६ G om बहवे जीवे। १७ F जीवा। १८ G reads ॰माणा throughout. १९ D om. २० So F in full; A B D E G only खज्जछिज्जभिज्जलुप्पविलुप्पमाणे। २१ D E place भिज्ज॰ छिज्ज॰।

विलुप्पमाणे धम्ममएणं[1] दण्डेणं सारक्खमाणे[2] सङ्गोवेमाणे[3], निव्वाणमहावाडं[4] साहत्थिं[5] सम्पावेइ। से तेणट्ठेणं[6], सद्दालपुत्ता, एवं वुच्चइ समणे भगवं महावीरे[7] महागोवे[8]। आगए णं, देवाणुप्पिया[9], इहं महासत्थवाहे"॥

"के[10] णं, देवाणुप्पिया[11], महासत्थवाहे?"॥

"सद्दालपुत्ता, समणे भगवं महावीरे[12] महासत्थवाहे[13]"॥

"से केणट्ठेणं?"॥

"एवं खलु, देवाणुप्पिया[9], समणे भगवं महावीरे संसाराडवीए बहवे जीवे नस्समाणे विणस्समाणे[14] जाव* विलुप्पमाणे[15] धम्ममएणं[1] पन्थेणं[16] सारक्ख-

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* Supply the rest from the preceding portion of the paragraph

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१ G धम्मएणं। २ G संरक्खमाणे। ३ G om. ४ G ॰महावाडए। ५ B सहत्थिं, G साहत्थि। ६ A B D G only तेणं। ७ A B D E om. ८ F माहागोवे; this word is throughout indifferently spelled महागोवे or माहागोवे; F adds here the numeral २। ९ D E om. १० E F G से केणट्ठेणं। ११ F om. देवा॰ महा॰। १२ A B D E G om. १३ A B D F G read जाव सत्थवाहे। १४ A B G om. १५ A B F G add उम्मग्गपडिवन्ने, which does not suit the context and has probably got in from the subsequent portion of the paragraph. १६ F G पन्थेणं।

माणे निव्वाणमहापट्टणाभिमुहे[1] साहत्थिं[2] सम्पावेइ[3]। से तेणट्ठेणं, सद्दालपुत्ता, एवं वुच्चइ समणे[4] भगवं महावीरे[5] महासत्थवाहे[6]। आगए णं, देवाणुप्पिया, इहं महाधम्मकही"॥

"के[7] णं, देवाणुप्पिया, महाधम्मकही?"॥

"समणे भगवं महावीरे महाधम्मकही"॥

"से केणट्ठेणं[8] समणे भगवं महावीरे[9] महाधम्मकही[10]?"॥

"एवं खलु, देवाणुप्पिया, समणे भगवं महावीरे महइमहालयंसि संसारंसि[11] बहवे जीवे नस्समाणे विणस्समाणे[12] उम्मग्गपडिवन्ने सप्पहविप्पणट्ठे[13] मिच्छत्तबलाभिभूए[14] अट्ठविहकम्मतमपडलपडोच्छन्ने[15]

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१ B °पटण°, G °पट्टणंसि om. अभिमुहे। २ A B D E साहत्थि। ३ E संपावइ, D संपाविइ। ४ A B G om. from समणे down to °सत्थवाहे। ५ D E om. ६ F adds here the numeral ३। ७ E F G read से केणट्ठेणं। ८ G only केण। ९ D E G om. १० G om. महा°, and adds सद्दालपुत्ता। ११ A संसारंसि। १२ A B D E G read विणखज्जछिज्जभिज्जलुप्पविलुप्पमाणे, and F in full विणस्समाणे खज्जमाणे छिज्जमाणे भिज्जमाणे लुप्पमाणे विलुप्पमाणे; but the full phrase is quite out of place here; see note to translation. १३ D E °विणट्ठे। १४ F °भिभुयाए। १५ A B °पटलप°; B G °पडिच्छन्ने, E °पडाच्छन्ने।

बहूहिं अट्ठेहिं य जाव* वागरणेहि य चाउरन्ताओ[1] संसारकन्ताराओ साहत्थिं[2] नित्थारेइ[3]। से तेणट्ठेणं[4], देवाणुप्पिया, एवं वुच्चइ समणे[5] भगवं महावीरे महाधम्मकही[5]। आगए णं, देवाणुप्पिया, इहं[6] महानिज्जामए"॥

"के[8] णं, देवाणुप्पिया, महानिज्जामए[7]?"॥

"समणे भगवं महावीरे[9] महानिज्जामए"॥

"से केणट्ठेणं?"

"एवं खलु, देवाणुप्पिया, समणे भगवं महावीरे[9] संसारमहासमुद्दे[10] बहवे जीवे नस्समाणे विणस्समाणे[11] बुड्डमाणे निबुड्डमाणे उप्पियमाणे[12] धम्मवईए[13]

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* Supply the rest from § 174.

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१ G चाउरंतसंसार°। २ B D E F G साहत्थिं। ३ A नित्थारेति। ४ D only तेणं। ५ A B F G om. from समणे down to °धम्मकही। ६ F adds here the numeral ४। ७ G om. ८ D E F read से केणट्ठेणं। ९ A B D E G om. १० A B संसारे समुद्दे। ११ A B F add जाव विलुप्पमाणे, D E read विण जाव विलुप्पमाणे, G only जाव विलुप्पमाणे om. विण°; the words जाव विलुप्पमाणे are quite out of place here; see note to the translation. १२ G उप्पयमाणे। १३ D E °मइए, F °मए।

नावाए निव्वाणतीराभिमुहे साहत्थिं[1] सम्पावेइ। से तेणट्ठेणं, देवाणुप्पिया, एवं वुच्चइ समणे भगवं महावीरे[2] महानिज्जामए[3]" ॥ २१८ ॥

तए णं से सद्दालपुत्ते समणोवासए गोसालं मङ्खलि-पुत्तं एवं वयासी। "तुब्भे णं, देवाणुप्पिया, इयच्छेया[4] जाव* इयनिउणा[5] इयनयवादी इयउवएसलद्धा[6] इय-विण्णाणपत्ता[7], पभू[8] णं तुब्भे मम[9] धम्मायरिएणं[10] धम्मोवएसएणं[11] भगवया महावीरेणं सद्धिं[12] विवादं[13] करेत्तए[14]?" ॥

"नो तिणट्ठे[15] समट्ठे" ॥

"से केणट्ठेणं[16], देवाणुप्पिया, एवं वुच्चइ नो खलु पभू[8] तुब्भे मम[17] धम्मायरिएणं[10] जाव† महावीरेणं सद्धिं[12] विवादं[13] करेत्तए[14]?" ॥

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* See the supplement in the commentary, also Ov § 48, Nāy. § 34.
† Supply the rest from § 74. See also the preceding portion of the paragraph.

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१ G साहत्थि। A B D E G om. ३ F adds here the numeral ५। ४ D E इयच्छेयाओ। ५ G om., D E इयनिउणाओ। ६ D E इयउवदेस०। ७ F G इयविण्णाण०। ८ F पभू। ९ D E ममं। १० E G धम्मायरियणं। ११ A F G धम्मोवएसेणं। १२ G सिद्धिं। १३ D E विवायं। १४ F करित्तए, G करत्तए। १५ E G इणट्ठे, F इणमट्ठे। १६ A केणं ट्ठेणं। १७ B D E ममं।

"सद्दालपुत्ता, से जहानामए केइ पुरिसे तरुणे[१] जुगवं जाव* निउणसिप्पोवगए[२] एगं महं अयं वा एलयं वा सूयरं[३] वा कुक्कुडं वा तित्तिरं[४] वा वट्टयं वा लावयं[५] वा कवोयं[६] वा कविञ्जलं[७] वा वायसं वा सेणयं[८] वा हत्थंसि वा पायंसि वा खुरंसि वा पुच्छंसि वा पिच्छंसि वा सिङ्गंसि वा विसाणंसि वा रोमंसि वा जहिं जहिं गिण्हइ, तहिं तहिं निच्चलं निप्फन्दं[९] धरेइ[१०]। एवामेव[११] समणे भगवं महावीरे ममं[१२] बहूहिं अट्ठेहि य[१३] हेऊहि[१३] य जाव† वागरणेहि[१३] य जहिं[१४] जहिं गिण्हइ[१५], तहिं[१६] तहिं निप्पट्ठपसिणवागरणं[१७] करेइ। से तेणट्ठेणं[१८], सद्दालपुत्ता, एवं वुच्चइ नो खलु पभू[१९] अहं तव धम्मायरिएणं[२०]"

* See the supplement in the commentary.
† See the remainder in § 171.

१ F तरुणं। २ D E om. निउण। ३ G सूररं। ४ D E तित्तरं। ५ D E लावयं। ६ D E कवोतयं। ७ D E कविंजलयं, F कविंजलिं। ८ So E; D सेणयं, A B F G सेणं। ९ D E निप्पंदं (see Hem. II, 211)। १० D E धारए। ११ D E एवमेव। १२ A G मम। १३ D E अट्ठेहिं हेऊहिं वागरणेहिं, om. य। १४ B F जेहिं जेहिं। १५ A गिण्हेति। १६ G तिहिं तिहिं। १७ A B om. पसिण, D E ०वागरणे। १८ A तेणं ट्ठेणं। १९ F पहू। २० D G धम्मायरियं।

जाव* महावीरेणं सद्धिं[1] विवादं[2] करेत्तए[3]" ॥ २१९ ॥

तए णं से सद्दालपुत्ते समणोवासए गोसालं मङ्खलिपुत्तं एवं वयासी[4]। "जम्हा[5] णं, देवाणुप्पिया, तुब्भे मम[6] धम्मायरियस्स[7] जाव*[8] महावीरस्स सन्तेहिं[8] तच्चेहिं[9] तहिएहिं सब्भूएहिं भावेहिं गुण-कित्तणं[10] करेह[11], तम्हा[5] णं अहं तुब्भे[12] पाडिहारिएणं[13] पीढ[14] जाव† संथारएणं[15] उवनिमन्तेमि[16]। नो चेव णं धम्मो त्ति[17] वा तवो त्ति[17] वा। तं गच्छह[18] णं तुब्भे मम कुम्भारावणेसु पाडिहारियं[13] पीढफलग[19] जाव† ओगिण्हित्ताणं[20] विहरह" ॥ २२० ॥

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* See the supplement in § 78

† See the supplement in § 58

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१ G सिद्धिं। २ D E विवायं। ३ A B F करित्तए, G कार-त्तए। ४ A वयासी। ५ B जहा, तहा। ६ A D E ममं। ७ D G धम्मारियस्स। ८ G om. ९ B om. १० D E गुणोकित्तयं (गुणोकित्तणं)। ११ So A B; but D E F करेसि, D करिसि, G करेह। १२ G तुब्भं। १३ A पडिहारि०। १४ F पीढ-फलग। १५ F G संथारेणं। १६ D E G उवनिमतेह। १७ A F G ति। १८ F गच्छ। १९ A B ०फलयं., D E ०फलएणं, F G फलग। २० So D; A B E F G उगि; A B D E F G read ओगिण्हित्ता उवसंपज्जित्ताणं विहरह, but उवसंपज्जित्ताणं is here clearly out of place, nor does it occur in all other parallel passages.

तए णं से गोसाले मङ्खलिपुत्ते सद्दालपुत्तस्स समणोवासयस्स[1] एयमट्ठं पडिसुणेइ, २त्ता कुम्भारावणेसु पाडिहारियं पीढ[2] जाव*[3] ओगिण्हित्ताणं[4] विहरइ ॥ २२१ ॥

तए णं से गोसाले मङ्खलिपुत्ते सद्दालपुत्तं[5] समणोवासयं[6] जाहे[7] नो संचाएइ बहूहिं आघवणाहि[8] य पणवणाहि य सणवणाहि य विणवणाहि य निग्गन्थाओ पावयणाओ चालित्तए[9] वा खोभित्तए[10] वा विपरिणामित्तए[11] वा, ताहे[12] सन्ते तन्ते परितन्ते[13] पोलासपुराओ नगराओ[14] पडिणिक्खमइ[15], २त्ता बहिया[16] जणवयविहारं विहरइ ॥ २२२ ॥

तए णं तस्स सद्दालपुत्तस्स समणोवासयस्स[17]

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* See the supplement in § 58.

बहूहिं सील[1] जाव* भावेमाणस्स चोद्दस[2] संवच्छरा वइक्कन्ता[3]। पण्णरसमस्स[4] संवच्छरस्स अन्तरा वट्टमाणस्स पुव्वरत्तावरत्तकाले[5] जाव† पोसहसालाए[6] समणस्स भगवओ महावीरस्स[7] अन्तियं धम्मपण्णत्तिं[8] उवसम्पज्जित्ताणं विहरइ॥ २२३॥

तए णं तस्स सद्दालपुत्तस्स समणोवासयस्स पुव्वरत्तावरत्तकाले एगे देवे अन्तियं पाउब्भवित्था[9]॥ २२४॥

तए णं से देवे एगं महं[10] नीलुप्पल[11] जाव‡ असिं गहाय सद्दालपुत्तं समणोवासयं एवं वयासी। जहा चुलणीपियस्स तहेव[12] देवो[13] उवसग्गं करेइ। नवरं

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* Supply the rest from § 66.

† Supply the full account from §§ 66-69.

‡ Supply the rest from § 95, on p ५०.

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१ F G सीलव्वय। २ F G चउद्दस। ३ A B वीतिक्कंता, D E वितिक्कंता। ४ B D F पन्नर०। ५ F G ०कालसमयंसि। ६ A पोसहस्सालाए। ७ A B D E G om. ८ A B धम्मं, D E धम्म। ९ D E पाउब्भवित्था। १० B महा। ११ After G which reads नीलुप्पल असिं गहाय एवं वयासी जहा etc.; A B D E F read only नीलुप्पल एवं जहा etc.; see the similar case in § 129 *et passim.* १२ B वधेव। १३ So F; other p. B D E देवे, G om.

एक्केक्के[1] पुत्ते नव मंससोल्लए करेइ। जाव* कणीयसं घाएइ, २त्ता[2] जाव* आयञ्चइ[3] ॥२२५॥

तए णं से[4] सद्दालपुत्ते समणोवासए[5] अभीए जाव† विहरइ ॥२२६॥

तए[6] णं से देवे सद्दालपुत्तं समणोवासयं अभीयं जाव† पासित्ता चउत्थं पि[7] सद्दालपुत्तं समणोवासयं[8] एवं वयासी। "हं भो सद्दालपुत्ता, समणोवासया[9], अपत्थियपत्थिया‡ जाव‡ न भञ्जसि[10], तओ ते[11] जा[12] इमा अग्गिमित्ता भारिया धम्मसहाइया[13] धम्मविइज्जिया[14] धम्माणुरागरत्ता समसुहदुक्खसहाइया[15], तं ते साओ[16] गिहाओ नीणेमि, २त्ता[17] तव अग्गओ

* Supply the full account from §§ 120-131.

† Supply the rest from § 96.

‡ Supply the rest from § 95.

१ G एक्केकस्स पुत्तस्स। २ F om. २त्ता। ३ So F; but A B D E G आयंचइ। ४ G om. ५ A B D E F om. ६ A B D G only तं for तए णं। ७ G om पि। ८ A B D E F G om. ९ G adds ३। १० E भंजेसि। ११ D E से (gen.)। १२ G om. जा। १३ F °साहाइया। १४ D E धम्मविइज्जिया। १५ F सम°। १६ F सयाओ। १७ F G om. २त्ता।

घाएमि, २त्ता[१] नव मंससोल्लए करेमि, २त्ता[२] आदाणभरियंसि[३] कडाहयंसि[४] अद्दहेमि[५], २त्ता[६] तव गायं[७] मंसेण य सोणिएण य आयञ्चामि[८], जहा णं तुमं अट्टदुहट्ट[९] जाव* ववरोविज्जसि[१०]"॥ २२७॥

तए[११] णं से सद्दालपुत्ते समणोवासए[११] तेणं देवेणं एवं वुत्ते समाणे अभीए जाव† विहरइ॥ २२८॥

तए[१२] णं से देवे सद्दालपुत्तं समणोवासयं[११] दोच्चं पि तच्चं पि एवं वयासी। "हं भो सद्दालपुत्ता समणोवासया[११]," तं चेव भणइ‡॥ २२९॥

तए[१३] णं तस्स सद्दालपुत्तस्स समणोवासयस्स[११] तेणं

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* Supply the rest from § 95, on p. ५९

† Supply the rest from § 96.

‡ Supply the full account from § 227.

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१ F G om. २त्ता। २ D E F G om. २त्ता। ३ A B D E F G श्रायाण°। ४ A B कडाहियंसि। ५ So A F G; B श्रद्दहिमि, D E श्रद्दाहमि। ६ B F G om. २त्ता। ७ D E गातं। ८ So F; but A B D E G श्राइंचामि। ९ D E om.; A B only श्रट्ट; G श्रट्टज्माणोवगयं। १० A B only तं for तए णं। ११ A B D E F G om. १२ B D G only तं for तए णं। १३ A B D E G om. १४ So E (see its list of errata); A B D F om. तए णं; G om. तए णं तस्स सद्दाल° सम°।

देवेणं दोच्चं पि तच्चं[1] पि एवं वुत्तस्स समाणस्स अयं[2] अज्झत्थिए ४[*][3] समुप्पन्ने[4]। एवं जहा[†] चुलणीपिया तहेव[5] चिन्तेइ। "जेणं ममं जेट्ठं[6] पुत्तं, जेणं ममं मज्झिमयं[7] पुत्तं, जेणं ममं कणीयसं पुत्तं जाव[‡] आयञ्चइ[8], जा वि य णं ममं[9] इमा अग्गिमित्ता भारिया समसुहदुक्खसहाइया[10], तं पि य[11] इच्छइ साओ[12] गिहाओ नीणेत्ता ममं[13] अग्गओ घाएत्तए[14]। तं सेयं[15] खलु ममं एयं पुरिसं गिण्हित्तए[16]" त्ति कट्टु उद्धाइए जहा[17] चुलणीपिया तहेव सव्वं भाणियव्वं[18]। नवरं अग्गिमित्ता भारिया[19] कोलाहलं

* See the supplement in footnote § on p. ९१

† Supply the full account from § 138.

‡ Supply the full account from §§ 138-143.

१ A B om. तच्चं पि। २ F अज्झत्थिए, G om. ३ A B D E om. ४ A B D F G H om. ५ B H तयेव, D तं चेव। ६ B D E F H जेट्ठपुत्तं। ७ G reads only मज्झिमगकणीयसं पुत्तं। ८ A B D E G H आयंचइ। ९ A D E H मम। १० B D E have सह for सम; E °दुक्ख°। ११ D E om. य। १२ F सयाओ। १३ D E G मम। १४ A B D E H घाएत्तए। १५ F सिद्दं। १६ D E F G H गिण्हत्तए। १७ G जाव। १८ G om. १९ A B D E G om.

सुणित्ता[1] भणइ। सेसं जहा[2] चुलणीपिया वत्त-
व्वया[3]। नवरं अरुणभूए[4] विमाणे उववन्ने[5] जाव*
महाविदेहे वासे[6] सिज्झिहिइ ५[†][7]॥ २३०॥

॥ निक्खेवो ॥

सत्तमस्स अङ्गस्स उवासगदसाणं सत्तमं अज्झयणं
समत्तं॥

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* See footnote ‡ on p ८३.

† Supply the rest from §§ 89, 90, see also § 144

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१ A B G H सुणेत्ता। २ D E F G H *om.* ३ D E G add सव्वा, H also pref. चेव। ४ So G, (Skr. अरुणाभूत or अरुणाभूय); but A अरुणाचुति, T अरुणाचुए; B अरुणभे, H अरुणा-भए; E अरुणाब्भए (Skr. अरुणब्रज), D अरुणाधए C Skr. अरुणार्चक)। ५ A B D E H उववाओ (Skr. उपपात), F उववाए; G om. ६ A [illegible] G H om. ७ F in full, as in footnote ११, on p. ८३; H om.

अट्ठमं अज्झयणं ॥

॥ अट्ठमस्स उक्खेवो[1] ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समएणं रायगिहे नयरे[2]। गुणसिले[3] चेइए। सेणिए[4] राया ॥ २३१ ॥

तत्थ णं रायगिहे महासयए[5] नामं गाहावई[6] परिवसइ अड्ढे जहा[*7] आणन्दो[8]। नवरं अट्ठ

* Supply the rest from §§ 3, 4

१ G उक्खेवओ। २ A B नगरे। ३ B गुणसिले, F ०सिलए। ४ D E F सेणिए। ५ The MSS. spell this name indifferently महासयए or महासए। ६ E F गाहावइ। ७ G reads जाव परिभूए for जहा आणन्दो। ८ A B D E F आणंदे।

हिरण्णकोडीओ सकंसाओ[१] निहाणपउत्ताओ अट्ठ[२] हिरण्णकोडीओ[३] सकंसाओ[४] वड्ढिपउत्ताओ[५] अट्ठ हिरण्णकोडीओ सकंसाओ[६] पवित्थरपउत्ताओ[७] अट्ठ वया[८] दसगोसाहस्सिएणं वएणं[९] ॥ २३२ ॥

तस्स णं[१०] महासयगस्स रेवईपामोक्खाओ[११] तेरस भारियाओ होत्था, अहीण जाव* सुरूवाओ[१२]॥२३३॥

तस्स णं महासयगस्स रेवईए भारियाए कोलघरियाओ[१३] अट्ठ हिरण्णकोडीओ अट्ठ वया[१४] दसगोसाहस्सिएणं वएणं होत्था। अवसेसाणं दुवालसण्हं[१५] भारियाणं[१६] कोलघरिया[१७] एगमेगा[१८] हिरण्णकोडी[१९]

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* See footnote † on page ॥.

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१ D E G om. २ A B D om.; E gives it in the list of errata. ३ A B D E om., G only हिरण्ण। ४ A B D E G om. ५ E G वुड्ढि॰; D E om. पउत्ताओ। ६ G om. सकंसाओ throughout; this word is occasionally spelt संकंसाओ and संकासाओ। ७ E ॰पत्ताओ। ८ D E G व्वया। ९ A B वदेयं। १० B F G om. ११ A D E F रेवइ॰। १२ A B G सरुवाओ। १३ A B D F कोलाहरियाओ, G कोलहरियाओ। १४ B D E G व्वया। १५ G दुवालसतं। १६ D सविसीयं (सवत्तीयं)। १७ A कोलाघरियाओ, B कोलाघरिया, D E कोलघरि, F कोलघरियाउ, G कोलघरी। १८ A एगा॰मेगा, B D F एगेमेगा। १९ B F ॰कोडीओ।

एगमेगे[1] य वए दसगोसाहस्सिएणं वएणं[2] होत्था ॥ २३४ ॥

तेणं कालेणं तेणं समएणं सामी समोसढे[3]। परिसा निग्गया। जहा* आणन्दो[4] तहा निग्गच्छइ। तहेव सावयधम्मं पडिवज्जइ। नवरं अट्ठ[5] हिरण्णकोडीओ सकंसाओ[6] उच्चारेइ, अट्ठ वया[7], रेवईपामोक्खाहिं[8] तेरसहिं[9] भारियाहिं अवसेसं मेहुणविहिं पच्चक्खाइ। सेसं सव्वं तहेव। इमं च णं एयारूवं अभिग्गहं अभिगिण्हइ। "कल्लाकल्लिं[10] कप्पइ मे बेदोणियाए[11] कंसपाईए हिरण्णभरियाए[12] संववहरित्तए[13]" ॥ २३५ ॥

तए णं से महासयए[14] समणोवासए जाए अभिगयजीवाजीवे[15] जाव† विहरइ ॥ २३६ ॥

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* See the whole account in §§ 10-58, up to *vittikantāresu*, on p. १५.
† See the rest in § 64.

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१ A एगमेगे, B एगेमेगे। २ B om. ३ D E G ०सढो, F ०सढे। ४ F आणंदे। ५ A जहा। ६ G संकासाओ। ७ D E G वया। ८ A B D E F रेवइ०; G ०पमुक्खाहिं। ९ B तेरसेहिं, D E G तेरस (uninflected). १० D E G कल्लाकल्लं; after it A B F G add च णं। ११ E G दो for बे, D om. १२ A B F भरियाए। १३ G संववहरित्तए। १४ D E ०सयगे। १५ A B D E F om. ०जीवाजीवे।

तए णं समणे भगवं महावीरे बहिया जणवय-विहारं[१] विहरइ ॥ २३७ ॥

तए णं तीसे रेवईए गाहावइणीए अन्नया[२] कयाइ पुव्वरत्तावरत्तकालसमयंसि[३] कुडुम्ब[४] जाव* इमेयारूवे अज्झत्थिए ४†[५] । "एवं खलु अहं[६] इमासिं दुवालसण्हं सवत्तीणं[७] विघाएणं[८] नो संचाएमि[९] महासयएणं समणोवासएणं[१०] सद्धिं[११] उरालाइं माणुस्सयाइं[१२] भोगभोगाइं[१३] भुञ्जमाणी[१४] विहरित्तए[१५] । तं सेयं खलु ममं एयाओ दुवालस वि[१६] सवत्तियाओ[१७] अग्गिप्पओगेणं[१८] वा सत्थप्पओगेणं वा विसप्पओगेणं

* Supply जागरियं जागरमाणीए from the Bhagavati, saya 3, uddesha 1 (p 227 Calc. print); also Bhag. p. 292.

† For the rest, see § 66.

१ A B E F om. विहारं । २ D अन्नदा कदापि । ३ D E °काले । ४ B E कुटुंब, D F कुडंब, G कुटंब । ५ B om; A has both ४ and क । ६ A F इयं । ७ A B F सवत्तीणं, G सविती़णं । ८ F विघाइणं, G विग्घाएणं (विग्घएणं) । ९ D संचाएमि । १० G om. ११ G सिद्धिं । १२ E माणुस्सियाइं । १३ E F G only भोगाइं । १४ D E भुंजमाणा । १५ A E विहरत्तए, D विहरेत्तए । १६ D E om. वि । १७ A B सवत्तीओ, G सविती़ओ । १८ D E °प्पयोएणं ।

वा जीवियाओ ववरोवित्ता[1]; एयासिं[2] एगमेगं हिरण्णकोडिं एगमेगं वयं सयमेव उवसम्पज्जित्ताणं महासयएणं समणोवासएणं[3] सद्धिं उरालाइं[4] जाव‡ विहरित्तए[5]"। एवं सम्पेहेइ, २त्ता तासिं[6] दुवालसण्हं सवत्तीणं[7] अन्तराणि[8] य छिद्दाणि[9] य विहराणि[10] य पडिजागरमाणी[11] विहरइ॥ २३८॥

तए णं सा[11] रेवई[12] गाहावइणी अन्नया कयाइ[13] तासिं दुवालसण्हं सवत्तीणं अन्तरं जाणित्ता छ सवत्तीओ[14] सत्थप्पओगेणं[15] उद्दवेइ[16], २त्ता छ सवत्तीओ[17] विसप्पओगेणं[18] उद्दवेइ, २त्ता तासिं[19] दुवालसण्हं सवत्तीणं कोलघरियं[20] एगमेगं हिरण्णकोडिं एगमेगं वयं सयमेव पडिवज्जइ, २त्ता महासयएणं

‡ For the rest, see the passage above.

१ A E ववरोविया। २ F adds णं। ३ G om. ४ G adds भोगभोगाइं। ५ A E विहरत्तए, D विहरेत्तए। ६ G एतासिं। ७ G सवित्तीणं। ८ B अन्तराणि। ९ A विहरीणि, D E विवराणि। १० A B D E F add २ after पडि०। ११ B om. १२ B E F रेवइ। १३ D कदाचि। १४ A D E G छस्सवत्तीओ। १५ D E G ०प्पयोएणं। १६ E उद्दावइ, F उद्दवेति। १७ A D E F G छस्सवत्तीओ। १८ A B F ०प्पयोएणं। १९ A B G एतासिं। २० A कुल०; A G ०घरएं।

समणोवासएणं सद्धिं[1] उरालाइं भोगभोगाइं भुञ्जमाणी विहरइ ॥ २३९ ॥

तए णं सा रेवई गाहावइणी[2] मंसलोलुया[3] मंसेसु[4] मुच्छिया जाव[*] अज्झोववन्ना[5] बहुविहेहिं मंसेहि य सोल्लेहि य तलिएहि य[6] भज्जिएहि य सुरं च महुं च मेरगं[7] च मज्जं च सीधुं च पसन्नं[8] च आसाएमाणी[9] ४[†] विहरइ ॥ २४० ॥

तए णं रायगिहे[10] नयरे अन्नया[11] कयाइ अमाघाए घुट्ठे यावि[12] होत्था ॥ २४१ ॥

तए णं सा रेवई[13] गाहावइणी मंसलोलुया मंसेसु[14] मुच्छिया ४* कोलघरिए[15] पुरिसे सद्दावेइ, २त्ता एवं

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* See the supplement in the commentary.

† Supply विसाएमाणी परिभाएमाणी परिभुञ्जेमाणी from Kap. § 104. See also footnote ३ on p. ९८, and the commentary.

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१ G सिद्धिं। २ So F G; but A गाहावतीए, B D गाहावती, E गाहावइ। ३ E मंससोलया, G ०लोलया। ४ B only मंसे, G reads मंस मुच्छियाव। ५ G चाज्झोववेया। ६ A B D E F G read तलिएहिं भज्जिएहिं, om. य; but see comm. ७ G मेरं। ८ A B F G पसएं। ९ D चासादेमाणी; D E om. ४। १० D E रायगिहे। ११ D चान्नदा कदायि। १२ G यावि ऋत्था। १३ E F रेवइ; A B D E F G om. गाहा०। १४ G only मंसे०। १५ D E कोलघरए।

वयासी । "तुब्भे, देवाणुप्पिया, मम[1] कोलघरिएहिंतो वएहिंतो[2] कल्लाकल्लिं[3] दुवे दुवे गोणपोयए उद्दवेह[4], २त्ता मम उवणेह[5]" ॥ २४२ ॥

तए णं ते कोलघरिया पुरिसा रेवईए गाहावइणीए[6] "तह" त्ति एयमट्ठं विणएणं पडिसुणन्ति[7], २त्ता रेवईए गाहावइणीए कोलघरिएहिंतो वएहिंतो[8] कल्लाकल्लिं[9] दुवे दुवे गोणपोयए वहेन्ति[10], २त्ता रेवईए गाहावइणीए[6] उवणेन्ति[11] ॥ २४३ ॥

तए णं सा रेवई गाहावइणी[12] तेहिं गोणमंसेहिं[13] सोल्लेहि[14] य ४*[15] सुरं च ६*[16] आसाएमाणी[17] ४* विहरइ ॥ २४४ ॥

तए णं तस्स महासयगस्स समणोवासगस्स[18] बहूहिं

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* See the supplement in § 240.

१ F B ममं । २ D E om. ३ D E कल्लाकल्लं । ४ D G उद्दवेह, E उद्दवह । ५ B उवणेह, G उवणेहि । ६ E गाहावइए (गाहावइणीए) । ७ D E पडिसुणेइ । ८ B D E G H om. ९ D E कल्ले कल्ले । १० D E उवहंति, F वहिंति । ११ E उवणेइ । १२ A B D E F G H om. १३ A B F G H गोमंसेहिं । १४ G सोलएहि । १५ B E have ६ for ४ । १६ D E om. ६ । १७ D आसादेमाणी; G adds विसाएमाणी ।

सील[1] जाव[*] भावेमाणस्स चोद्दस[2] संवच्छरा[3] वइ-क्कन्ता[4]। एवं तहेव जेट्ठं[5] पुत्तं ठवेइ[6] जाव[†] पोसहसालाए धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरइ ॥ २४५ ॥

तए णं सा रेवई गाहावइणी मत्ता[7] लुलिया[8] विइण्णकेसी[9] उत्तरिज्जयं विकड्ढमाणी[10] २[11] जेणेव पोसहसाला जेणेव महासयए समणोवासए तेणेव उवागच्छइ, २त्ता मोहुम्मायजणणाइं[12] सिङ्गारियाइं इत्थिभावाइं उवदंसेमाणी २ महासययं समणोवासयं एवं वयासी। "हं भो महासयया समणोवासया, धम्मकामया पुण्णकामया[13] सग्गकामया मोक्खकामया

* See the rest in § 66

† Supply the whole account from §§ 66-69.

१ G सीलव्वय। २ G चउद्दस। ३ B संवच्छराइं। ४ A B D E F विइक्कंता, H विचिक्कंता। ५ B D E F H जेट्ठपुत्तं। ६ D E add २त्ता। ७ G मुत्ता। ८ G चोलुया। ९ D E विइण्णकेसी, F विइण्णकेसा। १० So D G; B H विकड्ढ॰; A E F विकट्ट॰; the conjunct ड्ढ, however, is generally so indistinctly written, that it is difficult to distinguish it from ड्ड and ट्ट; see Hem. IV, 187. ११ G om.; the object of the numeral here is probably not rubrical, but only to indicate the repetition of the preceding word. १२ G ॰उम्मगाइं (comm. उन्मादक)। १३ F सग्ग॰।

धम्मकङ्खिया ४* धम्मपिवासिया ४*, किण्णं तुब्भं[1], देवाणुप्पिया, धम्मेण वा पुण्णेण वा सग्गेण वा मोक्खेण वा, जण्णं तुमं[2] मए सद्धिं[3] उरालाइं जाव[4]† भुञ्जमाणे[5] नो विहरसि[6]"? ॥ २४६ ॥

तए णं से महासयए समणोवासए[7] रेवईए गाहावइणीए[8] एयमट्ठं नो आढाइ नो परियाणाइ, अणाढामाणे[9] अपरियाणमाणे[10] तुसिणीए[11] धम्मज्झाणोवगए विहरइ ॥ २४७ ॥

तए णं सा रेवई गाहावइणी[12] महासययं समणोवासयं[13] दोच्चं पि तच्चं पि एवं वयासी। "हं भो" तं चेव भणइ, सो वि तहेव जाव‡ अणाढामाणे[14] अपरियाणमाणे[15] विहरइ ॥ २४८ ॥

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* See § 95.

† For the rest see § 238.

‡ Supply the full account from §§ 216, 217.

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१ B D E तुब्भे। २ E तुमे। ३ G सिद्धिं। ४ G adds भोगभोगाइं। ५ E भुञ्जमाणे, G °माणे। ६ D E G विहरइ। ७ B D E om. ८ F गाहावइए। ९ B E F G अणाढायमाणे, D अणाढायमाणि। १० B D E F G अपरियाणियमाणे। ११ E G तुसिणीए, after which G inserts संचिट्ठइ। १२ B D E F G om. १३ E om. १४ B D E F G अणाढायमाणे। १५ D E अपरियाणियमाणे, B F G om.

तए णं सा रेवई गाहावइणी महासयएणं समणोवासएणं[१] अणाढाइज्जमाणी अपरियाणिज्जमाणी जामेव दिसं[२] पाउब्भूया तामेव दिसं[२] पडिगया ॥ २४९ ॥

तए णं से महासयए समणोवासए पढमं उवासगपडिमं उवसम्पज्जित्ताणं विहरइ। पढमं अहासुत्तं जाव[*] एक्कारस वि ॥ २५० ॥

तए णं से महासयए समणोवासए[३] तेणं उरालेणं जाव[†] किसे धमणिसन्तए[४] जाए[५] ॥ २५१ ॥

तए णं तस्स महासययस्स समणोवासयस्स[३] अन्नया कयाइ[६] पुव्वरत्तावरत्तकाले धम्मजागरियं जागरमाणस्स अयं[७] अज्झत्थिए ४[‡]। "एवं खलु अहं इमेणं उरालेणं" जहा[§] आणन्दो[८] तहेव अपच्छिममार-

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* Supply the rest from §§ 70, 71.
† See the supplement in § 72.
‡ See the supplement in § 66
§ See the full account in § 73.

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१ B E F G om. २ D E दिसिं। ३ B D E F G om. ४ G धमणसंतिए। ५ B F om. ६ D कदापि। ७ G अयमेयारूवे। ८ F आणंदे।

णन्तियसंलेहणाए[1] झूसियसरीरे भत्तपाणपडिया-इक्खिए कालं अणवकङ्खमाणे विहरइ॥ २५२॥

तए णं तस्स महासयगस्स समणोवासगस्स[2] सुभेणं[3] अज्झवसाणेणं जाव* खओवसमेणं ओहिणाणे[4] समुप्पन्ने। पुरत्थिमेणं[5] लवणसमुद्दे जोयणसाहस्सियं खेत्तं[6] जाणइ पासइ, एवं दक्खिणेणं पच्चत्थिमेणं[7], उत्तरेणं जाव चुल्लहिमवन्तं वासहरपव्वयं[8] जाणइ पासइ, अहे इमीसे रयणप्पभाए पुढवीए[9] लोलुयच्चुयं[10] नरयं चउरासीइवाससहस्सट्ठिइयं[11] जाणइ पासइ॥ २५३॥

तए णं सा रेवई गाहावइणी अन्नया कयाइ[12] मत्ता जाव† उत्तरिज्जयं विकड्ढमाणी[13] २ जेणेव

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* See the rest in § 74.

† See the rest in § 246.

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१ D E H ॰संलेहणाझूसिय॰। २ B D E G H om. ३ B F H सुहेणं। ४ So D G; but B F उहिणाणे। ५ D पुरत्थिमेणं, F पुरित्थिमेणं, G पुरच्छिमेणं। ६ F G खित्तं। ७ So B F H, but D E G पच्छिमेणं। ८ G om. ९ B D E F H om. १० So D H; B लोलुयं, E लोलुयच्चं, F लोलुयचं, G लोलुयचंतं। ११ B D E F H चउरासीवास॰; D E ॰ठिइं, G ॰ठिइं। १२ D कयाति। १३ H E विकड्ढमाणी, F विकड्ढ॰; B D E G om. २; see footnote १० on p. १४८।

महासयए समणोवासए[१] जेणेव पोसहसाला[२] तेणेव उवागच्छइ, २त्ता महासययं तहेव भणइ जाव* दोच्चं पि तच्चं पि एवं वयासी। "हं भो" तहेव*[३] ॥ २५४ ॥

तए णं से महासयए समणोवासए[४] रेवईए गाहावइणीए[५] दोच्चं पि तच्चं पि एवं वुत्ते समाणे आसुरत्ते ४† ओहिं[७] पउञ्जइ, २त्ता ओहिणा[८] आभोएइ, २त्ता रेवइं गाहावइणिं एवं वयासी। "हं भो रेवई[९], अपत्थियपत्थिए[१०] ४†, एवं खलु तुमं अन्तो सत्तरत्तस्स अलसएणं[११] वाहिणा अभिभूया समाणी अट्टदुहट्टवसट्टा असमाहिपत्ता कालमासे[१२] कालं किच्चा अहे इमीसे रयणप्पभाए पुढवीए लोलुयच्चुए[१३] नरए

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* See the full account in §§ 246-249.

† See the supplement in § 95, on p ५०

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१ B D E F H om. २ D E पोसहसालाए। ३ D om.; E adds भणइ। ४ B D E F G H om. ५ B D E F om. ६ B G H आसुरुत्ते; D has २ after it instead of ४। ७ F G उहिं। ८ F उहिणा। ९ F रेवइ। १० G ॰पत्थिया। ११ D अलसाएणं। १२ A कालंमासे, F कामे मासे। १३ A B D E F G लोलुयए।

चउरासीइवाससहस्सट्ठिइएसु नेरइएसु[1] नेरइयत्ताए[2] उववज्जिहिसि" ॥ २५५ ॥

तए णं सा रेवई गाहावइणी[3] महासयएणं समणोवासएणं एवं वुत्ता समाणी[4] एवं[5] वयासी। "रुट्ठे णं ममं महासयए समणोवासए[6], हीणे[7] णं ममं महासयए समणोवासए[8], अवज्झाया[9] णं अहं[10] महासयएणं समणोवासएणं, न नज्जइ णं, अहं केण[11] वि कुमारेणं[12] मारिज्जिस्सामि[13]" त्ति कट्टु भीया तत्था तसिया[14] उव्विग्गा[15] सञ्जायभया सणियं २ पच्चोसक्कइ[16], २त्ता जेणेव सए गिहे[17] तेणेव उवागच्छइ, २त्ता ओहय[18] जाव* झियाइ ॥ २५६ ॥

* See the supplement in Kap § 92

१ A G नरएसु, B F नरइएसु, D E H om. २ A F नेरइत्ताए, B नेरइत्ताए। ३ D E गाहावई। ४ F समाणा। ५ G reads भीया for एवं वयासी। ६ A G om. ७ G om. the clause हीणे to महासयए। ८ So H; A B D E F G om. ९ E अवज्झाहे। १० A B F ममं। ११ D E केणंवि, F केणं वि। १२ D कुमाएणं, E कुमारेणं, G कुमरिविच्छेणं। १३ B मरिज्जिस्सामि। १४ A F तिसिया, D वसिया। १५ So H; A B D E F G उविग्गा। १६ D E पच्चोसक्केइ। १७ G गेहे। १८ A B E F उहय।

तए णं सा रेवई गाहावइणी अन्तो सत्तरत्तस्स अलसएणं[1] वाहिणा अभिभूया अट्टदुहट्टवसट्टा कालमासे[2] कालं किच्चा इमीसे रयणप्पभाए पुढवीए[3] लोलुयच्चुए[4] नरए[3] चउरासीइवाससहस्सट्ठिइएसु नेरइएसु[3] नेरइयत्ताए[3] उववन्ना ॥ २५७ ॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे समोसरणं जाव*[5] परिसा पडिगया[6] ॥ २५८ ॥

"गोयमा" इ[7] समणे भगवं महावीरे एवं वयासी[8]। "एवं खलु, गोयमा[9], इहेव रायगिहे नयरे ममं[10] अन्तेवासी महासयए नामं समणोवासए पोसहसालाए अपच्छिममारणन्तियसंलेहणाए[11] झूसियसरीरे भत्तपाणपडियाइक्खिए कालं अणवकङ्ख-

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* See the full account in Or §§ 22-38.

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१ A B D F H अलसएणं। २ A कालं मासे, B काले मासे। ३ H om. ४ G लोलयच्च, F लोलुयच्चुयं नरयं। ५ A B F H place जाव after परिसा (see Bhag., pp. 212, 201); G om. जाव। ६ G निग्गया। ७ D दि। ८ A वदासी। ९ G throughout almost uniformly spells गोदमा। १० A B H मम। ११ G अपच्छिम मार॰; D E G मारणंतियं संले॰; D E H ॰संलेहणाझूस॰।

माणे विहरइ। तए णं तस्स महासयगस्स[1] रेवई गाहावइणी[2] मत्ता जाव*[3] विकड्ढमाणी[4] २ जेणेव पोसहसाला जेणेव महासयए तेणेव उवागच्छइ, २त्ता मोहुम्माय[5] जाव* एवं वयासी[6] तहेव[7] जाव* दोच्चं पि तच्चं[8] पि एवं वयासी[9]। तए णं से[10] महासयए[11] समणोवासए रेवईए गाहावइणीए दोच्चं पि तच्चं[8] पि एवं वुत्ते समाणे आसुरत्ते[12] ४। ओहिं पउञ्जइ[13], २त्ता ओहिणा[14] आभोएइ, २त्ता रेवइं गाहावइणिं[15] एवं वयासी[16] जाव‡ "“उववज्जिहिसि”"। नो खलु कप्पइ, गोयमा, समणोवासगस्स अपच्छिम जाव§

* See the rest in § 240, also §§ 247, 248.

† See the supplement in § 95, on p. ५०.

‡ See the rest in § 255.

§ See the supplement in §§ 73, 252.

१ D E °सयगस्स। २ A गाहावत्ती। ३ G adds उत्तरीयं। ४ A E विकड्ढमाढी, B विकड°, F विकड्ड°। ५ D E मोहम्मारा, G °म्मायं। ६ G om. ७ A om. ८ H F om. तच्चं पि। ९ A वदासी। १० F G om. ११ H महासयटे। १२ A F G आसरत्ते। १३ D E read कुविए for ४ ओहिं प° २त्ता; G om. ओहिं प° २त्ता। १४ A B F ओहिना। १५ H गाहावइं। १६ B D E G H om. एवं व°।

झूसियसरीरस्स भत्तपाणपडियाइक्खियस्स[1] परो[2] सन्तेहिं तच्चेहिं[3] तहिएहिं सब्भूएहिं[4] अणिट्ठेहिं अकन्तेहिं अप्पिएहिं अमणुण्णेहिं अमणामेहिं[5] वागरणेहिं वागरित्तए[6]। तं गच्छ[7] णं, देवाणुप्पिया[8], तुमं महासययं समणोवासयं एवं वयाहि[9]। ""नो खलु, देवाणुप्पिया, कप्पइ समणोवासगस्स अपच्छिम जाव*[10] भत्तपाणपडियाइक्खियस्स परो सन्तेहिं जाव† वागरित्तए[11]। तुमे[12] य णं, देवाणुप्पिया, रेवई गाहावइणी[13] सन्तेहिं ४† अणिट्ठेहिं[14] ५† वागरणेहिं वागरिया[15]। तं णं तुमं एयस्स ठाणस्स आलोएहि जाव‡ जहारिहं[16] च* पायच्छित्तं पडिवज्जाहि""" ॥ २५९ ॥

तए[17] णं से भगवं गोयमे समणस्स भगवओ म-

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* See note § on p १५५

† Supply the rest from the preceding passage

‡ See § 84

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१ G भत्तपायं पडि॰। २ G om ३ F G H om. ४ G H om. ५ D E om. ६ D E G वागरेत्तए। ७ E G गच्छह। ८ G om. from देवा॰ down to वागरित्तए। ९ D E वयासी। १० A B D E F H om. ११ B D E H वागरेत्तए। १२ G तुम्भे and om. य। १३ H गाहावई। १४ G अप्पिएहिं। १५ B D E वागरित्ता। १६ A B F जहारिहिं। १७ F H सं for तए णं।

हावीरस्स "तह" त्ति एयमट्ठं विणएणं पडिसुणेइ, २त्ता[1] तओ पडिणिक्खमइ[2], २ त्ता रायगिहं नयरं[3] मज्झं मज्झेणं अणुप्पविसइ[4], २त्ता जेणेव महासयगस्स समणोवासयस्स गिहे जेणेव[5] महासयए समणोवासए तेणेव उवागच्छइ ॥ २६० ॥

तए णं से महासयए समणोवासए भगवं गोयमं एज्जमाणं पासइ, २त्ता[6] हट्ठ[7] जाव* हियए भगवं गोयमं वन्दइ नमंसइ ॥ २६१ ॥

तए णं से[8] भगवं गोयमे महासययं समणोवासयं एवं[9] वयासी। "एवं खलु, देवाणुप्पिया, समणे[10] भगवं महावीरे एवमाइक्खइ भासइ पण्णवेइ परूवेइ। "'नो खलु कप्पइ, देवाणुप्पिया, समणोवासगस्स अपच्छिम जाव † वागरित्तए[11]'"। तुमे[12] णं, देवाणुप्पिया,

* See note ‡ on p

† See the text in § 73

१ A B F G om. २त्ता। २ A B F G H पडिनि०। ३ A B D H नयरं। ४ G चउप्पविसइ। ५ G om. जे० महा० सम०। ६ A B D E F G H om. २त्ता। ७ A adds तुट्ठ। ८ D E om. ९ G om. from एवं down to महावीरे। १० D E read देवाणुप्पियासि for स० भ० महा०। ११ D E H वागरेत्तए। १२ A B F G add ए।

रेवई गाहावइणी सन्तेहिं जाव* वागरिया। तं णं तुमं[1], देवाणुप्पिया, एयस्स ठाणस्स आलोएहि[2] जाव† पडिवज्जाहि[3]" ॥२६२॥

तए णं से महासयए समणोवासए[4] भगवओ गोयमस्स "तह" त्ति एयमट्ठं विणएणं पडिसुणेइ, २त्ता तस्स ठाणस्स आलोएइ जाव† अहारिहं[5] च[6] पायच्छित्तं पडिवज्जइ ॥ २६३ ॥

तए णं से भगवं गोयमे महासयगस्स समणोवासयस्स[3] अन्तियाओ पडिणिक्खमइ[7], २त्ता रायगिहं नगरं मज्झं मज्झेणं निग्गच्छइ, २त्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ, २त्ता समणं भगवं महावीरं वन्दइ नमंसइ, २त्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ॥ २६४ ॥

तए णं समणे[8] भगवं महावीरे अन्नया कयाइ[9]

* See the supplement in § 259
† See § 84

१ Γ तुमे। २ D आलोएह। ३ A B Γ G pref. पायच्छित्तं। ४ A B D E Γ G H om. ५ D E अहारिहं। ६ B E G om. ७ A B Γ G पडिनि॰। ८ D E से for समणे। ९ A G कयाई, D कयाति।

रायगिहाओ नयराओ[1] पडिणिक्खमइ[2], २त्ता बहिया जनवयविहारं[3] विहरइ ॥ २६५ ॥

तए णं से महासयए समणोवासए बहूहिं सील[4] जाव* भावेत्ता वीसं वासाइं समणोवासगपरियायं[5] पाउणित्ता एक्कारस उवासगपडिमाओ सम्मं काएण फासित्ता[6] मासियाए संलेहणाए अप्पाणं झूसित्ता[7] सट्ठिं भत्ताइं अणसणाए छेदेत्ता[8] आलोइयपडिक्कन्ते[9] समाहिपत्ते कालमासे[10] कालं किच्चा सोहम्मे कप्पे अरुणवडिंसए विमाणे देवत्ताए[11] उववन्ने। चत्तारि पलिओवमाइं ठिई। महाविदेहे वासे[12] सिज्झिहिइ[13] ॥ २६६ ॥

॥ निक्खेवो[14] ॥

सत्तमस्स[15] अङ्गस्स[15] उवासगदसाणं अट्ठमं अज्झयणं समत्तं ॥

* Supply the rest from § 66.

१ A B F नगराओ। २ A B F G पडिनि०। ३ A जणवयं। ४ G adds सवए। ५ D G परियागं। ६ A B F फासेत्ता। ७ G झूसेत्ता। ८ A B छेएत्ता, F छिदित्ता, G छेदइत्ता। ९ D E आलोइए पडिक्कमित्ता। १० A कालं मासे, B काले मासे। ११ A B D E F om. १२ G om. १३ D E add बुज्झिहिइ। १४ G निक्खेवओ। १५ A B D E F G om.

नवमं अज्झयणं ॥

॥ नवमस्स उक्खेवो[1] ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समएणं सावत्थी[2] नयरी[2]। कोट्ठए[3] चेइए। जियसत्तू राया ॥ २६७ ॥

तत्थ णं सावत्थीए नयरीए[4] नन्दिणीपिया[5] नामं गाहावई[6] परिवसइ अड्ढे[7]। चत्तारि हिरण्णकोडीओ निहाणपउत्ताओ चत्तारि[8] हिरण्णकोडीओ वड्ढिपउत्ताओ चत्तारि हिरण्णकोडीओ पवित्थरपउत्ताओ चत्तारि वया[9] दसगोसाहस्सिएणं वएणं। अस्सिणी भारिया ॥ २६८ ॥

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१ G उक्खेवच्चो। २ A B F सावत्थीए नयरीए। ३ F कोट्ठ-चेइए। ४ A B D E F om. ५ E नंदणपिया। ६ A F G गाहावइ। ७ G adds दित्ते। ८ B D E only॰ वड्ढि पवित्थर पउत्ताओ; E ॰वुड्ढि॰। ९ D E व्वया।

सामी समोसढे[1]। जहा[*] आणन्दो तहेव[2] गिहि-धम्मं पडिवज्जइ। सामी बहिया[3] विहरइ॥ २६९॥

तए णं से नन्दिणीपिया[4] समणोवासए[5] जाए जाव[6][†] विहरइ॥ २७०॥

तए णं तस्स नन्दिणीपियस्स[4] समणोवासयस्स[7] बहूहिं[8] सीलव्वयगुण जाव[‡] भावेमाणस्स चोद्दस[9] संवच्छराइं[10] वइक्कन्ताइं[11]। तहेव[12][§] जेट्ठं[13] पुत्तं ठवेइ[14]।

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* Supply the whole account from §§ 10-59.
† See the rest in § 61.
‡ Supply the rest from § 66, 67.
§ Supply the rest from §§ 68-71.

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१ E D G समोसढो। २ G जहा। ३ G adds जिणवइ-विहारं। ४ B F नंदिणिपिया। ५ MS. A breaks off here, the remainder of the work being lost. ६ B F om. जाए; but D E om. जाव and G om. जाव विहरइ। ७ A B D E F G om ८ F बहु। ९ G चउद्दस। १० D E G संवच्छरा। ११ B F विइक्कंताइं, D E विइक्कंता, G वइक्कंता। १२ G has जहा कामदेवो for तहेव। १३ B D E जेट्ठपुत्तं। १४ F ठवइ; G ठवित्ता and, instead of the remainder, reads पोसहसालाए समणस्स भगवओ धम्मपन्नत्तिं उवसंपज्जित्ताणं विहरइ. सव्वं निरवसेसं एक्कारस वि उवासगपडिमाओ आलिहत्ता एवं कामदेवगमेणं नेयव्वा जाव सोहम्मे कप्पे अरुणगवे विमाणे देवत्ताए उववन्ने महाविदेहे सिज्झिहिइ, apparently taken over from the following chapter.

धम्मपण्णत्तिं। वीसं वासाइं परियागं[1]। नाणत्तं[2]* अरुणगवे विमाणे उववाओ। महाविदेहे वासे सिज्झिहिइ॥ २७१॥

॥ निक्खेवो॥

उवासगदसाणं नवमं अज्झयणं समत्तं॥

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* Compare the rest in § 89

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१ E परियायं। २ Shr. नाणात्तं; D E read पाउणित्ता।

दसमं अज्झयणं ॥

॥ दसमस्स उक्खेवो[1] ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समएणं सावत्थी नयरी[2]। कोट्ठए[3] चेइए। जियसत्तू राया ॥ २७२ ॥

तत्थ णं सावत्थीए नयरीए[4] सालिहीपिया[4] नामं गाहावई परिवसइ अड्ढे[5] दित्ते। चत्तारि हिरण्णकोडीओ निहाणपउत्ताओ चत्तारि[6] हिरण्णकोडीओ

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१ G उक्खेवओ। २ B H नगरी। ३ F कोट्ठचेइए। ४ So D E; but B सालिहिपिया, F सालहिपिया (paraph. सालहीपिया), G H सेलिहरापिया। ५ B F have only १ for अड्ढे दित्ते; D E om. दित्ते; G H om. both अड्ढे and दित्ते। ६ So B F in full; G only वड्डिपउत्ताओ पवित्थरपउत्ताओ; D E H only वड्डि पवित्थर।

वड्ढिपउत्ताओ[1] चत्तारि हिरण्णकोडीओ पवित्थरपउत्ताओ चत्तारि वया[2] दसगोसाहस्सिएणं वएणं। फग्गुणी[3] भारिया ॥ २७३ ॥

सामी[4] समोसढे[5]। जहा* आणन्दो तहेव[6] गिहिधम्मं पडिवज्जइ[†]। जहा[‡] कामदेवो तहा जेट्ठं[7] पुत्तं ठवेत्ता[8] पोसहसालाए[9] समणस्स भगवओ[§] महावीरस्स[9] धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरइ। नवरं निरुवसग्गाओ[10] एक्कारसवि उवासगपडिमाओ तहेव[‡] भाणियव्वाओ[11]। एवं कामदेवगमेणं[12] नेयव्वं जाव[§] सोहम्मे कप्पे अरुणकीले[13] विमाणे देवत्ताए उववन्ने।

* Supply the whole account from §§ 10-38.

† Supply the rest from §§ 66-78, and § 92

‡ Compare §§ 70, 71; also §§ 114, 123.

§ Supply the remainder from §§ 89, 121.

१ E वड्ढि। २ DE व्वया। ३ G फग्गुणी। ४ G om. ५ DEG समोसढो। ६ FGH तहा। ७ BDEFH जेट्ठपुत्तं। ८ F ठावेत्ता; DE ठवेइ। ९ BFGH om १० BFGH निरुवसग्गं, DE निरुवसग्गा। ११ So H, but BF भाणियव्वा, DE भाणियव्वं; G om. १२ DE कामदेवेणं। १३ G ॰कीलए।

चत्तारि पलिओवमाइं[1] ठिई[2]। महाविदेहे वासे सिज्झिहिइ ॥ २७४ ॥

दसण्ह वि पण्णरसमे संवच्छरे वट्टमाणाणं चिन्ता[3]। दसण्ह वि वीसं वासाइं[4] समणोवासयपरियाओ* ॥ २७५ ॥

एवं खलु, जम्बू, समणेणं जाव† सम्पत्तेणं सत्तमस्स अङ्गस्स उवासगदसाणं दसमस्स[5] अज्झयणस्स अयमट्ठे पण्णत्ते ॥ २७६ ॥

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[6]वाणियगामे चम्पा दुवे य वाणारसीए नयरीए।
आलभिया[7] य पुरवरी कम्पिल्लपुरं च बोद्धव्वं ॥ १ ॥

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* For the full account, see § 66 and § 89.
† For the rest, see footnote § on p. १.

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१ B D E F °णोवमा। २ B D E F place ठिई before चत्तारि। ३ D E add उक्कसा। ४ B D E वासा, F वासं। ५ F दसम, G दस। ६ The following *gāthā* verses do not occur in MSS. D E G; and MS. B has only the first five, while MS. F gives all; MS. A, which probably would have had them, unfortunately is defective at the end; the first five verses are also given in the commentary (q. v.). ७ F a चालंभिया (i.e. आलंभिया), etc.

पोलासं रायगिहं सावत्थीए[1] पुरीए होन्ति[2] भवे।
एए[3] उवासगाणं नयरा[4] खलु होन्ति बोडव्वा ॥ २ ॥
सिवनन्द[5]-भद्द-सामा धन्न[6]-बहुल-पूस-अग्गिमित्ता य।
रेवइ-अस्सिणि[7] तह फग्गुणी[8] य[9] भज्जाण नामाइं ॥३॥
ओहिन्नाण[10]-पिसाए माया वाहि-धण-उत्तरिज्जे य।
भज्जा[11] य सुव्वया[12] दुव्वया[13] निरुवसग्गया होन्ति[14] ॥ ४ ॥
अरुणे अरुणाभे खलु अरुणप्पह-अरुणकन्त-सिट्ठे य।
अरुणज्झए[15] य छट्ठे भूय[16]-वडिंसे[17] गवे कीले ॥ ५ ॥
[18]चाली सट्ठि असीई[19] सट्ठी सट्ठी य सठि दस सहस्सा।
असिई[19] चत्ता चत्ता चए एयाण य[20] सहस्साणं ॥ ६ ॥

१ So a e: but B E सावत्थी om. ए, *c m.*; the final ए of पुरीए is short, *m.c.*; F inserts या after पुरीए, reading सावत्थीपुरीए या। २ B दोनि। ३ F ययं। ४ B नयरी। ५ F reads this verse thus: सिवनन्दा भद्दा सामा धम्म बहुला पुक्खि अग्गिमित्ता य। रेवइ-अस्सणि तह फग्गुणि इमाणि भज्जाणि नामाणि। ६ F a e धम्म, B धन्न; B F a e बहुला, *c.m.*, B पुस्सा, a e पुस्स, F पुक्खि। ७ B अस्सिणि, F अस्सणि, *c m.* ८ F फग्गुणि, c फग्गुणा। ९ B reads य भज्जयण नामाइं, F इमाणि भज्जाणि नामाणि। १० B a ॰न्नाण; but F ॰नाण, *c.m.* ११ B भज्जाया, F भज्जाइ for भज्जा य।, १२ F सुवया। १३ B a दुव्वया य, F तह दुव्वया, c दुव्वयाइं। १४ F दुन्नि, a होंति। १५ F अरुणज्झे, *c.m.* १६ F भूय। १७ F वडसे। १८ The following seven verses are only found in MS F, and some are in a very faulty condition. १९ MS. असइ। २० MS. चउ एयाणं च, *c.m.*; read चए with short *e* or चए इयाण (see Bhag., p. 406.)

[1]बारस अट्ठारस चउवीसं तिविहं अट्ठरस इ नेयं।
धन्नेण तिचोव्वीसं बारस बारस य कोडीश्रो ॥ ७॥
उल्लण-दन्तवण-फले अभिङ्गणु[2]व्वट्टणे सणाणे य।
वत्थ-विलेवण[3]-पुप्फे आभरणं धूव-पेज्जाइ[4] ॥ ८ ॥
भक्खो[5]यण[6]-सूय-घए सागे माहुर-जेमण[7]-पाणे य।
तम्बोले इगवीसं आणन्दाईण[8] अभिग्गहा ॥ ९ ॥
उड्ढं[9] सोहम्मपुरे लोलूए अहे उत्तरे हिमवन्ते।
पञ्चसए तह तिदिसिं ओहिणाणं दसगणस्स ॥ १० ॥
दंसण-वय-सामाइय[10]-पोसह-पडिमा-अबम्भ-सचित्ते।
आरम्भ-पेस-उद्दिट्ठ[11]-वज्जए समणभूए[12] य ॥ ११ ॥

१ This verse reads in the MS. thus: बारट्ठारस चउवीसं तिविहमट्ठार तह इति नेयं। धन्नेण तिचोयालीसं बारस २ कोडीयो। The second half runs in the paraph. thus: धन कोटय। सद्दाल नै ३ कोडि महसतक नै ४४ (sic) नंदणीपिता नै १२ कोडि सालहीपिता नै १० कोडि १२ (sic)। २ MS. °वुवट्टणे, c.m. ३ MS. °वलेवण°। ४ MS. °पेसाइ। ५ MS. भखायण°। ६ MS. °जेमण°। ७ MS. आमन्दाइण; scansion faulty. ८ This verse in the MS. as follows: उर्द्ध सोहममरे लोलूए नरए तह उत्तरे हिमवंत: पंचसए तिदसा उहो॰ णाणदसगणस्स। Read e short in पवरे and उत्तरे, m.c. The second half is thus explained in the paraph.: पांच सइ योजन देखइं अवधिज्ञानइं दस्ये श्रावक नई, i. e., 'the supernatural knowledge of the ten Shrāvaks overlooks five hundred yojanas'. ९ MS. सामाइ। १० MS. उद्दिट्ठ। ११ MS. °भूएए for °भूए य।

इक्कारस पडिमाओ[1] वीसं परियाओ[2] अणसणं मासे ।
सोहम्मे चउपलिया[3] महाविदेहम्मि सिज्झिहिइ[4] ॥
१२॥ ॥ २७७ ॥

उवासगदसाणं[5] दसमं अज्झयणं समत्तं ॥

॥ उवासगदसाओ[6] समत्ताओ[7] ॥

उवासगदसाणं सत्तमस्स अङ्गस्स[8] एगो सुयखन्धो[9] । दस अज्झयणा[10] एक्कसरगा[11] दससु[12] चेव दिवसेसु उद्दिस्सन्ति[13] । तओ[14] सुयखन्धो समुद्दिस्सइ[15] । अणुन्नविज्जइ[16] दोसु दिवसेसु अङ्गं तहेव[17] ॥

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१ MS. पडिमाउ । २ MS. परियाउ; read short o in परियाओ, *m.c.* ३ MS. चउपलीया, *c.m.* ४ MS. सिज्झइ । ५ So B; but D E F om. उवास॰ दस॰ अज्झ॰ सम॰ । ६ So D E G; but B F om. उवास॰ सम॰ । ७ D E समत्ता । ८ B om., G अंग तउ । ९ G सुयखंधो । १० Instead of the remainder, G has only अज्झयणं संपूर्ण समाप्तं । ११ B एकारसगा, F एक्कारसगा; D E om. (see Ind. St., XVII, 316, footnote). १२ B F only दस । १३ B D E F उद्दिसंति । १४ D E om. remainder. १५ B समुद्दिसइ, F समुद्दिसइ । १६ So H, but B अणुण्णविजइ, F अणुविंज्जइ । १७ F adds कइ ति (apparently Gujarāti) । इत्युपासकसूत्रं संपूर्णम् ।

॥ सप्तमाङ्गस्य विवरणम् ॥

प्रथममध्ययनम् ।

श्रीवर्द्धमानमानम्य व्याख्या काचिद्विधीयते ।
उपासकदशादीनां प्रायो ग्रन्थान्तरेक्षिता ॥

तत्रोपासकदशाः सप्तममङ्गम्[1]। इह चायमभिधानार्थः। उपासकानां श्रमणोपासकानां सम्बन्धिनो ऽनुष्ठानस्य प्रतिपादिका दशाध्ययनरूपा[2] उपासकदशाः। बहुवचनान्तमेतद्ग्रन्थनाम। आसां च सम्बन्धाभिधेयप्रयोजनानि नामान्वर्थसामर्थ्येनैव प्रतिपादितान्यवगन्तव्यानि[3]। तथा हि। उपासकानुष्ठानमिहाभिधेयं, तदवगमश्च श्रोतृणामनन्तरप्रयोजनं, शास्त्रकर्तुस्तु तत्प्रतिबोधनमेव तत्, परम्परप्रयोजनं तूभयेषामप्यपवर्गप्राप्तिरिति। सम्बन्धस्तु द्विविधः[4] शास्त्रेष्वभिधीयते। उपायोपेयभावलक्षणो गुरुपर्वक्रमलक्षणश्च। तत्रोपायोपेयभावलक्षणः शास्त्रनामान्वर्थसामर्थ्येनैवासामभिहितः। तथा हि। इदं शास्त्रमुपाय एतच्चाथोपासकानुष्ठानावगमश्चोपेयमित्युपायोपेयभावलक्षणः सम्बन्धः। गुरुपर्वक्रमलक्षणं तु सम्बन्धं[5] साक्षाद्दर्शयन्नाह ॥

॥१,२॥ तेणं कालेणं तेणं[6] समएणमित्यादि। सर्वं चेदं ज्ञाता-

१ c e सप्तमाङ्गम्। २ c has दशा दशाध्ययनरूपाः। ३ a °पादितान्येव गम्य°। ४ c द्विधा। ५ c e सम्बन्धः। ६ a om. तेणं समएणं।

धर्मकथाप्रथमाध्ययनविवरणानुसारेणानुगमनीयम्। नवरं आणन्दे-त्यादिरूपकम्॥ तचानन्दाभिधानोपासकवक्तव्यताप्रतिबद्धमध्ययन-मानन्द एवाभिधीयते। एवं सर्वच॥ गाहावद् त्ति गृहपतिर्ऋद्धि-मद्विशेषः कुण्डकोलिए-त्ति-रूपान्तः[1]॥

॥४॥ पविस्तरो धनधान्यद्विपदचतुष्पदादिविभूतिविस्तारः॥ वजा[2] गोकुलानि। दशगोसाहस्रिकेण गोसहस्रदशकपरिमाणेनेत्यर्थः॥

॥१३॥ तप्पढमयाए त्ति तेषामणुव्रतादीनां[3] प्रथमं तत्प्रथमं, तद्भावस्तत्प्रथमता, तया॥ थूलगं ति त्रसविषयम्॥ जावज्जीवाए त्ति यावती यावो जीवा च प्राणधारणं यावज्जीवा। यावान्वा जीवः प्राणधारणं यस्यां प्रतिज्ञायां सा यावज्जीवा, तया॥ दुविहं ति करणकारणभेदेन द्विविधं प्राणातिपातम्॥ तिविहेणं ति मनःप्रभृतिना करणेन॥ कायस त्ति सकारस्यागमिकत्वात्कायेनेत्यर्थः। न करोमीत्यादिनैतदेव व्यक्तीकृतम्॥

॥१४॥ थूलमुसावायस्तीमसंक्लिष्टचित्तस्यैव संक्लेशोत्पादकः[4]॥

॥१५॥ थूलकमदत्तादानं चौर इति व्यपदेशनिबन्धनम्॥

॥१६॥ स्वदारैः सन्तोषः स्वदारसन्तोषः। स एव स्वदार-सन्तोषिकः, स्वदारसन्तोषिर्वा[5] स्वदारसन्तुष्टिः। तत्र परिमाणं बहुभिर्दारैरुपजायमानस्य सङ्क्षेपकरणं कथम्। मयत्येति[6]॥ मैथुन-माचरामि अन्यत्र एकस्याः स्त्रियाः, किमभिधानायाः शिवनन्दायाः,

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१ c c read सिवपर्क मत। २ a c e मजा। ३ c e धनुव्रतादीनां। ४ c c -यादरुम। ५ c c सन्तोषो वा। ६ B सयेति।

ह्मूताया भार्यायाः। स्वस्येति गम्यते। एतदेव स्पष्टयन्नाह विशेषं तदङ्गं। मैथुनविधिं तत्प्रकारं तत्कारणं वा। वृद्धव्याख्या तु नन्नत्थ[1] त्ति, अन्यत्र तां वर्जयित्वेत्यर्थः॥

॥१७॥ हिरण्ण[2] त्ति रजतम्। सुवर्णं प्रतीतम्। विधिः प्रकारः। नन्नत्थ[3] त्ति नैव करोमीच्छां हिरण्यादौ, अन्यत्र चतसृभ्यो हिरण्यकोटीभ्यः, ता[4] वर्जयित्वेत्यर्थः। अवसेसं त्ति शेषं तदतिरिक्तमित्येवं सर्वंचावसेयम्॥

॥१९॥ खेत्तवत्थु त्ति इह क्षेत्रमेव वस्तु क्षेत्रवस्तु[5]। ग्रन्थान्तरे तु क्षेत्रं च वास्तु च गृहं क्षेत्रवास्तु इति व्याख्यायते॥ नियत्तणसएणं ति निवर्तनं भूमिपरिमाणविशेषो देशविशेषप्रसिद्धः, ततो निवर्तनशतं कर्षणीयत्वेन यस्यास्ति तन्निवर्तनशतिकं[6], तेन॥

॥२०॥ दिसायत्तिएहिं[7] ति दिग्यात्रा देशान्तरगमनं प्रयोजनं येषां तानि दिग्यात्रिकाणि, तेभ्यो ऽन्यत्र॥ संवाहणिएहिं[8] ति संवाहनं[8] क्षेत्रादिभ्यस्तृणकाष्ठधान्यादेर्गृहादावानयनं, तत्प्रयोजनानि सांवाहनिकानि,[9] तेभ्यो ऽन्यत्र॥

॥२१॥ वाहणेहिं[10] ति यानपात्रेभ्यः॥

॥२२॥ उवभोगपरिभोग त्ति उपभुज्यते पौनःपुन्येन सेव्यत इत्युपभोगो भवनवसनवनितादिः। परिभुज्यते सकृदासेव्यत इति परिभोग आहारकुसुमविलेपनादिर्व्यत्ययो[11] व्याख्येय[12] इति॥ उवणिय[13] त्ति

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१ c सयस्येति। २ a हिरण्णं। ३ B नन्नयं ति, B सययेति। ४ ce तां। ५ c om. ६ e °शतकं। ७ a B दिसाजत्तियहिं। ८ a ce संवर°। ९ a सांवहनिकानि, c संवहनिकानि। १० a वहणेहिं। ११ e °विलेपनादिर्येत्ययो। १२ a नं व्याख्येय। १३ B उवणिय, c उवणिय, e उविणय।

स्नानजलार्द्रशरीरस्य जललूषणवस्त्रं ॥ गन्धकासाईए त्ति गन्धप्रधाना कषायेण रक्ता शाटिका गन्धकाषायी, तस्याः ॥

॥ २३ ॥ दन्तवण त्ति दन्तपावनं दन्तमलापकर्षणकाष्ठम् ॥ अल्लट्ठीमहुएणं ति आर्द्रेण यष्टीमधुना मधुररसवनस्पतिविशेषेण ॥

॥ २४ ॥ खीरामलएणं ति अबद्धास्थिकं क्षीरमिव मधुरं वा यदामलकं तस्मादन्यत्र ॥

॥ २५ ॥ सयपागसहस्सपागेहिं[1] ति द्रव्यशतस्य क्वाथशतेन सह यत्पच्यते, कार्षापणशतेन वा, तच्छतपाकम्। एवं सहस्रपाकमपि ॥

॥ २६ ॥ गन्धट्टएणं[2] ति गन्धद्रव्याणामुपलकुष्ठादीनाम्, अट्टओ[3] त्ति चूर्णं, गोधूमचूर्णं वा गन्धयुक्तम्, तस्मादन्यत्र ॥

॥ २७ ॥ उट्टिएहिं उदगस्स घडएहिं ति उष्ट्रिका बृहन्मृन्मयभाण्डं, तत्पूरणप्रयोजना ये घटास्[4] उष्ट्रिका उचितप्रमाणा नातिलघवो महान्तो वेत्यर्थः ॥ इह च सर्वत्रान्यत्रेति शब्दप्रयोगेऽपि प्राकृतत्वात्पञ्चम्यर्थे तृतीया द्रष्टव्येति ॥

॥ २८ ॥ खोमजुयलेणं ति कार्पासिकवस्त्रयुगलादन्यत्र ॥

॥ २९ ॥ अगरु[5] त्ति अगुरुर्गन्धद्रव्यविशेषः ॥

॥ ३० ॥ सुद्धपउमेणं ति कुसुमान्तरवियुतं पुण्डरीकं वा शुद्ध-पद्मं, ततोऽन्यत्र ॥ मालइकुसुमदाम त्ति[6] जातिपुष्पमाला[7] ॥

॥ ३१ ॥ मट्ठकण्णेज्जएहिं[8] ति मृष्टाभ्यामचित्रवद्भ्यां कर्णाभरण-

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१ a ॰पागेयं ति। २ e गन्धवट्टएणं, c गन्धवट्टएणं। ३ c e ॰कुष्ठादीनामुद्वर्ति-चूर्णं। ४ a c e घटास्ते उ॰। ५ a c e अगुरु। ६ a c e मालती॰। ७ a ॰पुष्प॰। ८ a ॰कण्णेज्जएहिं, c e कण्णेज्जएहिं।

विशेषाभ्याम् ॥ नाममुद्द त्ति नामाङ्किता मुद्रा अङ्गुलीयकं नाममुद्रा ॥

॥ ३२ ॥ तुरुक्कधूव[1] त्ति सेल्हकलवणो[2] धूपः ॥

॥ ३३ ॥ पेज्जविहिं ति पेयाहारप्रकारम् ॥ कट्ठपेज्ज[3] त्ति मुद्गादियूषो घृततलिततण्डुलपेया[4] वा ॥

॥ ३४ ॥ भक्ख त्ति खरविशदमभ्यवहार्यं[5] भक्षमित्यन्यत्र[6] रूढम्, इह सुपक्वान्नमात्रं[7] तदिवक्षितम् ॥ घयपुण्ण[8] त्ति घृतपूराः प्रसिद्धाः ॥ खण्डखज्ज त्ति खण्डलिप्तानि खाद्यानि अशोकवर्त्तयः खण्डखाद्यानि ॥

॥ ३५ ॥ ओदण[9] त्ति ओदनः कूरं ॥ कलमसालि[10] त्ति पूर्वदेशप्रसिद्धः ॥

॥ ३६ ॥ सुव[11] त्ति सूपः कूरस्य द्वितीयाशनं प्रसिद्ध एव ॥ कलायसूवे त्ति कलायाश्चणकाकारा[12] धान्यविशेषा मुद्गाश्च प्रसिद्धाः ॥

॥ ३७ ॥ सारदएणं[13] गोघयमण्डेणं ति शारदिकेन शरत्कालोत्पन्नेन गोघृतमण्डेन गोघृतसारेण ॥

॥ ३८ ॥ साग[14] त्ति शाको वस्तुलादिः ॥ चूचुसाए[15] त्ति चूचुशाकः[15] । सौवस्तिक शाको मण्डूकिकाशाकश्च लोकप्रसिद्धा एव ॥

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१ a तुरक्क° २ Commonly spelt सिल्हक,=सब्बकी or सल्लकी । ३ c e कट्ठपेज्जं । ४ c e °तलितः स°, a c e °तन्दुल° । ५ c भ्यवहार्यं । ६ c भचमन्यत्र; ■ भचमित्यत्र । ७ e om. सु । ८ a °पुण्ण । ९ a c e ओयण । १० c e कलिम° । ११ a c e सूप । १२ a चणकारो, c चणकाकारो । १३ c सारदिएणं । १४ a e साकं ति, c साक ति १५ e चूचू°, c चुचु° । after this c ■ insert तुम्बसाए त्ति तुम्बशाकः ।

॥ ३९ ॥ माऊरय त्ति अनम्लरमानि शालनकानि ॥ पालङ्ग[1] त्ति वल्लीफलविशेषः ॥

॥ ४० ॥ जेमण[2] त्ति जेमनानि[3] वटकपूरणादीनि ॥ सेहंब-दालियंबेहिं ति सेधे सिद्धौ[4] सति यानि अम्लेन तीमनादिना संस्क्रियन्ते, तानि सेधाम्लानि। यानि दाल्या मुद्गादिमय्या[5] निष्पादितानि अम्लानि च, तानि दालिकाम्लानीति सम्भाव्यन्ते ॥

॥ ४१ ॥ अन्तलिक्खोदयं ति यज्जलमाकाशात्पतति तदेव[6] गृह्यते, तदन्तरिक्षोदकम् ॥

॥ ४२ ॥ पञ्चसोगन्धिएणं ति पञ्चभिः एलालवङ्गकर्पूरकक्कोल-जातीफललक्षणैः[7] सुगन्धिभिर्द्रव्यैरभिसंस्कृतं पञ्चसौगन्धिकम् ॥

॥ ४३ ॥ अनट्ठा दण्डं ति अनर्थेन धर्मार्थकामव्यतिरेकेण दण्डो ऽनर्थदण्डः ॥ अवज्झाणायरियं[8] ति अपध्यानमार्तरौद्ररूपं, तेनाचरित आसेवितो यो ऽनर्थदण्डः स, तथा तं। एव प्रमादाचरितमपि, नवरं प्रमादो विकथारूपो[9] ऽस्थगिततैलभाजनधरणादिरूपो वा ॥ हिंसं हिंसाकारिशस्त्रादि, तत्प्रदानं परेषां समर्पणम् ॥ पापकर्मोपदेशः "क्षेत्राणि कृषत" इत्यादिरूपः[10] ॥

॥ ४४ ॥ आणन्दा इ त्ति हे आनन्द इत्येवप्रकारेणामन्त्रणवचनेन श्रमणो भगवान्महावीर आनन्दमेवमवादीदिति। एतदेवाह एवं खलु आणन्देत्यादि ॥ अइयारा पेयाला त्ति अतिचाराः[11]

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१ e a पालङ्ग, ■ पालक। २ a om., ■ जेमण। ३ c तेमणानि। ४ c om, e सिधे। ५ e मुद्गादिमय्यानि, ■ मुद्गादितानि om दिमय्या निष्पा। ६ a °पतति तेदेव, ■ °पतदेव। ७ ■ °कङ्काल°। ८ c e यारिय। ९ a c e रूप आस°। १० c °ध्यनेत्या°। ११ e अतिचारा।

मिथ्यात्वमोहनीयोदयविशेषादात्मनो ऽशुभाः परिणामविशेषा ये सम्यक्त्वमतिचरन्ति[१] ते चानेकप्रकारा गुणिनामुपबृंहादयः। ततस्तेषां मध्ये पेयाल त्ति साराः प्रधानाः स्थूलत्वेन शब्दव्यपदेश्यत्वाद्वे ते॥ तथा तत्र शङ्का संशयकरणम्। काङ्क्षा अन्यान्यदर्शनग्रहः। विचिकित्सा फलं प्रति शङ्का, विद्वज्जुगुप्सा वा साधूनां जात्यादिहीलनेति। परपाषण्डाः परदर्शनिनस्तेषां प्रशंसा-गुणोत्कीर्त्तनम्। परपाषण्डसंस्तवस्तत्परिचयः॥

॥४५॥ तथा बन्धे त्ति बन्धो द्विपदादीनां रज्ज्वादिना संयमनम्॥ वहे त्ति वधो यष्ट्यादिभिस्ताडनम्। छविच्छेए[२] त्ति शरीरावयवच्छेदः॥ अइभारे त्ति अतिभारारोपणं तथाविधशक्तिविकलानां महाभारारोपणम्॥ भत्तपाणवोच्छेए[३] त्ति अशनपानीयाप्रदानम्॥ इहायं विभागः पूर्व्वैरुक्तः।

बन्धवहं छविछेदं अइभारं भत्तपाणवोच्छेयम्।
कोहा इ दूसियमणो गोमणुयाईण णो कुज्जा॥

तथा।

न मारयामीति कृतव्रतस्य विनैव मृत्युं क इहातिचारः।
निगद्यते[४], यः कुपितः करोति व्रते ऽनपेक्षस्तदसौ व्रती स्यात्॥
कायेन भग्नं न ततो व्रतं[५] स्यात्कोपाद्दयाहीनतया तु भग्नम्।

१ a यैः स॰ चतिचरति, c यैः स॰ चतिचरन्ति, e यैः स॰ विमवत्यतिचरन्ति। २ a ॰च्छेदे त्ति, c e ॰च्छेद त्ति। ३ a ॰वोच्छेदे त्ति। ४ c reads निगद्यते यत्कुपितो वधान् (वधाय ?) करोत्यसौ स्यान्नियमानपेक्षः। मृत्योरभावान्नियमोऽस्ति तस्य कोपाद्दयाहीनतया तु भग्नम्। तदेशस्याभङ्गादनुपालनाच (तदेशभङ्गादनु॰) पूज्या अतिचारमुदाहरन्ति। ५ c व्रतो।

तद्देशभङ्गादतिचार इष्ट, सर्वत्र योज्यः क्रम एष, धीमन् ॥
इति ॥

॥ ४६ ॥ सहसा[1] अब्भक्खाणे त्ति सहसा अनालोच्याभ्याख्यानमसद्दोषाध्यारोपणं सहसाभ्याख्यानं, यथा "चौरस्त्वम्" इत्यादि। एतस्य चातिचारत्वं सहसाकारेणैव, न तीव्रसंक्लेशेन भणनादिति ॥ १ ॥ रहसा अब्भक्खाणे त्ति रह एकान्तस्तेन हेतुनाभ्याख्यानं रहो ऽभ्याख्यानम्। एतदुक्तं भवति रहसि मन्त्रयमाणानाम्। वक्ति "एते हीदं चेदं च राजापकारादि मन्त्रयन्ते[2]" इति। एतस्य चातिचारत्वमनाभोगभणनात्। एकान्तमात्रोपाधितया च पूर्वस्माद्विशेषः[3]। अथवासम्भाव्यमानार्थभणनादतिचारो न तु भङ्गो ऽयमिति ॥ २ ॥ सदारमन्तभेए[4] त्ति स्वदारसम्बन्धिनो मन्त्रस्य विश्रम्भजल्पस्य भेदः प्रकाशनं स्वदारमन्त्रभेदः। एतस्य चातिचारत्वं सत्यभणने ऽपि कलत्रगोप्यप्रकाशनीयप्रकाशनेन[5] लज्जादिभिर्मरणाद्यनर्थपरम्परासम्भवात्परमार्थतो[6] ऽसत्यत्वात्तस्येति ॥ ३ ॥ मोसोवएसे त्ति मृषोपदेशः परेषामसत्योपदेशः। सहसाकारानाभोगादिना व्याजेन वा, यथा "अस्माभिस्तदिदमिदं वासत्यमभिधाय परो विजितः" इत्येवंवार्त्ताकथनेन परेषामसत्यवचनव्युत्पादनमतिचारः साक्षात्कारेणासत्ये ऽप्रवर्त्तनादिति[7] ॥ ४ ॥ कूडलेहकरणे त्ति असद्भूतार्थस्य लेखस्य विधानमित्यर्थः। एतस्य चातिचारत्वं प्रमादादिना

१ C सहस्सा। २ C C मन्त्रयंते। ३ C पूर्वस्मादिति विशेषः। ४ A C E भेद। ५ C कलत्रगोप्य॰। ६ A ॰सम्भवात्॰। ७ A ॰सत्ये अप्रवर्त्तनादिति, C E ॰सत्ये प्रवर्त्तनादिति।

दुर्विवेकत्वेन[1], "मया मृषावादः प्रत्याख्यातो ऽयं तु कूटलेखो[2], न मृषावादनम्" इति भावयत इति ॥ ५ ॥ वाचनान्तरे तु कन्नालियं गवालियं भूमालियं नासावहारे कूडसक्खे सन्धिकरणे त्ति पठ्यते। आवश्यकादौ पुनरिमे स्थूलमृषावादभेदा उक्ताः। ततो ऽयमर्थः सम्भाव्यते। एत[3] एव प्रमादसहसाकारानाभोगैरभिधीयमाना मृषावादविरतेरतिचाराः[4], भवन्त्या कुट्या च भङ्गा इति। एतेषां चेदं स्वरूपम्। कन्या अपरिणीता स्त्री, तद्विषयमलीकं कन्यालीकम्। तेन वा[5] लोके ऽतिगर्हितत्वादिविशेषात्तेन सर्वं मनुष्यजातिविषयमलीकमुपलक्षितम्। एवं गवालीकमपि चतुष्पदजात्यलीकोपलक्षणम्। भूम्यलीकमपादानां[6] सचेतनाचेतनवस्तूनामलीकस्योपलक्षणम्। न्यासो द्रव्यस्य निक्षेपः परैः समर्पितं द्रव्यमित्यर्थस्तस्यापहारो ऽपलपनं न्यासापहारः। तथा कूटमसद्भूतमवत्यार्थसंवादनेन साक्ष्यं साक्षिकर्म कूटसाक्ष्यं, कश्चित्तथा च सन्धिकरणे द्वयोर्विवदमानयोः सन्धानकरणे विवादच्छेद इत्यर्थः। इह च न्यासापहारादिद्वयस्य आद्यत्रयान्तर्भावे[7] ऽपि प्रधानविवक्षयापकव-साचिदानक्रिययोर्भेदेनोपादानं[8] द्रष्टव्यमिति ॥

॥ ४७ ॥ तेणाहडे त्ति, स्तेनाहृतं[9] चौरानीतं, तत्समर्घमि[10]तिलोभात्काणक्रयेण गृह्णतो ऽतिचरति तृतीयव्रतमित्यतिचारहेतु-

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1 c adds वा after it. 2 a c कूडलेखे। 3 a एते, c e एतद्। 4 a °विरतिर्°। 5 e तु for तेन वा। 6 c °लीकोपादानं, e °लीकमपादानं। 7 a आद्यि°; 8 a °स्पकुच°। 9 a c e तेनाहृतं। 10 c तत्सर्घमिति-लोभात्, a तत्सामर्थ्यमितिलोभात्।

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त्वात्स्तेनाहृतमतिचार उक्तम्[1]। अतिचारता चास्य सोवाचौर्यप्रवृत्तेः[2] ॥ १ ॥ तक्करप्पओगे[3] त्ति तस्करप्रयोगश्चौरव्यापारणं[4], "हरत यूयम्" इत्येवमभ्यनुज्ञानमित्यर्थः[5]। अस्याप्यतिचारतानाभोगादिभिरिति ॥ २ ॥ विरुद्धरज्जाइक्कमे त्ति विरुद्धनृपयो राज्यं विरुद्धराज्यं, तस्यातिक्रमोऽतिलङ्घनं[6] विरुद्धराज्यातिक्रमः। न हि ताभ्यां तत्रातिक्रमोऽनुज्ञातश्चौर्यबुद्धिरपि तस्य तत्र नास्तीत्यतिचारतास्यानाभोगादिना[7] चेति ॥ ३ ॥ कूडतुलकूडमाणे[8] त्ति तुला प्रतीता, मानं कुडवादि[9], कूटत्वं न्यूनाधिकत्वम्। ताभ्यां न्यूनाभ्यां ददतोऽधिकाभ्यां गृह्णतोऽतिचरति व्रतमित्यतिचारहेतुत्वादतिचारः कूटतुलाकूटमानमुक्तम्[10]। अतिचारत्वं चास्यानाभोगादेः, अथवा "नाहं चौरः क्षत्रखननादेरकरणात्[11]" इत्यभिप्रायेण व्रतसापेक्षत्वात् ॥ ४ ॥ तप्पडिरूवगववहारे त्ति तेनाधिकृतेन[12] प्रतिरूपकं सदृशं तत्प्रतिरूपकं, तस्य विविधमवहरणं[13] व्यवहारः प्रक्षेपस्तत्प्रतिरूपकव्यवहारः। यद्यत्र घटते व्रीहिघृतादिषु पलञ्जीवसादि[14] तस्य प्रक्षेप इति यावत्, तत्प्रतिरूपकेण वा वसादिना[15] व्यवहरणं तत्प्रतिरूपकव्यवहारः। अतिचारता चास्य पूर्ववत् ॥ ५ ॥

॥ ४८ ॥ सदारसन्तोसीए[16] त्ति स्वदारसन्तुष्टेरित्यर्थः ॥ इत्तरियपरिग्गहियागमणे[17] त्ति इत्वरकालपरिगृहीता, कालशब्दलोपादि-

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१ a om. अतिचार उक्त c e उक्त। २ a चौर्याप्रवृत्ते। ३ a c e तक्करप्पयोग त्ति। ४ b e तस्करप्र०। ५ a ०र्थो ऽस्या०, c ०र्थो ना०, e ०र्थे ना०। ६ c अतिलङ्घनं। ७ c e ०अतिचारता तस्या०। ८ a कूडतुलकूडमाणे, b कूडतुले कूडमाणे। ९ c कुडवादि। १० a c e कूडतुलाकूडमानम्। ११ c e चात्र०। १२ c om. अधिकृतेन। १३ a विवधम्। १४ a c e ०वसादि। १५ c c वसा०दिना। १६ a c e ०सन्तोषिय त्ति। १७ a इत्तरिय०।

त्वरपरिगृहीता, भाटीप्रदानेन कियन्तमपि कालं दिवसमासादिकं स्ववशीकृतेत्यर्थः, तस्यां गमनं मैथुनासेवनमित्वरपरिगृहीतागमनम्। अतिचारता चास्यातिक्रमादिभिः ॥ १ ॥ अपरिग्गहियागमणे त्ति अपरिगृहीता नाम वेश्यान्यसत्कापरिगृहीतभाटिका[1] कुलाङ्गना वा अनाथेति। अस्याप्यतिचारतातिक्रमादिभिरेव ॥ २ ॥ अणङ्गकीड[2] त्ति अनङ्गानि मैथुनकर्मापेक्षया कुचकक्षोरुवदनादीनि, तेषु क्रीडनमनङ्गक्रीडा। अतिचारता चास्य स्वदारेभ्योऽन्यत्र मैथुनपरिहारेणानुरागादालिङ्गनादि विदधतो व्रतमालिन्यादिति ॥ ३ ॥ परविवाहकरणे[3] त्ति परेषामात्मन[4] आत्मीयापत्येभ्यश्च व्यतिरिक्तानां विवाहकरणं परविवाहकरणम्। अयमभिप्रायः। स्वदारसन्तोषिणो हि न युक्तः[5] परेषां विवाहादिकरणेन मैथुननियोगोऽनर्थको विशिष्टविरतियुक्तत्वादित्येवमनाकलयतः परार्थकरणोद्यततयातिचारोऽयमिति ॥ ४ ॥ कामभोगा[6] तिव्वाभिलासे त्ति कामौ शब्दरूपे[7], भोगा गन्धरसस्पर्शास्तेषु तीव्राभिलाषोऽत्यन्तं तदध्यवसायित्वं कामभोगतीव्राभिलाषः। अयमभिप्रायः। स्वदारसन्तोषी हि विशिष्टविरतिमान्, तेन च तावत्येव[8] मैथुनासेवा[9] कर्तुमुचिता यावत्या वेदजनिता[10] बाधोपशाम्यति। यस्तु वाजीकरणादिभिः कामशास्त्रविहितप्रयोगैश्च तामधिकामुत्पाद्य सततं सुरतसुखमिच्छति, स मैथुनविरतिव्रतं परमार्थतो मलिनयति। को हि नाम सकर्णकः

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१ वेश्या॰; a ॰न्यासक्ता॰, c ॰न्यासक्ता॰; i. e. वेश्यापि स्वस्ता अपरि॰। २ a c e अणङ्गकीड ति। ३ a c ॰वीवाह॰। ४ a आत्मन, e आत्मन। ५ e युक्तं (scl. परविवाहकरणम्); a e युक्त (scl. मैथुननियोगः)। ६ a c e काम-भोगतिव्वाभिलासे। ७ c e शब्दरूपौ। ८ c e तावत्येव। ९ c e only मैथुन-कर्तुं om. ॰सेवा। १० c वेदजनितबाधो उपशाम्यति।

पामोमुत्पाद्याग्निवेशाजनितसुखं वाञ्छेदिति । अतिचारत्वं कामभोग-तीव्राभिलाषस्येति ॥ ५ ॥

॥ ४८ ॥ खेत्तवत्थुपमाणाइक्कमे[1] त्ति क्षेत्रवास्तुनः प्रमाणातिक्रमः । प्रत्याख्यानकालगृहीतमानोल्लङ्घनमित्यर्थः । एतस्य चातिचारत्वमना-भोगादिनातिक्रमादिना वा । अथवा एकक्षेत्रादिपरिमाणकर्तुस्तदन्य-क्षेत्रस्य वृत्तिभित्त्यादिसीमापनयनेन पूर्वक्षेत्रे[2] योजनात्क्षेत्रप्रमाणाति-क्रमः । अतिचार एव व्रतसापेक्षत्वात्तस्येति[3] ॥ १ ॥ हिरण्णसुवण्ण-पमाणाइक्कमे त्ति प्राग्वत् । अथवा राजादेः सकाशाल्लब्धं[4] हिरण्याद्यभि-ग्रहावधि[5] यावदन्यस्मै[6] प्रयच्छत[7] "पुनरवधिपूर्णौ ग्रहीष्यामि" इत्य-भिप्रायवतो ऽयमतिचारस्तथैवेति ॥ २ ॥ धणधन्नपमाणाइक्कमे त्ति अनाभोगादेः । अथवा लभ्यमानं धनाद्यभिग्रहावधिं यावत्परगृहे[8] एव बन्धनबद्धं कृत्वा धारयतो ऽतिचारो ऽयमिति ॥ ३ ॥ दुपयचउप्प-यपमाणाइक्कमे त्ति अयमपि तथैव । अथवा गोवडवादिचतुष्पद-योषित्सु यथा अभिग्रहकालावधिपूर्णौ[8] प्रमाणाधिकवत्सादिचतु-ष्पदोत्पत्तिर्भवति, तथा षण्ढादिकं प्रक्षिपतो ऽतिचारो ऽयम् । तेन हि । जातमेव वत्सादिकमपेक्ष्य[10] प्रमाणातिक्रमस्य परिवृत्तत्वाद्भंग-मापेक्षया तस्य सम्पन्नत्वादिति ॥ ४ ॥ कुवियपमाणाइक्कमे त्ति कुप्यं गृहोपस्करः[11] स्थालकच्चोलकादि[12] । अयं चातिचारो ऽनाभोगा-

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1 a b ॰पमणा॰, c ॰परिमाणा॰ । 2 c e पूर्वक्षेत्रयोजनात् । 3 c चस्य for तस्य । 4 c e ॰सकाशाल्लब्ध॰ । 5 a चवधि, b चवधेर्, c चवधिर् । 6 e चान्यस्मिन् । 7 b प्रयच्छति । 8 a c e ॰पूर्णो । 9 c ॰कालावधे । 10 a c अपेक्ष । 11 e गृहोपस्कर । 12 a थालक॰, the words are modern, *thala* (Skr *sthala*) = a larg , and *kachola* (or *kanchola*, Marathi *kacholi*) = a small metal vessel

दिना ॥ अथवा पञ्चैव स्थूलानि परिगृहीतव्यानीत्याद्यभिग्रहवतः कस्याप्यधिकतराणां तेषां सम्पत्तौ प्रत्येकं द्व्यादिमेलनेन[1] पूर्वसङ्ख्यावस्थापनेनातिचारो ऽयमिति ॥ ५ ॥ आह च ।

खेत्तादहिरण्णादधणादुपयादकुप्पमाणकमे[2] ।
जोयणपयाणबन्धणकारणभावेहि नो कुणइ ॥

॥ ५० ॥ दिग्व्रतं शिक्षाव्रतानि च यद्यपि पूर्वं नोक्तानि, तथापि तत्र तानि द्रष्टव्यानि । अतिचारभणनस्यान्यथा निरवकाशता स्यादिहेति । कथमन्यथा प्रागुक्तं "दुवालसविहं सावगधम्मं पडिवज्जिस्सामि" इति, कथं वा वक्ष्यति "दुवालसविहं सावगधम्मं पडिवज्जइ" इति[3] । अथवा सामायिकादीनामित्वरकालीनत्वेन प्रतिनियतकालकरणीयत्वान्न तदैव तान्यसौ प्रतिपन्नवान्, दिग्व्रतं च विरतेरभावात्, उचितावसरे तु प्रतिपत्स्यत[4] इति । भगवतस्तदतिचारवर्जनोपदेशनमुपपन्नं, यच्च वक्ष्यति "द्वादशविधं श्रावकधर्मं प्रतिपद्यते", तद्यथाकालं तत्करणाभ्युपगमादनवद्यमवसेयमिति ॥ तत्र उड्ढदिसिपमाणाइक्कमे त्ति[5] क्वचिदेवं पाठः, क्वचित्तु उड्ढदिसाइक्कमे त्ति ॥ एते चोर्ध्वदिगाद्यतिक्रमा अनाभोगादिनातिचारतयावसेयाः ॥ १-३ ॥ खेत्तवुड्ढि त्ति एकतो योजनशतपरिमाणमभिगृहीतमन्यतो दशयोजनान्यभिगृहीतानि, ततश्च यस्यां दिशि दशयोजनानि तस्यां दिशि समुत्पन्ने कार्ये योजनशतमध्यादपनीयान्यानि

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१ a c e मीलनेन । २ a c खेत्तादि, धनादि, दुपदादि । ३ a c e त्ति । ४ a c e प्रतिपत्स्यते । ५ a om.

ःदशयोजनानि तत्रैव स्वबुध्या प्रक्षिपति संवर्धयत्येकत इत्यर्थः। अयं चातिचारो व्रतसापेक्षत्वादवसेयः ॥ ४ ॥सइअन्तरद्धा त्ति स्मृत्यन्तर्धा[१] स्मृत्यन्तर्धानं[२] स्मृतिभ्रंशः। "किं मया व्रतं गृहीतं, शतमर्यादया[३] पञ्चाशन्मर्यादया वा" इत्येवमस्मरणे योजनशतमर्यादायामपि पञ्चाशतमतिक्रामतो ऽयमतिचारो ऽवसेय इति ॥ ५ ॥

॥ ५१ ॥ भोयणओ कम्मओ य त्ति भोजनतो[४] भोजनमाश्रित्य बाह्याभ्यन्तरभोजनीयवस्तून्यपेक्ष्येत्यर्थः[५]। कर्मतः क्रीयां जीवनवृत्तिं बाह्याभ्यन्तरभोजनीयवस्तुप्राप्तिनिमित्तभूतामाश्रित्येत्यर्थः॥ सचित्ताहारे त्ति सचेतनाहारः पृथिव्यप्कायवनस्पतिजीवशरीराणां सचेतनानामभ्यवहरणमित्यर्थः। अयं चातिचारः कृतसचित्ताहारप्रत्याख्यानस्य कृततत्परिमाणस्य वानाभोगादिना प्रत्याख्यातं सचेतनं भक्षयतस्तदा प्रतीत्यातिक्रमादौ वर्तमानस्य ॥ १ ॥ सचित्तपडिबद्धाहारे त्ति सचित्ते वृक्षादौ प्रतिबद्धस्य गुन्दादेरभ्यवहरणम्। अथवा सचित्ते ऽस्थिके प्रतिबद्धं यत्पक्वमचेतनं खर्जूरफलादि तस्य "सास्थिकस्य कटाहमचेतनं भक्षयिष्यामीतरत्परिहरिष्यामि" इति भावनया मुखक्षेपणमिति। एतस्य चातिचारत्वं व्रतसापेक्षत्वादिति ॥ २ ॥ अपउलिओसहिभक्खणय त्ति[६] अपक्वाया[७] अग्निनासंस्कृताया ओषधेः[८] शाल्यादिकाया भक्षणता भोजनमित्यर्थः। अस्याप्यतिचारतानाभोगादिनैव, न तु सचित्ताहारातिचारेणैव। अस्य सद्गृहीतत्वात्किं भेदोपादानेनेति।

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१ a om. २ a om. ३ e adds वा after it. ४ e om. ५ c चरेक्षयेति। ६ a अपक्कोसहि०। ७ The reading of e is utterly corrupt here. ८ c ओषधे।

उच्यते, पूर्वोक्तपृथिव्यादिसचित्तसामान्यापेक्षया; ओषधीनां सदाभ्यवहरणत्वेन प्राधान्यख्यापनार्थं, दृश्यते च सामान्योपादाने सत्यपि प्राधान्यापेक्षया विशेषोपादानमिति ॥ २ ॥ दुप्पउलिओसहिभक्खणया[१] दुःपक्का अग्निना[२] ओषधयस्तद्भक्षणता । अतिचारता चास्य पक्वबुद्ध्या भक्षयतः ॥ ३ ॥ तुच्छोसहिभक्खणय त्ति तुच्छा असारा ओषधयो ऽनिष्पन्नमुद्गफलीप्रभृतयः । तद्भक्षणे हि महती विराधना स्वल्पा च तत्कार्यतृप्तिरिति । विवेकिनाचित्तायिता ता[३] अचित्तीकृत्य न भक्षणीया भवन्ति । तत्करणेनापि भक्षणे ऽतिचारो भवति व्रतसापेक्षत्वात्तस्येति ॥ ४ ॥ इह च पञ्चातिचारा इत्युपलक्षणमात्रमेवावसेयं, यतो मधुमद्यमांसरात्रिभोजनादिव्रतिनामनाभोगातिक्रमादिभिरनेके ते[४] सम्भवन्तीति ॥ कम्मओ णमित्यादि कर्मतो यदुपभोगव्रतं[५] "खरकर्मादिकं कर्म प्रत्याख्यामि" इत्येवंरूपं; तत्र श्रमणोपासकेन पञ्चदशकर्मादानानि वर्जनीयानि ॥ इङ्गालकम्मे त्ति अङ्गारकरणपूर्वकस्तद्विक्रयः एवं यदन्यदपि वह्निसमारम्भपूर्वकं जीवनमिष्टकाभाण्डकादिपाकरूपं तदङ्गारकर्मेति ग्राह्यं समानस्वभावत्वात् । अतिचारता चास्य कृतैतत्प्रत्याख्यानस्यानाभोगादिना, अत्रैव वर्तनादिति । एवं सर्वत्र भावना कार्या ॥ १ ॥ वनं वनकर्म वनस्पतिच्छेदनपूर्वकं तद्विक्रयजीवनम् ॥ २ ॥ शकटकर्म[६] शकटानां घटनविक्रयवाहनरूपम् ॥ ३ ॥ भाटकर्म मूल्यार्थं गन्त्र्यादिभिः

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१ c दुप्पोलिअ- । २ c अविणा, e अग्निना अग्निना । ३ a e om. ४ e om. ५ So e; but a उवभोगपरिभोगवतं, c भवपरिभोगवतं । ६ See note 66 in the Translation.

परकीयभाण्डवहनम् ॥४॥ स्फोटकर्म कुद्दालहलादिभिर्भूमिदारणेन जीवनम् ॥५॥ दन्तवाणिज्यं[1] हस्तिदन्तशङ्खपूतिकेशादीनां तत्कर्मकारिभ्यः क्रयेण तद्विक्रयपूर्वकं जीवनम् ॥६॥ लाक्षावाणिज्यं[1] सञ्जातजीवद्रव्यान्तरविक्रयोपलक्षणम् ॥७॥ रसवाणिज्यं[1] सुरादिविक्रयः ॥८॥ विषवाणिज्यं[1] जीवघातप्रयोजनशस्त्रादिविक्रयोपलक्षणम् ॥९॥ केशवाणिज्यं[1] केशवतां दासगवोष्ट्रहस्त्यादिकानां विक्रयरूपम् ॥१०॥ यन्त्रपीडनकर्म यन्त्रेण तिलेक्षुप्रभृतीनां यत्पीडनरूपं कर्म तत् ॥११॥ तथा निर्लाञ्छनकर्म वर्धितकरणम् ॥१२॥ दवाग्निदापनं[2] वितरणं क्षेत्रादिशोधननिमित्तं दवाग्निदानमिति[3] ॥१३॥ सरोह्रदतडागपरिशोषणता, तत्र सरः स्वभावनिष्पन्नं, ह्रदो नद्यादीनां निम्नतरः प्रदेशः, तडागं खननसम्पन्नमुत्तानविस्तीर्णजलस्थानम्। एतेषां शोषणं गोधूमादीनां वपनार्थम् ॥१४॥ असतीजनपोषणता असतीजनस्य दासीजनस्य पोषणं, तद्भाटिकोपजीवनार्थं यत्तत्। तथा एवमन्यदपि क्रूरकर्मकारिणः प्राणिनः पोषणमसतीजनपोषणमेवेति ॥१५॥

॥ ५२ ॥ कन्दप्पे त्ति कन्दर्पः कामस्तद्धेतुर्विशिष्टो वाक्प्रयोगोऽपि कन्दर्प उच्यते। रागोद्रेकात्प्रहासमिश्रं मोहोद्दीपकं नर्मेति भावः। अयं चातिचारः प्रमादाचरितलक्षणानर्थदण्डभेदव्रतस्य[4] सहसाकारादिनेति ॥१॥ कुक्कुइए[5] त्ति कौत्कुच्यमनेकप्रकारा मुख-

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२ a c e पापिष्ठ। ३ e inserts दवग्निदाय before it. ३ c दवाग्निदानम् ४ c e •व्रतस्य। ५ e कुक्कुए त्ति, rather an error for कुक्कुइए त्ति, or shortened for कुक्कुए त्ति।

नयनादिविकारपूर्विका परिहासादिजनिका[1] भाण्डानामिव विडम्बनक्रिया। अयमपि तथैव॥२॥ मोहरिए त्ति मौखर्यं धार्ष्ट्यप्रायमसत्यासम्बद्धप्रलापित्वमुच्यते। अयमतिचारः प्रमादव्रतस्य पापकर्मोपदेशव्रतस्य वानाभोगादिनैव॥३॥ संजुत्ताहिगरणे त्ति संयुक्तमर्थक्रियाकरणक्षममधिकरणमुदूखलमुसलादि। तदतिचारहेतुत्वादतिचारो हिंस्रप्रदाननिवृत्तिविषयः, यतो ऽसौ साक्षाद्यद्यपि हिंस्रं शकटादिकं न समर्पयति परेषां, तथापि तेन संयुक्तेन ते याचितां अर्थक्रियां कुर्वन्ति, वियुक्ते तु तस्मिंस्ते स्वत एव विनिवारिता भवन्ति॥४॥ उवभोगपरिभोगाइरित्ते[2] त्ति उपभोगपरिभोगविषयभूतानि द्रव्याणि। स्नानप्रक्रमे उष्णोदकोद्वर्तनकामलकादीनि भोजनप्रक्रमे अशनपानादीनि। तेषु यदतिरिक्तमधिकमात्मादीनामर्थक्रियासिद्धावप्यवशिष्यते तदुपभोगपरिभोगातिरिक्तम्। तदुपचारादतिचारः, तेन ह्यात्मोपभोगातिरिक्तेन परेषां स्नानभोजनादिभिरनर्थदण्डो भवति। अयं च प्रमादव्रतस्यैवातिचार इति॥ ५॥

उक्ता गुणव्रतातिचाराः। अथ शिक्षाव्रतानां तानाह॥

॥५३॥ सामाइयस्स त्ति समो रागद्वेषवियुक्तो[3] यः सर्वभूतान्यात्मवत्पश्यति, तस्य[4] यः प्रतिक्षणमपूर्वापूर्वज्ञानदर्शनचारित्रपर्यायाणां निरुपमसुखहेतुभूतानामधःकृतचिन्तामणिकल्पद्रुमोपमानां[5] लाभः समायः सः। प्रयोजनमस्यानुष्ठानस्येति सामायिकं, तस्य

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१ c ॰जनिता। २ a c ॰परिभोगातिरित्ते, e ॰परिभोग om. चइरित्ते। ३ c ॰विप्रमुक्तो। ४ a c तस्या। ५ c ॰मोपमानलाभः।

सावद्ययोगनिषेधरूपस्य निरवद्ययोगप्रतिषेधास्वभावस्य[१] च ॥ मणदुप्पणिहाणे त्ति मनसो दुष्टं प्रणिधानं प्रयोगो मनोदुःप्रणिधानम्। कृतसामायिकस्य गृहे ऽतिकर्तव्यतायां सुकृतदुःकृतपरिचिन्तनमिति[२] भावः ॥१॥ वयदुप्पणिहाणे[३] त्ति कृतसामायिकस्य निष्ठुरसावद्यवाक्प्रयोगः[४] ॥२॥ कायदुप्पणिहाणे त्ति कृतसामायिकस्याप्रत्युपेक्षितादिभूतलादौ करचरणादीनां देहावयवानामनिभृतस्थापनमिति ॥३॥ सामाइयस्स सइअकरणया त्ति सामायिकस्य सम्बन्धिनी[५] या स्मृति "अस्यां वेलायां मया सामायिकं कर्तव्यं, तथा कृतं न[६] वा[७]" इत्येवंरूपं स्मरणं, तस्या[८] प्रबलप्रमादतयाकरणं स्मृत्यकरणम् ॥४॥ अणवट्ठियस्स करणया त्ति अनवस्थितस्याल्पकालीनस्यानियतस्य वा सामायिकस्य करणमवस्थितकरणमल्पकालकरणानन्तरमेव[९] त्यजति, यथाकथञ्चिद्वा तत्करोतीति[१०] भावः ॥५॥ इह चाद्यत्रयस्यानाभोगादिनातिचारत्वमितरद्वयस्य तु प्रमादबहुलतयेति ॥

॥५४॥ देसावगासियस्स त्ति दिग्व्रतगृहीतदिक्परिमाणस्यैकदेशो देशस्तस्मिन्नवकाशो गमनादिचेष्टास्थानं देशावकाशस्तेन निर्वृत्तं देशावकाशिकं, पूर्वगृहीतदिग्व्रतसङ्क्षेपरूपं सर्वव्रतसङ्क्षेपरूपं चेति ॥ आणवणप्पओगे[११] त्ति इह विशिष्टावधिके भूदेशाभिग्रहे[१२] परतः स्वयंगमनायोगाद्यदन्यः सचित्तादिद्रव्यानयने प्रयुज्यते, सन्देशकप्रदाना-

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१ c °प्रतिषेधाभावस्य, e °प्रतिषेधस्वभावस्य। २ e दुःकृतचिन्तनम्। ३ a वइदु°। ४ e निट्ठर°; e °वाक्यपोगः। (a c spell निट्ठुर°)। ५ c e सम्बन्धनी। ६ a नवे, c नच। ७ e च। ८ c तस्य, e तस्या। ९ a °करणानंतरमेव, c °करणानन्तरमेव। १० c om. तत्। ११ a c e °पवोए। १२ e °भिग्रहे।

दिना "त्वयेदमानेयम्" इत्यानयनप्रयोगः ॥१॥ पेसवणप्पओगे[1] त्ति बलादिनियोज्यः प्रेष्यस्तस्य प्रयोगो, यथाभिगृहीतप्रविचारदेशव्यतिक्रमभयात्[2] "त्वयावश्यमेव[3] गत्वा मम गवाद्यानेयमिदं वा तत्र कर्तव्यम्" इत्येवंभूतः प्रेष्यप्रयोगः ॥२॥ सद्दाणुवाए त्ति स्वगृहवृत्तिप्राकाराद्यवच्छिन्नभूप्रदेशाभिग्रहे[4] बहिः प्रयोजनोत्पत्तौ, तत्र स्वयंगमनायोगाद्वृत्तिप्राकारादिप्रत्यासन्नवर्तिनो बुद्धिपूर्वकमभ्युत्कासितादिशब्दकरणेन[5] समवसितकान्बोधयतः[6] शब्दानुपातः शब्दस्यानुपातनमुच्चारणं तादृश्येन, परकीयश्रवणविवरमनुपतत्यसाविति ॥ ३ ॥ रूवाणुवाए त्ति अभिगृहीतदेशाद्बहिः प्रयोजनभावे, शब्दमनुच्चारयत एव परेषां स्वसमीपानयनार्थं स्वशरीररूपदर्शनं रूपानुपातः ॥ ४ ॥ बहियापोग्गलपक्खेवे त्ति अभिगृहीतदेशाद्बहिः प्रयोजनसद्भावे परेषां प्रबोधनाय लेष्ट्वादिपुद्गलप्रक्षेप इति भावना ॥५॥ इह चाद्यद्वयस्यानाभोगादिनातिचारत्वं, इतरस्य तु त्रयस्य मायापेक्षत्वादिति॥

॥५५॥ पोसहोववासस्स त्ति इह पोषधशब्दो ऽष्टम्यादिपर्वसु रूढः, तत्र पोषधे उपवासः पोषधोपवासः, स चाहारादिविषयभेदाच्चतुर्विध इति, तस्य ॥ अप्पडिलेहियेत्यादि अप्रत्युपेक्षितो जीवरक्षार्थं चक्षुषा न निरीक्षितः, दुःप्रत्युपेक्षित उद्भ्रान्तचेतोवृत्तितयासम्यग्निरीक्षितः। शय्या शयनं तदर्थं संस्तारकः कुशकम्बलफलकादिः शय्यासंस्तारकः। ततः पदत्रयस्य कर्मधारये भवत्यप्रत्युपेक्षितदुःप्रत्युपेक्षितशय्यासंस्तारकः[7]। एतदुपभोगस्यातिचारहेतुत्वादयमतिचार

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१ a c e ॰पयोगे। २ a c e ॰व्यतीचार॰। ३ a c e त्वयवश्यम्। ४ a प्राकाराद्य॰। ५ e ॰अभ्युत्कासिता॰। ६ a बोधयन्। ७ a om. दुःप्रत्युपेक्षित।

उक्तः ॥ १ ॥ एवमप्रमार्जितदुःप्रमार्जितशय्यासंस्तारकोऽपि, नवरं प्रमार्जनं वसनाञ्चलादिना ॥ २ ॥ एवमितरौ द्वौ, नवरमुच्चारः पुरीषं, प्रस्रवणं मूत्रं, तयोर्भूमिः[1] स्थण्डिलम् ॥ ३, ४ ॥ एते चत्वारोऽपि प्रमादितयातिचाराः ॥ पोसहोववासस्स सम्मं अणणुपालणय त्ति कृतपौषधोपवासस्यास्थिरचित्ततयाहारशरीरसत्काराब्रह्मव्यापाराणामभिलषणादननुपालना पौषधस्येति। अस्य चातिचारत्वं भावतो विरतेर्बाधितत्वादिति[2] ॥

॥ ५६ ॥ अहासंविभागस्स त्ति अह त्ति यथासिद्धस्य स्वार्थं[3] निर्वर्तितस्येत्यर्थः, अशनादेः समितिसङ्गतत्वेन पश्चात्कर्मादिदोषपरिहारेण विभजनं साधवे दानद्वारेण विभागकरणं यथासंविभागः। तस्य ॥ सचित्तनिक्खेवणयेत्यादि[4] सचित्तेषु व्रीह्यादिषु निक्षेपणमन्नादेरदानबुद्ध्या मातृस्थानतः सचित्तनिक्षेपणम् ॥ १ ॥ एवं सचित्तेन फलादिना स्थगनं सचित्तपिधानम् ॥ २ ॥ कालातिक्रमः कालस्य साधुभोजनकालस्यातिक्रम उल्लङ्घनं कालातिक्रमः। अयमभिप्रायः, "कालमूनमधिकं वाज्ञात्वा[5] साधवो न ग्रहीष्यन्ति[6]; ज्ञास्यन्ति च यथायं ददाति" एवं विकल्पतो दानार्थमभ्युत्थानमतिचार इति ॥ ३ ॥ तथा परव्यपदेशः "परकीयमेतत्तेन साधुभ्यो न दीयते" इति साधुसमक्षं भणनं, "जानन्तु साधवो यद्यस्यैतद्भक्तादिकं भवेत्तदा कथमस्मभ्यं न दद्यात्" इति साधुसम्प्रत्ययार्थम्[7]। अथवा "अस्माद्दानान्मम मातादेः

१ c e insert स्थितिं after स्वार्थं। २ a बोधितत्वाद्। ३ a स्वयं। ४ a ०निक्खिवणयादि, c e ०निक्खेवणेत्यादि। ५ e वाज्ञात्वा। ६ a ग्रहीष्यन्ति, c e ग्रहीष्यन्ति। ७ c ०सम्प्रत्ययार्थमवतम्

पुण्यमस्ति" इति भणनमिति ॥ ४ ॥ मत्सरिता[1] "अपरेणेदं दत्तं, किमहं तस्मादपि कृपणो हीनो वातो ऽहमपि ददामि" इत्येवंरूपो दानप्रवर्तकविकल्पो मत्सरिता ॥ ५ ॥ एते चातिचारा एव, न भङ्गा, दानार्थमभ्युत्थानपरिणतेस्स[2] दूषितत्वाद्भङ्गस्वरूपस्य चेहैवमभिधानात्, यथा।

दाणन्तराय दोसा न देइ, दिज्जन्तयं च वारेइ।
दिन्ने[3] वा परितप्पइ इति किवणत्ता भवे भङ्गो॥

आवश्यकटीकायां हि न भङ्गातिचारयोर्विशेषो[4] ऽस्माभिरवबुद्धः, केवलमिह भङ्गाद्विवेकं कुर्वद्भिरस्माभिरतिचारा व्याख्याताः। सम्प्रदायान्तपदादिषु तथा दर्शनात्।

जारिसओ जइभेओ जह जायइ जह व तत्थ[5] दोसगुणा।
जयणा जह अइयारा भङ्गा तह भावणा नेया॥

इत्यस्या आवश्यकचूर्णौ पूर्वगतगाथाया दर्शनादतिचारशब्दस्य सर्वभङ्गे प्रायो ऽभिहितत्वाच। ततो नेदं[6] शङ्कनीयं[7], य एते ऽतिचारा उक्तास्ते भङ्गा एवेति। तथा[8] य[9] एते प्रतिव्रतं पञ्चपञ्चातिचारास्त[9] उपलक्षणमतिचारान्तराणामवसेया, न त्ववधारणम्। यदाहुः पूज्याः।

पञ्चपञ्चाइयारा ओ सुत्तम्मि जे पदंसिया।
ते नावहारणट्ठाए किन्तु ते उवलक्खणं॥

इति[10]। इदं चेह तत्त्वं। यत्र व्रतविषये ऽनाभोगादिनातिक्रमा-

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१ c मत्सारिता, e मत्सरिता। २ c e दानार्थमभ्युत्थानं दानपरिणतेश्च। ३ a c e दिन्नो। ४ c e अवसइ०। ५ c वइच्च for व तत्थ। ६ c नेवं। ७ c e शङ्कनीये एते। ८ c e यथा। ९ c e के, ते। १० a e ति, c om. ति।

दिपदत्रयेण वा स्वबुद्धिकल्पनया वा व्रतसापेक्षतया व्रतविषयं परिहरतः[1] प्रवृत्तिः सो ऽतिचारो, विपरीततायां तु भङ्ग इत्येवं सङ्कीर्णातिचारपदगमनिका कार्या। अथ सर्वविरतावेवातिचारा भवन्ति, देशविरतौ तु भङ्गा एव। यदाह।

सव्वे वि य अइयारा सञ्जलणाणं तु उदयओ हुन्ति।
मूलच्छेज्जं पुण होइ बारसण्हं कसायाणं॥

अत्रोच्यते इयं हि गाथा सर्वविरतावेवातिचारभङ्गोपदर्शनार्था[2], न देशविरत्यादिभङ्गदर्शनार्था। तथैव वृत्तौ व्याख्याततात्। तथा सञ्ज्वलनोदयविशेषे सर्वविरतिविशेषस्यातिचारा एव भवन्ति, न मूलच्छेद्यम्। प्रत्याख्यानावरणादीनां तूदये यथानुपूर्व्या सर्वविरत्यादीनां मूलतः छेदो भवतीत्येवम्भूतव्याख्यानान्तरे ऽपि न देशविरत्यादावतिचाराभावः सिध्यति। यतो यथासंयतस्य चतुर्थानामुदये यथाख्यातचारित्रं भ्रश्यति, इतरचारित्रे[3] सम्यक्त्वं च सातिचारमुदयविशेषान्निरतिचारं च[4] भवतीति। एवं तृतीयोदये सराग चरणं[5] भ्रश्यति, देशविरतिसम्यक्त्वे सातिचारे निरतिचारे[6] च प्रत्येकं तथैव स्याताम्। द्वितीयोदये देशविरतिर्भ्रश्यति, सम्यक्त्वं तु तथैव द्विधा स्यात्। प्रथमोदये तु सम्यक्त्वं भ्रश्यतीति। एवं चैतत्, कथमन्यथा सम्यक्त्वातिचारेषु दैशिकेषु प्रायश्चित्तं तप एव निरूपितं, सार्विकेषु तु[7] मूलमिति। अथानन्तानुबन्ध्यादयो द्वादश कषायाः सर्वघातिनः, सञ्ज्वलनास्तु देशघातिन इति। ततश्च सर्वघातिना-

१ ॰ परिहारः। २ ॰ °दर्शनार्थं। ३ ॰ इतरचारित्रे। ४ ॰ om. च। ५ ॰ यथाख्यातं भ्रश्यति। ६ ॰ निरतिचारेषु om. च। ७ ॰ om. तु।

मुदये मूलमेव, देशघातिनां त्वतिचार इति मत्यं, किन्तु यदे-तत्सर्वघातित्वं द्वादशानां कषायाणां, तत्सर्वविरत्यपेक्षमेव शतक-चूर्णिकारेण व्याख्यातं, न तु सम्यक्त्वाद्यपेक्षमिति। तथा हि तद्वाक्यं "भगवप्पणीयं[1] पञ्चमहव्वयमइयं अट्ठारससीलङ्गसहस्सकलियं चारित्तं घाएन्ति त्ति सव्वघाइणो" त्ति। किञ्च प्रागुपदर्शितायाः[2] "जारि-सओ" इत्यादि गाथायाः सामर्थ्यादतिचारभङ्गौ देशविरतिसम्य-क्त्वयोः प्रतिपत्तव्याविति॥

॥ ५७॥ अपच्छिमेत्यादि पश्चिमैवापश्चिमा, मरणं प्राणत्याग-लक्षणं, तदेवान्तो मरणान्तः, तत्रभवा मारणान्तिकी[3], संलिख्यते कृशीक्रियते शरीरकषायाद्यनयेति संलेखना तपोविशेषलक्षणा, ततः पदत्रयस्य कर्मधारयः, तस्या जोषणा[4] सेवना, तस्या आराधना अखण्डकालकरणमित्यर्थः, अपश्चिममारणान्तिकसंलेखनाजोषणारा-धना, तस्याः॥ इहलोगेत्यादि इहलोको मनुष्यलोकः, तस्मिन्नाशंसा-भिलाषः, तस्याः प्रयोग इहलोकाशंसाप्रयोगः। "श्रेष्ठी स्यां जन्मान्तरे ऽमात्यो वा" इत्येवंरूपा[5] प्रार्थना॥१॥ एवं परलोकाशंसाप्रयोगो, "देवो ऽहं स्याम्" इत्यादि॥२॥ जीविताशंसाप्रयोगो जीवितं प्राणधारणं तदाशंसायास्तदभिलाषस्य प्रयोगो, "यदि बहुकालमहं जीवेयम्" इति। अयं हि संलेखनावान्कश्चिद्वस्त्रमाल्यपुस्तक-वाचनादिपूजादर्शनाद्बहुपरिवारावलोकनाल्लोकश्लाघाश्रवणाच्चैवं मन्येत, यथा "जीवितमेव श्रेयः, प्रतिपन्नानशनस्यापि यत एवंविधा मदुद्देशेन

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१ B भगवयाप्पणीयं, C E भगवयप्पणीयं। २ C प्रागुक्तोपदर्शितायाः, D प्रागुक्तोप-र्शितायाः। ३ C °न्तिका। ४ C जोषणा। ५ B एवंरूपप्रार्थना।

विभूतिर्वर्तते" इति ॥३॥ मरणाशंसाप्रयोग उक्तस्वरूपपूजाद्यभावे भावयत्यसौ "यदि शीघ्रं म्रियेऽहम्" इति स्वरूप इति ॥४॥ कामभोगाशंसाप्रयोगो, "यदि मे मानुष्यकामभोगादिव्यापारा[1] सम्पद्यन्ते तदा साधु" इति विकल्परूपः[2] ॥५॥

॥मूलम्॥ नो खलु इत्यादि नो खलु मम भदन्त भगवन् कल्पते युज्यते। अद्यप्रभृति इतः सम्यक्त्वप्रतिपत्तिदिनादारभ्य निरतिचारसम्यक्त्वपरिपालनार्थं तद्यतनामाश्रित्य। अन्नउत्थिए व त्ति जैनयूथाद्यदन्यद्यूथं सङ्घान्तरं तीर्थान्तरमित्यर्थः, तदस्ति येषां तेऽन्ययूथिकाश्चरकादिकुतीर्थिकाः, तान्। अन्ययूथिकदैवतानि वा हरिहरादीनि। अन्ययूथिकपरिगृहीतानि वा चैत्यानि[3] अर्हत्प्रतिमालक्षणानि, यथा भौतपरिगृहीतानि वीरभद्रमहाकालादीनि। वन्दितुं वा अभिवादनं कर्तुम्। नमस्यितुं[4] वा प्रणामपूर्वकं प्रशस्तध्वनिभिर्गुणोत्कीर्तनं कर्तुम्। तद्भक्तानां मिथ्यात्वस्थिरीकरणादिदोषप्रसङ्गादित्यभिप्रायः॥ तथा पूर्वं प्रथममनालप्तेन सता अन्यतीर्थिकैः, तानेव। आलपितुं वा सकृत्सम्भाषितुम्। संलपितुं वा पुनःपुनः संलापं कर्तुम्। यतस्ते तप्ततरायोगोलककल्पाः[5] खल्वासनादिक्रियायां नियुक्ता भवन्ति, तत्प्रत्ययश्च कर्मबन्धः स्यात्। तथालापादेः सकाशात्परिचयेन तस्यैव तत्परिजनस्य वा मिथ्यात्वप्राप्तिरिति। प्रथमालप्तेन त्वसम्भ्रमं लोकापवादभयात् "कीदृशस्त्वम्" इत्यादि वाच्यमिति॥ तथा तेभ्योऽन्ययूथिकेभ्योऽशनादि दातुं वा सकृत्, अनुप्रदातुं वा पुनःपुनरित्यर्थः॥

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१ a मानुष्यका कामभोगादिव्यापारा सम्पद्यन्ते। २ a विकल्परूप, c e विकल्परूपा। ३ c e चइयाणि। ४ a नमस्यतुं, c नमंसितुं, c नमस्यतुं। ५ c e ॰यायोगोलककल्पाः।

अयं च निषेधो धर्मबुध्येव, करुणया तु दद्यादपि॥ किं सर्वथा न कल्पत इत्याह। नन्नत्थ रायाभिओगेणं ति न इति न कल्पत इति यो ऽयं निषेधः, सो ऽन्यत्र राजाभियोगात्, तृतीयायाः पञ्चम्यर्थत्वाद्राजाभियोगं वर्जयित्वेत्यर्थः। राजाभियोगस्तु राजपरतन्त्रता। गणः समुदायस्तदभियोगो वश्यता गणाभियोगस्तस्मात्। बलाभियोगो नाम राजगणव्यतिरिक्तस्य बलवतः पारतन्त्र्यम्। देवताभियोगो देवपरतन्त्रता। गुरुनिग्रहो मातापितृपारवश्यं, गुरूणां वा चैत्यसाधूनां निग्रहः प्रत्यनीककृतोपद्रवो गुरुनिग्रहः, तत्रोपस्थिते तद्रक्षार्थमन्ययूथिकादिभ्यो ददद्पि[1] नातिक्रामति सम्यक्त्वमिति॥ वित्तिकन्तारेणं[2] ति वृत्तिर्जीविका, तस्याः कान्तारमरण्यं तदिव कान्तारं क्षेत्रं कालो वा वृत्तिकान्तारं निर्वाहाभाव इत्यर्थः। तस्मादन्यत्र निषेधो दानप्रणामादेरिति प्रकृतमिति॥ पडिग्गहं ति पात्रम्। पीढं ति पट्टादिकम्। फलगं ति अवष्टम्भादिकं फलकम्। भेसज्जं[3] ति पथ्यम्॥ अट्ठाइं ति उत्तरभूतानर्थानाददाति॥

॥५८॥ लउडकरणे इत्यत्र यावत्करणात्क्षकरणजुत्तजोइयमित्यादिर्यानवर्णको व्याख्यास्यमानसप्तमाध्ययनवदवसेयः॥

॥६६॥ महावीरस्स अन्तियं ति अन्तेभवा आन्तिकी[4] महावीरसमीपाभ्युपगतेत्यर्थः[5]। तां धम्मपण्णत्तिं ति धर्मप्रज्ञापनामुपसम्पद्याङ्गीकृत्यानुष्ठानद्वारतः[6]। जहा पूरणो त्ति भगवत्यभिहितो

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१ a c f h ददपि। २ a c e विन्तीकन्तारेणं। ३ a भेसज्ज त्ति। ४ ■ आन्तिका। ५ a f •पाभ्युपगमेत्य•। ६ c प्रज्ञापनम्।

बालतपस्वी[1]। स यथा स्वस्थाने पुत्रादिस्थापनमकरोत्, तथायं कृतवानित्यर्थः। एवं चासौ कृतवान्, विउलं असणपाणखाइमसाइमं उवक्खडावित्ता, मित्तनाइनियगसम्बन्धिपरिजणं आमन्तेत्ता, तं मित्तनाइनियगसम्बन्धिपरिजणं विउलेणं असणपाणखाइमसाइमेणं वत्थगन्धमल्लालङ्कारेण य[2] सक्कारेत्ता सम्माणेत्ता, तस्सेव मित्तनाइनियगसम्बन्धिपरिजणस्स पुरओ जेट्ठपुत्तं कुडुम्बे[3] ठावित्त त्ति ॥ नायकुलंसि त्ति स्वजनगृहे. ॥

॥६८॥ उवक्खडेउ[4] त्ति उपस्करोतु राध्यतु। उवकरेउ त्ति उपकरोतु, सिद्धं सद्[5] द्रव्यान्तरैः कृतोपकारमाहितगुणान्तरं विदधातु ॥

॥७०॥ पढमं ति एकादशानामाद्यामुपासकप्रतिमां श्रावकोचिताभिग्रहविशेषरूपामुपसम्पद्य विहरति। तस्याश्चेदं स्वरूपम्।

सङ्कादिसल्लविरहियसम्मद्दंसणजुओ[6] उ[7] जो जन्तू[8]।
सेसगुणविप्पमुक्को, एसा खलु होइ पढमा ओ[9] ॥

सम्यग्दर्शनप्रतिपत्तिश्च तस्य पूर्वमप्यासीत्। केवलमिह शङ्कादिदोषराजाभियोगाद्यपवादवर्जितत्वेन तथाविधसम्यग्दर्शनाचारविशेषपालनाभ्युपगमेन च प्रतिमात्वं समाश्यते। कथमन्यथा मासमेकमाद्यं प्रथमायाः प्रतिमायाः[10] पालनेन, द्वौ मासौ द्वितीयायाः पालनेन, एवं[11] यावदेकादश मासानेकादश्याः पालनेन पञ्चसार्धानि वर्षाणि

१ c e बालतवस्सी। २ e om य। ३ c कुडम्बे, e कुडुम्बे। ४ See footnote to the translation. ५ a f सय (error for सद्) e दु, e सच। ६ a c e f h °विरहिय°। ७ e c om उ, see Hemachandra ii, 203, 211, it is a shorter form of चो (or उच)। ८ c जुत्ता, om जो। ९ a f उ, see footnote ७ १० a f om ११ a om

पूरितवानित्यर्थः ततो[१] वक्ष्यतीति। न चायमर्थो दशाश्रुतस्कन्धादावुपलभ्यते अष्टामाचरूपायास्तत्र तस्याः प्रतिपादनात्॥ अहासुत्तं ति सूत्रानतिक्रमेण। यथाकल्पं प्रतिमाचारानतिक्रमेण। यथामार्गं क्षायोपशमिकभावानतिक्रमेण। अहातच्चं ति यथातत्त्वं दर्शनप्रतिमेति शब्दस्यान्वर्थानतिक्रमेण। फासेइ त्ति स्पृशति प्रतिपत्तिकाले विधिना प्रतिपत्तेः। पालेइ त्ति सततोपयोगप्रतिजागरणेन रक्षति। सोहेइ त्ति शोभयति गुरुपूजापुरस्सरपारणकरणेन शोधयति वा निरतिचारतया। तीरेइ त्ति पूर्णे ऽपि कालावधावनुबन्धात्यागात्[२]। कीर्तयति तत्समाप्तौ "इदमिदं चेहादिमध्यावसानेषु कर्तव्यं तच्च मया कृतम्" इति कीर्तनात्। आराधयति एभिरेव प्रकारैः सम्पूर्णैर्निष्ठां नयतीति॥ दोच्चं ति द्वितीयां व्रतप्रतिमाम्। इदं चास्याः स्वरूपम्।

दंसणपडिमाजुत्तो पालेन्तो[३] ऽणुव्वए निरइयारे।
अणुकम्पाइगुणजुओ जीवो[४], इह होइ वयपडिमा॥

तच्चं ति तृतीयां सामायिकप्रतिमाम्। तत्स्वरूपमिदम्।

वरदंसणवयजुत्तो सामइयं[५] कुणइ जो उ सञ्झासु।
उक्कोसेण तिमासं, एसा सामाइयप्पडिमा॥

चउत्थं ति चतुर्थीं[६] पोषधप्रतिमामेवंरूपाम्।

पुव्वोदियपडिमजुओ पालइ जो पोसहं [illegible] सम्पुण्णं[७]।
अट्ठमिचउद्दसाइसु चउरो मासे[८], चउत्थी[९] सा॥

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१ e अर्थः ततो। २ a °त्यागत। ३ c e h पालन्तो। ४ c °गुणजीवो। ५ c e h सामाइयं। ६ e चतुर्थी पोषधप्रतिमैवंरूपा। ७ a सम्पन्नम्। ८ e मासा। ९ a f h चउत्थो।

पञ्चमं ति पञ्चमीं प्रतिमाप्रतिमां[१] कायोत्सर्गप्रतिमामित्यर्थः। स्वरूपं चास्याः।

सम्मत्तणुव्वयगुणव्वयसिक्खावयवं थिरो य नाणी य।
अट्ठमिचउद्दसीसुं पडिमं ठा एगराईयं[२] ॥
असिणाणवियडभोई मउलिकडो[३] दिवसबम्भयारी य।
राइं परिमाणकडो पडिमावज्जेसु दियहेसु ॥
झायइ पडिमाए ठिओ[४] तिलोयपुज्जे जिणे[५] जियकसाए।
नियदोसपच्चणीयं अन्नं वा पञ्च जा मासा ॥

अस्नानो ऽरात्रिभोजी चेत्यर्थः। मुकुलकच्छ[६] इत्यर्थः ॥

छट्ठं ति षष्ठीं अब्रह्मवर्जनप्रतिमाम्। एतत्स्वरूपं चैवम्।

पुव्वोदियगुणजुत्तो विसेसओ विजियमोहणिज्जो[७] य।
वज्जइ अबम्भमेगन्तओ उ राइं पि थिरचित्तो ॥
सिङ्गारकहाविरओ इत्थीए समं रहम्मि[८] नो ठाइ।
चयइ य अइप्पसङ्गं तहा विभूसं च उक्कोसं ॥
एवं जा[९] छम्मासा एसो हि गओ उ[१०] इयरहा दिट्ठं।
जावज्जीवं पि इमं वज्जइ एयम्मि लोगम्मि ॥

सत्तमं ति सप्तमीं सचित्ताहारवर्जनप्रतिमामित्यर्थः। इयं चैवम्।

सच्चित्तं आहारं वज्जइ असणाइयं निरवसेसं।
सेसपयसमाउत्तो[११] जा मासा सत्त विहिपुव्वं ॥

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१ e has only प्रतिमां omitting प्रतिमा, e प्रतिमां प्रतिमं। २ a एगराइयम्। ३ e मउलीकडो। ४ a f h ठिओ। ५ e om. जिणे। ६ a मुकुलकच्छ; e e मुकुलकच्छ: cf. मुकुलकच्छ। ७ e e विजय०। ८ e रहंमि। ९ e e जावज्जमा। १० e e om. उ। ११ a ०मय०।

अट्ठमं ति अष्टमीं स्वयमारम्भवर्जनप्रतिमाम् । तद्रूपमिदम् ।

वज्जइ सयमारम्भं सावज्जं, कारवेइ पेसेहिं ।

वित्तिनिमित्तं पुव्वयगुणजुत्तो अट्ठ जा मासा ॥

नवमं ति नवमीं भृतकप्रेष्यारम्भवर्जनप्रतिमाम्[१] । सा चेयम् ।

पेसेहिं आरम्भं सावज्जं कारवेइ नो गुरुयं ।

पुव्वोइयगुणजुत्तो नव मासा जाव विहिणा ओ[२] ॥

दसमं ति दशमीं उद्दिष्टभक्तवर्जनप्रतिमाम् । सा चैवम् ।

उद्दिट्ठकडं भत्तं पि वज्जए किमुय सेसमारम्भं ।

सो होइ उ[३] खुरमुण्डो सिहलिं वा धारए[४] कोइ ॥

दव्वं पुट्ठो जो[५] णं जाणेइ वयइ[६] नो वेइ (?) ।

पुव्वोदियगुणजुत्तो दस मासा कालमाणेणं[७] ॥

एक्कारसमं ति एकादशीं श्रमणभूतप्रतिमाम् । तत्स्वरूपं चैतत् ।

खुरमुण्डो लोए णं[८] रयहरणं[९] ओग्गहं[१०] च घेत्तूणं ।

समणब्भूओ विहरइ धम्मं काएण फासेन्तो[११] ॥

एवं उक्कोसेणं एक्कारस मास[१२] जाव विहरेइ ।

एक्काहाइपरेणं[१३] एवं सव्वत्थ पाएणं ॥

इति ॥

॥ ७२ ॥ उरालेणमित्यादिवर्णको मेघकुमारतपोवर्णक इव व्याख्येयः । यावदनवकाङ्क्षन्विहरतीति ॥

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१ The reading of this clause and verse is very corrupt in c. २ a उ । ३ e om. उ । ४ a e धारवे कोति, c धारए कोवि । ५ c जा यं, e जाणे । ६ a इयरनोवेति, c वयइमोयनोवेइ, e वयइनोवेति । ७ c ॰आसेणं । ८ a ण य, c य, e om. ९ c यरहरणं, e यवरहरण । १० a c उग्गहं, e पडिग्गहं । ११ c e फासन्तो । १२ a मासल जाव । १३ c एक्काहाईय ।

॥ ८३ ॥ गिहमज्झावसन्तस्स त्ति गृहमध्यावसतः, गेहे वर्तमानस्येत्यर्थः ॥

॥ ८५ ॥ सन्नाणमित्यादय[1] एकार्थाः शब्दाः ॥

॥ ८६ ॥ गोयमा इ त्ति हे गौतम इत्येवमामन्त्र्येति ॥

निक्खेवओ त्ति निगमनं, यथा "एवं खलु जम्बू समणेणं जाव उवासगदसाणं पढमस्स अज्झयणस्स अयमट्ठे पण्णत्ते त्ति बेमि" ॥

॥ उपासकदशानां प्रथमाध्ययनं समाप्तम् ॥

द्वितीयमध्ययनम् ॥

अथ द्वितीये किमपि लिख्यते ॥

॥ ९३ ॥ पुव्वरत्तावरत्तकालसमयंसि त्ति पूर्वरात्रश्चासावपररात्रश्चेति पूर्वरात्रापररात्रः[2], स एव कालसमयः[3] कालविशेषः ॥

॥ ९४ ॥ तत्र इमेयारूवे वण्णावासे पण्णत्ते त्ति वर्णकव्यासो वर्णकविस्तारः ॥ सीसं ति शिरः । से तस्य । गोकिलञ्ज[4] त्ति गवां चरणार्थं वंशदलमयं[5] महद्भाजनं, तद्गोकिलञ्जं उभे त्ति यदुच्यते, तस्याधोमुखीकृतस्य यत्संस्थानं, तेन संस्थितं तदाकारमित्यर्थः ॥ पुस्तकान्तरे विशेषान्तरमुपलभ्यते । विगयकप्पयनिभं त्ति विकृतो

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१ a सन्नायम् c e सन्नायम । २ e पूर्वरात्रापररात्र । ३ c काल समयः । ४ a c f गोकिलिंज, but immediately afterwards गोकिलञ्ज as in A B D E F, Skr गोकिलिञ्ज or गोकिलिञ्ज, cf Marathi किलञ्ज or किलीच । ५ e •वंशदलमहद्भाजनं ।

योऽलञ्जरादीनां[1] कल्प एव कल्पकः छेदः खण्डं कर्परमिति तात्पर्यं, तन्निभं तत्सदृशमिति॥ क्वचित्तु वयडकोप्परनिभं त्ति दृश्यते, तच्चो- पदेशगम्यम्॥ सालिभसेलसरिसा सौहिकणिशशूकसमाः[2] से तस्य केशा वालाः। एतदेव व्यनक्ति, कविलतेएणं दिप्पमाणा[3] पिङ्गलदीप्त्या[4] शोभमानाः॥ उट्टियाकभल्लसंठाणसंठियं उष्ट्रिका मृण्मयो महा- भाजनविशेषस्तस्याः कभल्लं कपालं, तस्य[5] यत्संस्थानं तत्संस्थितम्। निडालं ति ललाटम्॥ पाठान्तरे। महल्लउट्टियाकभल्लसरिसोवमे[6] महोष्ट्रिकाकपालसदृशमित्येवमुल्लेखेनोपमा[7] उपमानवाक्यं यत्र त- त्तथा॥ मुगुंसपुंछं[8] व भुजपरिसर्पविशेषो मुगुंसा, सा[9] च खाड- हिल त्ति सम्भाव्यते, तत्पुच्छवत्। तस्येति पिशाचरूपस्य भुम- गाओ[10] त्ति भ्रुवौ प्रस्तुतोपमार्थमेव व्यनक्ति, फुग्गफुग्गाओ[11] त्ति परस्परासम्बद्धरोमिके विकीर्णविकीर्णरोमिके[12] इत्यर्थः॥ पुस्तका- न्तरे तु जडिलजडिलाओ[13] त्ति प्रतीतम्॥ विगयबीभच्छदंसणाओ त्ति विकृतं बीभत्सं च दर्शनं रूपं ययोस्ते तथा॥ सीसघडिविणिग्ग- याणि शीर्षमेव घटी तदाकारत्वात् शीर्षघटी[14], तस्या विनि- र्गते इव विनिर्गते शिरोघटीमतिक्रम्य व्यवस्थितत्वात्। अच्छीणि लोचने, विकृतबीभत्सदर्शने प्रतीतम्॥ कर्णौ श्रवणौ यथा शूर्प-

१ a e f अलञ्जरादीनां। २ a f सौहि॰। ३ a f दिप्पमाणे, apparently intended as a nom. plur. ending in ए, see E. Müller's *Beiträge zur Jaina Grammatik*, p 50, Bhag. p. 418. ४ a f पिंगल॰। ५ e तत्संस्थानं। ६ e सरिस॰। ७ e ॰सदृशमित्येव समुल्लेखेनोपमा। ८ e मगुंसपुच्छं, f मुंगुस॰। ९ e om. सा। १० e भुमगाउ, f भुमगाउ। ११ a फुग्गाओ। १२ e om. one विकीर्ण। १३ a f जडिलजडिलाउ, e जडिलजडिलाउ। १४ e ॰घटिः।

कर्त्तरमेव शूर्पखण्डमेव नान्यथाकारौ टप्पराकारावित्यर्थः । विकृते-
त्यादि तथैव ॥ उरब्भपुडसन्निभा उरब्भ उरणस्तस्य[1] पुटं नासा-
पुटं, तत्सन्निभा तत्सदृशी नासा नासिका ॥ पाठान्तरेण[2] ऊरब्भ-
पुडसंठाणसंठिया, तत्र ऊरब्भा[3] वाद्यविशेषस्तस्याः पुटं पुष्करं
तत्संस्थानसंस्थिता[4] अतिचिपिटत्वेन[5] समत्वादिति ॥ झुसिर त्ति
सच्छिद्रा, जमलचुल्लीसंठाणसंठिया यमलयोः समस्थितद्वयरूपयो
श्चुल्ल्योर्यत्संस्थानं[6] तत्संस्थिते द्वे अपि तस्य नासापुटे नासिकाविवरे ॥
वाचनान्तरे महल्लकुम्बसंठिया[7] दो वि से[8] कवोला, तत्र चीण-
मांसत्वादुन्नतास्थित्वाच्च[9] कुम्बं[10] ति निम्नं स्थानमित्यर्थः । तत्सं-
स्थितौ द्वावपि से तस्य कपोलौ गण्डौ ॥ तथा घोडय[11] त्ति
घोटकपुच्छवदस्य वालधिवत्तस्य पिशाचरूपस्य श्मश्रूणि[12] कूर्चकेशाः ।
तथा कपिलकपिलानि अतिकडाराणि विकृतानीत्यादि तथैव ॥
पाठान्तरेण घोडयपुंछं[13] व तस्स कविलफरुसाओ उद्धलोमाओ[14]
दाढियाओ[15], तत्र परुषे[16] कर्कशस्पर्शे ऊर्ध्वरोमिके[17] न तिर्यगव-
नते इत्यर्थः । दंष्ट्रिके उत्तरौष्ठरोमाणि[18] ॥ ओष्ठौ[19] दशनच्छदौ

उष्ट्रस्येव लम्बौ[१] प्रलम्बमानौ ॥ पाठान्तरेण उट्टा से घोडगस्स जहा दो वि लम्बमाणा ॥ तथा फाला[२] लोहमयकुशाः, तत्सदृशा दीर्घत्वात्, से तस्य दन्ता दशनाः[३] ॥ जिह्वा यथा शूर्पकर्तरं सैव नान्यथाकारा, विकृतेत्यादि तदेव ॥ पाठान्तरे हिङ्गुलुयधाउकन्दरविलं व[४] तस्स वयणं इति दृश्यते । तत्र हिङ्गुलुको वर्णद्रव्यं तद्रूपो धातुर्यत्र तत्, तथाविधं यत्कन्दरविलं गुहालक्षणं रन्ध्रं तदिव तस्य वदनम् ॥ हलकुद्दाल[५] हलस्योपरि ततो भागः, तत्संस्थिते तदाकारे अतिवक्रदीर्घे से तस्य हणुय त्ति दंष्ट्राविशेषौ[६] ॥ गल्लकडिल्लं च तस्स त्ति गल्ल एव कपोल एव कडिल्लं तप्तकादिपचनभाजनं गल्लकडिल्लं, चः[८] समुच्चये, तस्य पिशाचरूपस्य । खड्ड[९] त्ति गर्त्ताकारं[१०] निम्नमध्यभागमित्यर्थः । फुट्टं ति विदीर्णं, अनेनैव साधर्म्येण[११] कडिल्लमित्युपमानं कृतम् । कविलं ति वर्णतः । फरुसं ति स्पर्शतः । महल्लं ति महत् ॥ तथा मृदङ्गाकारेण मर्दलाकृत्या उपमा यस्य स मृदङ्गाकारोपमः । से तस्य स्कन्धोऽंसदेशः ॥ पुरवरे[१२] त्ति पुरवरकपाटोपमं से तस्य वक्ष उरःस्थलं विस्तीर्णत्वादिति ॥ तथा कोष्ठिका[१३] लोहादिधातुधमनार्थं मृत्तिकामयी कुशूलिका[१४], तस्या यत्संस्थानं तेन संस्थितौ तस्य द्वावपि बाहू भुजौ स्थूलावित्यर्थः ॥ तथा निसापाहाणे त्ति मुद्गा-

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१ c inserts प्रलंबे । २ a f फालाः । ३ a f दशनं । ४ a e f च । ५ a f ०कुद्दा, e कुद्दाल त्ति । ६ e विशेषो । ७ a च । ८ e च । ९ e खड्ड, Marāṭhī खड्डा । १० e गर्त्ताकारं । ११ e f साधर्म्येण । १२ a f om. १३ a e f कोठिका । १४ a e f कुशलिका ।

दिद्लनशिला, तत्संस्थितौ पृथुलत्वस्थूलत्वाभ्यां, द्वावपि अग्रहस्तौ भुजयोरग्रभूतौ करावित्यर्थः[१]। तथा निशालोढे[२] त्ति शिलापुत्रकः, तत्संस्थानसंस्थिता हस्तयोरङ्गुल्यः स्थूलत्वदीर्घत्वाभ्याम् ॥ तथा सिप्पिपुडं त्ति शुक्तिसम्पुटस्यैकं दलं, तत्संस्थितास्तस्य नक्ख त्ति नखा हस्ताङ्गुलिसम्बन्धिनः ॥ वाचनान्तरे तु इदमपरमधीयते । अड्डयालगसंठिओ[३] उरो तस्स रोमगुविलो[४] त्ति अत्र अड्डयालग[५] त्ति अट्टालकः प्राकारावयवः[६] सम्भाव्यते तत्साधर्म्यं चोरसः क्षामत्वादिनेति ॥ तथा एहावियपसेवओ[७] व्व त्ति नापितप्रसेवक[८] इव नखशोधकक्षुरादिभाजनमिव, उरसि वक्षसि, लम्बेते[९] प्रलम्बमानौ तिष्ठतः[१०], द्वावपि तस्य स्तनकौ वक्षोजौ ॥ तथा पोट्टं जठरं, अयःकोष्ठकवल्लोहकुसूलवद्वृत्तं[११] वर्तुलम् ॥ तथा पानं धान्यरससंस्कृतं जलं येन कुविन्दाश्चीवराणि पाययन्ति तस्य कलन्दं कुण्डं पानकलन्दं, तद्वद्गम्भीरतया से तस्य नाभिर्जठरमध्यावयवः ॥ वाचनान्तरेऽधीतं भग्गकडी विगयवंकपट्ठी[१२] असरिसा दो वि तस्स फिसगा । तत्र भग्नकटिर्विकृतवक्रपृष्ठः[१३], फिसकौ[१४] पुतौ ॥ तथा शिककं[१५] दध्यादिभाजनानां दोरकमयमाकाशे[१६]ऽवलम्बनं[१७] लोकप्रसिद्धं[१८], तत्संस्थानसंस्थितं से तस्य नेत्रं मथितदण्डा-

१ a f करौ इत्यर्थः । २ e निसालोढो । ३ c अड्डालग॰ । ४ e रोम विलो । ५ a e f अड्डयाल । ६ e प्रकारावयवः । ७ a f ॰पसेवउ व्व त्ति, e ॰पसेवउ त्ति । ८ e नापित नरप्रसेवक । ९ c लंबि त्ति । १० a f तिष्ठतः । ११ a e f ॰कोष्ठक॰ । १२ e ॰पिट्ठी (see Hem. I. 35, 129). १३ a f ॰पृष्ठः, e पृष्ठिः । १४ Skr. properly स्फिचौ । १५ a f सिक्कगं, e सिक्कगं । १६ a e f दवरकमयम् । १७ a f अवलंबनं । १८ e लोके प्रसिद्धं ।

कर्पणरज्जुः[1], तद्दीर्घतया[2] तन्नेव शेफ[3] उच्यते ॥ तथा किण्णपुडसंठाणसंठिय त्ति सुरागोणकरूपतण्डुलकिण्वभृतगोणीपुटद्वयसंस्थानसंस्थिताविति[4] सम्भाव्यते । द्वावपि तस्य वृषणौ पोत्रकौ ॥ तथा जमलकोट्ठिय त्ति समतया व्यवस्थापितकुशूलिकाद्वयसंस्थानसंस्थितौ[5] द्वावपि तस्य ऊरू[6] कहे ॥ तथा अज्जुणगुट्ठं[7] व त्ति अर्जुनस्तृणविशेषस्तस्य गुट्ठं[8] स्तम्बस्तद्वदस्य[9] जानुनी । अनन्तरोक्तोपमानस्य[10] साधर्म्यं व्यनक्ति । कुटिलकुटिले अतिवक्रे विकृतबीभत्सदर्शने ॥ तथा जङ्घे जानुनोरधोवर्तिन्यौ[11] । कक्खडीओ[12]- त्ति कठिने निर्मांसे इत्यर्थः । तथा रोमभिरुपचिते ॥ तथा अधरी पेषणशिला, तत्संस्थानसंस्थितौ द्वावपि तस्य पादौ ॥ तथा अधरीलोष्टः शिलापुत्रकः, तत्संस्थानसंस्थिताः पादयोरङ्गुल्यः ॥ तथा[13] शुक्तिपुटसंस्थिताः से तस्य पादाङ्गुलिनखाः ॥

॥ ८५ ॥ केशाग्रान्नखाग्रं यावद्वर्णितं पिशाचरूपमधुना सामान्येन तद्वर्णनायाह । लडहमडहजाणुए[14] त्ति इहप्रस्तावे लडहशब्देन गव्याः पश्चाद्भागवर्ति तदुत्तराङ्गरक्षणार्थं[15] यत्काष्ठं[16] तदुच्यते, तच्च गव्यां श्लथबन्धनं भवति, एवं च श्लथसन्धिबन्धनत्वाल्लडहे[17] इव, लडहे मडहे च स्थूलत्वाल्पदीर्घत्वाभ्यां जानुनी यस्य तत्तया ॥ विकृते

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१ c मिंढि० । २ a f तद्दीर्घतया । ३ a f शेफा । ४ a ०संठुर्थ ; a f विधु० । ५ a f व्यवस्थापित० । ६ a f ऊरुकटे, c ऊरू कटे । ७ a f ऊज्जुए० ; a f ०खुडं, c ०खुडं । ८ a f खुडं, c खुडं । ९ c ०स्तस्य । १० a ०पमानसाधर्म्यं । ११ a ०वर्त्तिन्यौ० । १२ a c f कक्खडीउ त्ति । १३ a c f om. १४ a f ०जाणुए । १५ a f तदुत्तरमरक्षणार्थं, c तदुत्तरक्षणार्थं । १६ a f यत्काष्ठं । १७ c श्लथसंधिबन्धनत्वाल्लडह ।

विकारवत्यौ, भग्ने[१] विसंष्ठुलतया[२], भुग्ने[३] वक्रे भ्रुवौ यस्य पिशाचरूपस्य तत्तथा ॥ इहान्यदपि विशेषणचतुष्टयं वाचनान्तरे[४]ऽधीयते । मसि-मूसगमहिसकालए[५] मषीमूषिकामहिषवत्कालकम् । भरियमेहवण्णे[७] जलभृतमेघवर्णं कालमेवेत्यर्थः । लम्बोट्ठे निग्गयदन्ते प्रतीत-मेव[८] तथा ॥ अवदारितं विस्तारितं वदनलक्षणं विवरं येन तत्तथा । तथा निर्लालिता निष्कासिता[९] अग्रजिह्वा जिह्वाया अग्रभागो येन तत्तथा । ततः कर्मधारयः ॥ तथा शरटैः[१०] कृकलासैः कृता[११] मालिका स्रक् मुण्डे वक्षसि वा येन तत्तथा ॥ तथा[१२] उन्दुरमा-लया[१३] मूषिकस्रजा[१४] परिणद्धं परिगतं सुकृतं सुष्ठु[१५] रचितं चिह्नं स्वकीयलाञ्छनं येन तत्तथा ॥ तथा नकुलाभ्यां बभ्रुभ्यां कृते कर्णपूरे आभरणविशेषौ येन तत्तथा ॥ तथा[१६] सर्पाभ्यां कृतं वैकक्ष-मुत्तरासङ्गो येन तत्तथा[१७] ॥ पाठान्तरेण मूसगकयचुभलए[१८] विच्छुय-कयवच्छे[१९] सप्पकयजण्णोवइए[२०], तत्र चुभलए त्ति[२१] शेखरः[२२], विच्छुय त्ति वृश्चिका, यज्ञोपवीतं ब्राह्मणकण्ठसूत्रम् । तथा अभिन्नमुख-नयननखवरव्याघ्रचित्रकृत्तिनिवसनं[२३] अभिन्ना. अविशीर्णा मुखनयन-

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१ e भुग्ने । २ a f विसंष्ठुलतया c विसंष्ठुलतया । ३ e भुग्ने । ४ a f °न्तरे अधीयते, e °न्तरे तु अधीयते । ५ a f यत्कालकं । ६ e °मूसग° (see Hem I, 88), e °माहिस° । ७ a f °मेहे वन्न, e °मेहवन्ने । ८ e प्रतीत तत्तथा । ९ a f निष्कासिता । १० a f सरटे । ११ a कृता मालिका स्रक मुंडे वा वक्षसि वा, e कृतमालिकामुंडे वक्षसि वा । १२ e om. १३ e उन्दर°, a f °माला । १४ e मूषक° । १५ a e f सुष्टु । १६ e om. १७ e om तत । १८ a f °चुभलय, e °चुंभलय but see afterwards, the Marathi has चुभल or चुंबल । १९ b विच्छुयवच्छे । २० a c f °जण्णवइए । २१ a f चुंभलय त्ति, e भभुलय त्ति । २२ a c f शषर । २३ e °किति (see Num 110)

नखा यस्यां सा तथा, सा चासौ वरव्याघ्रस्य चित्रा कर्बुरा कृत्तिश्च चर्मेति कर्मधारयः, सा निवसनं परिधानं यस्य तत्तथा। सरस-रुधिरमंसावलित्तगत्ते सरसाभ्यां रुधिरमांसाभ्यामवलिप्तं गात्रं यस्य तत्तथा॥ आस्फोटयन् कारास्फोटं कुर्वन्। अभिगर्जन् घनध्वनिं मुञ्चन्। भीमो मुक्तः कृतो ऽट्टट्टहासो हासविशेषो येन तत्तथा॥ नानाविधपञ्चवर्णैरोमभिरुपचित[1] एकं महन्नीलोत्पलगवलगुलि-कातसीकुसुमप्रकाशमसिं क्षुरधारं गृहीत्वा, यत्र पोषधशाला[2] यत्र कामदेवः श्रमणोपासकस्तत्रोपागच्छतिस्मेति। इह गवलं महिष-शृङ्गं, गुलिका नीली, अतसी धान्यविशेषः, असिः[3] खड्गः, क्षुरस्येव धारा यस्यातिच्छेदकत्वात्सौ क्षुरधारः॥ आसुरुत्ते रुट्ठे कुविए चण्डिक्किए मिसिमिसीयमाणे[4] त्ति एकार्थाः शब्दाः कोपातिशय-प्रदर्शनार्थाः॥ अप्पत्थियपत्थिया अप्रार्थितप्रार्थक[5]॥ दुरन्तानि दुष्टपर्यवसानानि प्रान्तान्यमनोज्ञानि लक्षणानि यस्य स तथा॥ हीणपुण्णचाउद्दसिय[6] त्ति हीना असम्पूर्णा पुण्या चतुर्दशी तिथि-र्जन्मकाले यस्य स हीनपुण्यचतुर्दशीकः, तदामन्त्रणं श्रीह्री-धृतिकीर्त्तिवर्जितेति व्यक्तम्॥ तथा धर्मं श्रुतचारित्रलक्षणं काम-यते ऽभिलाषयति यः स धर्मकामः, तस्यामन्त्रणं हे धम्मकामया। एवं सर्वपदानि। नवरं पुण्यं शुभप्रकृतिरूपं कर्म, स्वर्गस्तत्फलं, मोक्षो धर्मफलं, काङ्क्षा अभिलाषातिरेकः[7], पिपासा काङ्क्षाति-

[1] A °प्पविर्त्त B. C °प्पविरमवेर्ड। [2] C °पोषधशालाया। [3] C असि खड्ग। [4] A I मिसिमिसिमाणे। [5] B I °प्पार्थक, C °प्पार्थित। [6] A I °चाउद्दसि त्ति, C °चाउद्दस त्ति। [7] C °रतिरेकः।

रेकः[१]। एवमेतैः पदैरुत्तरोत्तरो[२] [illegible] प्रकर्ष एवोक्तः ॥ नो खलु इत्यादि न खलु नैव कल्पन्ते [illegible] मिति वस्तु-स्थितिः[२]। केवलं यदि त्वं तान् [illegible] खण्डं करोमीति वाक्य [illegible] णुव्रतानि, व्रतानि दिग्व्रतादीनि, विरमणानि [illegible] रादविरतयः, प्रत्याख्यानानि नम-स्कारसहितादीनि, पोषधोपवासान् आहारादिभेदेन चतुर्विधान्। चालितए भङ्गकान्तरकरणतः, क्षोभयितु एतत्पालनविषयं क्षोभ कर्तुं, खण्डयितुं देशतो, भङ्क्तुं सर्वत.[४], उज्झितुं सर्वस्य।[५] देशविरते-स्त्यागतः, परित्यक्तुं सम्यक्त्वस्यापि त्यागादिति ॥ अट्टदुहट्टवसट्टे त्ति आर्तस्य ध्यानविशेषस्य यो दुहट्ट त्ति दुर्घटो दुःस्थागो[६] दुर्निरोधो वशः पारतन्त्र्य तेन ऋतः पीडितः आर्तदुर्घटवशार्तः। अथवा आर्तेन दुःखार्तः आर्तदुःखार्तः, तथा वशेन[७] विषयपारतन्त्र्येण ऋतः परिगतो वशार्तः, ततः कर्मधारय इति ॥

॥ ८९ ॥ अभीते[८] इत्यादीन्येकार्थान्यभयप्रकर्षप्रदर्शनार्थानि[९] ॥

॥ ९९ ॥ तिवलियं ति त्रिवलीकां भृकुटिं[१०] दृष्टिरचनावि-शेषम् ॥ ललाटे संहृत्य विधायेति ॥

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१ e °चरितिरेका। २ e उत्तरोत्तराभिलाष°। ३ Instead of वस्तुस्थितिः e reads भेयितुं देशतो भङ्क्तु सर्वत, which has probably wrongly crept in here from the subsequent part of the comm. ४ a f सर्वत। उज्झितु, but a सर्वत उज्झितु, evidently, though wrongly, construct-ing सर्वत with the preceding clause. ५ e सर्वस्य। ६ e दुस्थगो। ७ भृकुटि° adds च। ८ a f अभीत। ९ c अतिभय for अभय। १० a f भृकुटिं, त्रि, c भ्रटी।

॥१०१॥ चलयितुमन्यथा[१] कर्तुम्। चलनं च द्विधा संशय-द्वारेण विपर्ययद्वारेण च। तत्र चोभयितुमिति संशयतो, विपरिणमयितुमिति[२] च विपर्ययतः॥ श्रान्तादयः समानार्थाः॥ मत्तङ्ग-पदष्ठियं ति सप्ताङ्गानि चत्वारः पादाः करः पुच्छं शिश्नं[३] चेति, एतानि प्रतिष्ठितानि[४] भूमौ लग्नानि यस्य तत्तथा॥ मर्म[५] मांसोप-चयात्संस्थितम्॥ गजलक्षणोपेतसकलाङ्गोपाङ्गत्वात्सुजातमिव। सुजातं पूर्णदिनजातम्॥ पुरतोऽग्रत[६] उदग्रं उच्चं समुच्छ्रितशिर इत्यर्थः॥ पृष्ठतः[७] पृष्ठदेशे[८] वराहः शूकरः, स इव वराहः। प्राकृतत्वात्पुंसक-लिङ्गता॥ अजाया इव कुक्षिर्यस्य[९] तदजाकुक्षि॥ अलम्बकुक्षि[१०] बलवत्त्वेन[११]॥ प्रलम्बो दीर्घो, लम्बोदरस्येव गणपतेरिव, अधरः[१२] ओष्ठः, करश्च हस्तो यस्य तत्प्रलम्बलम्बोदराधरकरम्॥ अभ्युद्गतमुकुला आयातकुड्मला या[१३] मल्लिका विचकिलस्तद्वत्, विमलधवलौ[१४] दन्तौ। अथ[१५] वा मकारत्वान्मल्लिकामुकुलवदभ्युद्गतावुन्नतौ विमल-धवलौ[१६] च दन्तौ यस्य तदभ्युद्गतमुकुलमल्लिकाविमलधवलदन्तम्॥ काञ्चनकोशीप्रविष्टदन्तं,[१७] कोशी[१८] प्रतिमा॥ आनामितमीषन्नामितं यच्चापं धनुस्तद्वत् ललिता च विलासवती, संवेल्लिता च येनमी सङ्कोचिता वा, अग्रशुण्डा शुण्डाग्रं यस्य तत्तथा॥ कूर्मवत्कूर्माकाराः प्रतिपूर्णाश्चरणा यस्य तत्तथा॥ विंशतिनखम्॥ आलीनप्रमाणयुक्त-पुच्छमिति कण्ठ्यम्॥

१ e चालयितुम्। २ e विपरिणामयितुम्। ३ a f भिश्नं e शिश्नं। ४ a f प्रतिष्ठितानि। ५ a e f मर्म। ६ a f पुरतो। ७ a f पृष्ठतः। ८ a f पृष्ठदेशे। ९ a e f कुक्षी यस्य। १० e कर्णलम्बकुक्षी। ११ e प्रलम्बतया। १२ e चाधरोष्ठः। १३ e धे। १४ e विमलोधवलौ। १५ e यद्वा for अथ वा। १६ a e विमलधवलदन्तौ। १७ e प्रविष्ट-। १८ e कोशेति।

॥१०७॥ उग्गविसं इत्यादीनि सर्परूपविशेषणानि कचिद्या-वच्छब्दोपात्तानि, कचित्साक्षादुक्तानि[1] दृश्यन्ते ॥ तत्र उग्रविषं दुरधिसह्यविषम् । चण्डविषं अल्पकालेनैव दष्टशरीरव्यापकविषत्वात् । घोरविषं मारकत्वात् । महाकायं महाशरीरम् । मषीमूषाकालकम् । नयनविषेण दृष्टिविषेण रोषेण च पूर्णं नयनविषरोषपूर्णम् । अञ्जन-पुञ्जानां कज्जलोत्करणानां यो निकरः समूहस्तद्वत्प्रकाशो यस्य तदञ्जनपुञ्जनिकरप्रकाशम् । रक्ताक्षं लोहितलोचनम् । यमलयोः समस्थयोर्युगलं द्वयं चञ्चलं[2] चलन्त्योरत्यर्थं चपलयोर्जिह्वयोर्यस्य तद्यमलयुगलचञ्चलजिह्वम् । धरणीतलस्य वेणीव केशबन्धविशेष इव कृष्णत्वदीर्घत्वाभ्यामिति धरणीतलवेणिभूतम् । उत्कटो ऽनभिभव-नीयत्वात्, स्फुटो व्यक्तो भासुरतया दृश्यत्वात्, कुटिलो वक्रत्वात्, जटिलः केशसटायोगात्, कर्कशो निष्ठुरो[3] मसृणताया अभावात्, विकटो विस्तीर्णो यः स्फुटाटोपः फणाडम्बरं तत्करणे दक्षं उत्कट-स्फुटकुटिलजटिलकर्कशविकटस्फुटाटोपकरणदक्षम् ॥

॥१०८॥ तथा लोहागरधम्ममाणधमधमेन्तघोसं[4] लोहाकरस्येव ध्मायमानस्य भस्त्राका[5] तेनोद्दीप्यमानस्य धमधमायमानस्य धम-धमेत्येवं शब्दायमानस्य घोषः शब्दो यस्य तत्तथा । इह च विशेष्यस्य[6] पूर्वनिपातः प्राकृतत्वादिति ॥ अणागलियतिव्वपयण्डरोसं अनाकलितो ऽपरिमितो[7] ऽनर्गलितो वा निरोद्धुमशक्यस्तीव्रः प्रचण्डो ऽतिप्रकृष्टो रोषो यस्य तत्तथा ॥ सरसरस्स त्ति लौकिकानुकरणभाषा ॥ पच्छि-

१ a f om. कचित्साक्षादुक्तानि । २ e f चंचलंत्योः । ३ a f निट्ठुरो । ४ a f °धमधमधमेंत° । ५ a f भस्त्राया, e भस्त्राया । ६ e विशेषणस्य । ७ f अप्रमितो ।

णेणं भाएलं[१] ति पुच्छेनेत्यर्थः॥ निकुट्टेमि त्ति निकुट्टयामि प्रहरिष्ये॥

॥ १११ ॥ उज्जलं ति उज्ज्वलां विपक्षलेशेनाप्यकलङ्किताम्। विपुलां शरीरव्यापकत्वात्। कर्कशां कर्कशद्रव्यमिवानिष्टाम्। प्रगाढां प्रकर्षवतीम्। चण्डां रौद्राम्। दुःखां[२] दुःखरूपां, न सुखामित्यर्थः। किमुक्तं भवति, दुरहियासं ति दुरधिसह्यामिति॥

॥ ११२ ॥ हारविराइयवच्छमित्यादौ[३] यावत्करणादिदं दृश्यम्[४]। कडगतुडियथम्भियभुयं[५] अङ्गदकुण्डलमट्ठगण्डतलकण्णपीढधारिं [विचित्तहत्थाभरणं[६]] विचित्तमालामउलिं कल्लाणगपवरवत्थपरिहियं [कल्लाणगपवरमल्लाणुलेवणधरं[७]] भासुरबोन्दिं[८] पलम्बवणमालाधरं दिव्वेणं वण्णेणं दिव्वेणं गन्धेणं दिव्वेणं फासेणं दिव्वेणं संघयणेणं दिव्वेणं संठाणेणं दिव्वाए इड्ढीए दिव्वाए जुईए दिव्वाए पभाए[९] दिव्वाए छायाए दिव्वाए अच्चीए दिव्वेणं तेएणं दिव्वाए लेसाए त्ति कण्ठ्यम्। नवरं कटकानि कङ्कणविशेषास्त्रुटितानि बाहुरक्षकास्ताभिरतिबहुत्वात्स्तम्भितौ[१०] स्तब्धीकृतौ भुजौ यस्य तत्तथा। अङ्गदे च केयूरे, कुण्डले च प्रतीते[११], मृष्टगण्डतले घृष्टगण्डे[१२] ये कर्णपीठाभिधाने कर्णाभरणे ते च धारयति यत्तत्तथा। तथा[१३]

१ a f भाविषं। २ c दुक्खा। ३ a c ॰वत्थम्। ४ Compare Or. § 33 on this passage. ५ a f ॰भुयं। ६ Probably an interpolation, as it is omitted in the following interpretation. ७ Possibly an interpolation, as it is omitted in the version of the interpretation given by MS. f, see below, note २ on pg. ४२। ८ a f भासुरबोंदिं। ९ c पहाए। १० a f ॰स्तंभितः। ११ c प्रतीतो। १२ e reads मृष्टगण्डतल कर्णं॰। १३ c नव।

विचित्रमालाप्रधानो मौलिर्मुकुटं मस्तकं वा यस्य तत्तथा । कल्याण-
कमनुपहतं[1] प्रवरं वस्त्रं परिहितं येन तत्तथा । [[2]कल्याणकानि
प्रवराणि माल्यानि कुसुमानि अनुलेपनानि च धारयति यत्तत्तथा] ।
भास्वरबोन्दीकं[3] दीप्तशरीरम् । प्रलम्बा या वनमाला आभरण-
विशेषस्तां धारयति यत्तत्तथा । दिव्येन वर्णेन युक्तमिति गम्यते ।
एवं सर्वत्र, नवरं ऋद्ध्या विमानवस्त्रभूषणादिकया । युत्या इष्ट-
परिवारादियोगेन । प्रभया प्रभावेन । छायया प्रतिबिम्बेन । अर्चिषा
दीप्तिज्वालया । तेजसा कान्त्या । लेश्यया आत्मपरिणामेन ॥ उद्यो-
तयत्प्रकाशयच्छोभयदिति ॥ प्रासादीयं चित्ताह्लादकं, दर्शनीयं
यत्पश्यच्चक्षुर्न श्राम्यति, अभिरूपं मनोज्ञं, प्रतिरूपं द्रष्टारं २ प्रति
रूपं यस्य ॥

॥११२॥ विकुर्व्य वैक्रियं कृत्वा ॥ अन्तरिक्षप्रतिपन्न आकाश-
स्थितः ॥ सकिङ्किणीकानि क्षुद्रघण्टिकोपेतानि ॥ सक्के देविन्दे इत्यादौ
यावत्करणादिदं दृश्यम्[4] । वज्जपाणी पुरन्दरे सयक्कऊ सहस्सक्खे
मघवं पागसासणे दाहिणड्ढलोगाहिवई बत्तीसविमाणसयसहस्सा-
हिवई एरावणवाहणे सुरिन्दे[5] अरयम्बरवत्थधरे[6] आलइयमालम-
उडे नवहेमचारुचित्तचञ्चलकुण्डलविलिहिज्जमाणगण्डे भासुरबोन्दी[7]
पलम्बवणमाले[8] सोहम्मे कप्पे सोहम्मवडिंसए[9] विमाणे सभाए
सोहम्माए त्ति शक्रादिशब्दानां च व्युत्पत्त्यर्थभेदेन भिन्नार्थता द्रष्ट-

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१ a f अनुपंहतं । २ f omits this passage entirely. ३ a ॰बोदीकं ।
४ Compare Kap. § 14. ५ a f सुरेन्दे । ६ c ॰बरत्थ॰ ७ a f भासरबोंदी ।
८ e ॰मालधरे । ९ a f ॰वडेंसए ।

ध्या । तथाहि । शक्तियोगाच्छक्रः । देवानां परमेश्वरत्वाद्देवेन्द्रः । देवानां मध्ये राजमानत्वाच्छोभमानत्वाद्देवराजः[१] । वज्रपाणिः कुलिशकरः । पुरोऽसुरादिनगरविशेषस्तस्य दारणात्पुरन्दरः । तथा क्रतुशब्देनेह[२] प्रतिमा विवक्षितास्ततः कार्त्तिकश्रेष्ठित्वे शतं क्रतूनामभिग्रहविशेषाणां यस्यासौ शतक्रतुरिति चूर्णिकारव्याख्या । तथा पञ्चानां मन्त्रिशतानां सहस्रमक्ष्णां भवतीति तद्योगादसौ सहस्राक्षः । तथा मघशब्देनेह मेघा विवक्षितास्ते यस्य वशवर्त्तिनः सन्ति स मघवान् । तथा पाको नाम बलवांस्तस्य रिपुस्तच्छासनात्पाकशासनः । लोकस्यार्द्धमर्द्धलोको, दक्षिणो योऽर्द्धलोकः, तस्य[३] योऽधिपतिः स तथा । ऐरावणः ऐरावणो[४] हस्ती, स वाहनं यस्य स तथा । सुष्ठु[५] राजन्ते ये[६] ते सुरास्तेषामिन्द्रः प्रभुः सुरेन्द्रः, सुराणां देवीनां वा इन्द्रः सुरेन्द्रः । पूर्वं च देवेन्द्रत्वेन प्रतिपादितत्वादन्यथा वा पुनरुक्तपरिहारः कार्यः । अरजांसि निर्मलानि, अम्बरमाकाशं, तदच्छत्वेन यानि तान्यम्बराणि तानि वस्त्राणि, तानि[७] धारयति यः स तथा । आलिङ्गितमालमारोपितस्रग्मुकुटं[८] यस्य स तथा । नवे इव नवे[९] हेम्नः सुवर्णस्य सम्बन्धिनी चारुणी शोभने चित्रे चित्रवती चञ्चले ये कुण्डले[१०] ताभ्यां विलिख्यमानौ गण्डौ यस्य स तथा । शेषं प्रागिवेति ॥ सामानियत्रायस्त्रिंशमिह[११] यावत्करणादिदं दृश्यम् । तायत्तीसाए[१२] तायत्तीसगाणं[१२] चउण्हं लोगपालाणं अट्ठण्हं अग्ग-

१ a f राजमानत्वाच्छो० । २ e शब्दसमु० । ३ e om. ४ e ऐरावणः । ५ a e f सुष्ठु । ६ e थे for ये ते । ७ e om. ८ e मुकुटो । ९ e नव । १० a f कुण्डलो । ११ Compare Kap. § 11. १२ a f तावत्तीस० ।

महिसीणं सपरिवाराणं तिण्हं परिसाणं सत्तण्हं अणियाणं सत्तण्हं अणियाहिवईणं चउण्हं चउरासीणं[1] आयरक्खदेवसाहस्सीणं[2] ति।[3] तत्र चायस्त्रिंशाः पूज्या महत्तरकल्पाः। लोकपालाः पूर्वादिदिगधिपतयः सोमयमवरुणवैश्रवणाख्याः[4]। अग्रमहिष्यः प्रधानभार्याः, तत्परिवारः प्रत्येकं पञ्चसहस्राणि, सर्वमीलने[5] चत्वारिंशत्सहस्राणि। तिस्रः परिषदोऽभ्यन्तरा मध्यमा बाह्या च। सप्तानीकानि पदातिगजाश्वरथवृषभभेदात्पञ्चसांग्रामिकाणि गन्धर्वानीकं नाट्यानीकं चेति सप्त। अनीकाधिपतयश्च सप्तैव, प्रधानः पत्तिः प्रधानो गज एवमन्येऽपि॥ आत्मरक्षा[6] अङ्गरक्षास्तेषां चतस्रः सहस्राणां चतुरशीत्यः॥ आख्याति सामान्यतो, भाषते विशेषतः, एतदेव प्रज्ञापयति प्ररूपयतीति पदद्वयेन क्रमेणोच्यत इति॥ देवेण वेत्यादौ यावत्करणादेवं द्रष्टव्यम्। जक्खेण वा रक्खसेण वा किन्नरेण वा किम्पुरिसेण[7] वा महोरगेण वा गन्धव्वेण वा इति॥ इड्ढी इत्यादि यावत्करणादिदं दृश्यम्। जुई जसो बलं वीरियं पुरिसक्कारपरक्कमे त्ति॥ नाइं[8] भुज्जो करणयाए, न[9] नैव, आइं[10] ति निपातो वाक्यालङ्कारे ऽवधारणे वा, भूयः करणतायां पुनराचरणे न प्रवर्तिष्ये इति गम्यते॥

॥ ११६ ॥ जहा सङ्खे त्ति यथा शङ्खः श्रावको भगवत्यामभिहितस्तथायमपि वक्तव्यः। अयमभिप्रायः[11]। अन्यैः, पञ्चविधमभिगमं

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१ Kap. § 14 has चउरासीईए as well as var. léc. चउरासीणं। २ c °साहस्सीणं। ३ e om. ४ e वैश्रमणा°। ५ a f om पञ्च° सर्व°। ६ c आत्मरक्षार्थमङ्गरक्षाः। ७ e किंपुरुसेण। ८ e नायं। ९ e om. १० c आयं। ११ a e f °प्रायोऽन्यो।

सचित्तद्रव्यव्युत्सर्गादिकं समवसरणप्रवेशे विदधति शङ्खः, पुनः पोषधिकत्वेन[1] सचेतनादिद्रव्याणामभावात्तत्र तत्त्यागमपि[2] पोषधिक[3] इति शङ्खेनोपमितः॥ यावत्करणादिदं द्रष्टव्यम्। जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ, २त्ता समणं भगवं महावीरं तिक्खुत्तो आयाहिणं पयाहिणं करेइ, २त्ता वन्दइ नमंसइ, २त्ता[4] नच्चासन्ने नाइदूरे सुस्सूसमाणे[5] नमंसमाणे[6] अभिमुहे पञ्जलिउडे[7] पज्जुवासइ त्ति॥

॥११७॥ तए णं समणे ३ कामदेवस्स समणोवासयस्स तीसे य[8] इत आरभ्य औपपातिकाधीतं[9] सूत्रं तावद्वाच्यं यावद्धर्मकथा समाप्ता परिषद्[10] प्रतिगता। तच्चैवं सविशेषमुपदर्श्यते[11]। तए णं समणे भगवं महावीरे कामदेवस्स समणोवासयस्स तीसे य महइ-महालीयाए,[12] तस्याश्च महतिमहत्या[13] इत्यर्थः। इसिपरिसाए मुणिपरिसाए जइपरिसाए, तत्र पश्यन्तीति ऋषयो ऽवध्यादिज्ञानवन्तः, मुनयो वाचंयमाः, यतयो धर्मक्रियासु प्रयतमानाः अणेगसयाए अणेगसयवन्दपरिवाराए,[14] अनेकशतप्रमाणानि यानि वृन्दानि तानि[15] परिवारो यस्याः सा[16] तया। तस्या धर्मं परिकथयतीति सम्बन्धः। किम्भूतो भगवान्, ओहबले अइबले[17] महब्बले, ओघबलोऽव्यव-

१ a f पोसहिक॰, c पोसह॰। २ a f ॰भावात्तत्र तत्त्यागम्। ३ a f पोसहिक। ४ a f सर्वे ९ for २त्ता। ५ c सुस्सूसमाणे। ६ c om. ७ a f पंजलियडे। ८ After this, c adds महइमहालीयाए परिसाए। ९ See Or. § 56 १० a c only परि-सत्। ११ c ॰पदर्श्यते। १२ a f ॰महालयाए। १३ c महत्यो॰। १४ a f ॰वन्द॰ for ॰वन्द॰। १५ c om. १६ The reading of c is confused यस्यस्सा यस्यस्सा यावत्सदापरिवारवः।

च्छिन्नबलः, अतिबलो ऽतिक्रान्ताः[1] शेषपुरुषाः, सरति तिर्यग्बलः, महाबलो ऽप्रमितबलः। एतदेव प्रपञ्चयते। [2]अपरिमियबलविरियतेयमाहप्पकंतिजुत्ते, [अपरिमितानि[3] यानि बलादीनि तैर्युक्तो यः स तथा, तत्र] बलं शारीरः प्राणः, वीर्यं जीवप्रभवः, तेजो दीप्तिः, माहात्म्यं महानुभावता, कान्तिः काम्यता। सारयनवठणियमहुरनिग्घोसदुन्दुभिसरे[4] शरत्कालप्रभवाभिनवमेघशब्दवन्मधुरो निर्घोषो यस्य दुन्दुभेरिव च[5] स्वरो यस्य स तथा। उरे वित्थडाए[6] सरस्वत्येति सम्बन्धः। कण्ठे[7] पवट्टियाए[8] [गलविवरस्य[3] वर्तुलत्वात्। सिरे सङ्किलाए मूर्धनि सङ्कीर्णया आयामस्य मूर्ध्नि स्खलितत्वात्], अगरलाए[9] व्यक्ताक्षरयेत्यर्थः[10], अमम्मणाए[11] अनवरवच्यमानयेत्यर्थः[12]। सव्वक्खरसन्निवाइयाए[13] सर्वाक्षरसंयोगवत्या। पुण्णरत्ताए परिपूर्णमधुरया। सव्वभासाणुगामिणीए सरस्सईए भणित्य। जोयणनीहारिणा सरेणं योजनातिक्रामिणा शब्देन॥ अद्धमागहाए भासाए भासइ अरहा धम्मं परिकहेइ। अर्धमागधी भाषा यस्यां रसोर्लशौ मागध्यामित्यादिकं मागधभाषालक्षणं[14] परिपूर्णं नास्ति। भाषते सामान्येन

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१ a e f अतिक्कांता (e अतिक्रांता) शेषपुरुषा सरति (f सरति) तिर्यग्बलः। २ From here the text of a e f is exceedingly confused and incorrect; I have restored it, as well as possible, according to the text of Or. § 56. ३ The portion in brackets in omitted is a and f. ४ e °थणणियमायर°, f °थणिय° for °ठणिय°। ५ e om. च। ६ After this e inserts wrongly the portion गलविवरस्य etc. in brackets. ७ a f कंठ, e कंट। ८ e पौवट्टीयाए (Skr. प्रवेष्टित)। ९ a f आगरलाए, e अगरभाए। १० e व्यक्ताक्षरघोषेत्यर्थः। ११ a e f अम्मणाए। १२ e अनवरवंचमान°, f अनवरवंचमान°। १३ a e f °सन्निवायाए। १४ e मागधी° (See Hem. IV, 288)।

भणति[1]। किंविधो भगवान्, अर्हन् पूजितो[2] पूजोचितः[3], अरहस्यो वा सर्वज्ञत्वात्। कं धर्मं श्रद्धेयज्ञेयानुष्ठेयवस्तु[4] श्रद्धानज्ञानानुष्ठान-रूपम्[4]। तथा परिकथयति अशेषविशेषं कथनेनेति। तथा तेसिं सव्वेसिं आरियमणारियाणं[5] अगिलाए धम्ममाइक्खइ। न केवलं ऋषिपर्षदादीनां ये वन्दनाद्यर्थमागतास्तेषां च सर्वेषामार्याणा-मार्यदेशोत्पन्नानामनार्याणां म्लेच्छानामग्लान्या अखेदेनेति॥ सा वि य णं अद्धमागहा भासा तेसिं आरियमणारियाणं[5] अप्पणो भासाए परिणामेणं परिणमइ[6]। स्वभाषापरिणामेनेत्यर्थः[7]। धर्म-कथामेव दर्शयति॥ अत्थि लोए अत्थि अलोए, एवं जीवा अजीवा, बन्धे मोक्खे, पुण्णे पावे, आसवे संवरे, वेयणा[8] निज्जरा[9]। एतेषा-मस्तित्वदर्शनेन शून्यज्ञाननिरात्माद्वैतैकान्तक्षणिकनित्यवादिनास्तिका-दिकुदर्शननिराकरणात् परिणामिवस्तुप्रतिपादनेन[10] सकलैहिकामु-ष्मिकक्रियाणामनवद्यत्वमावेदितम्॥ तथा अत्थि अरहन्ता[11] चक्कवट्टी, बलदेवा वासुदेवा, नरगा[12] नेरइया, तिरिक्खजोणिया तिरिक्ख-जोणिणीओ, मायापिया रिसओ, देवा देवलोया, सिद्धी सिद्धा, परिणिव्वाणे[13] परिणिव्वुया[14]। सिद्धिः[15] कृतकृत्यता, परिनिर्वाणं सकलकर्मकृतविकारविरहात्स्वास्थ्यमेव, सिद्धपरिनिर्वृतानामपि

१ c भणतिमि। २ a f पूजितपूजो०। ३ a पूजोचितः। ४ a c f श्रद्धय०, ०श्रद्धा-न०। ५ e [illegible]रियमणारियाणं। ६ f om. ७ f om. स्वभाषा। ८ a e f om., supplied from Ov. § 56. ९ c निज्जरे। १० c परिणामिवस्तु०। ११ c अरिहंता। १२ a f नरगा, c om. १३ a c f परिनिव्वाणे। १४ c परिनिव्वुया। १५ c सिद्ध।

विशेषो ऽवसेयः। तथा अत्थि पाणाइवाए मुसावाए अदिन्नादाणे[१] मेहुणे परिग्गहे, अत्थि[२] कोहे[३] माणे[३] माया लोभे पेज्जे[४] दोसे कलहे अब्भक्खाणे अरइरई पेसुन्ने परपरिवाए मायामोसे[५] मिच्छा-दंसणसल्ले, अत्थि पाणाइवायवेरमणे जाव[६] कोहविवेगे जाव मिच्छा-दंसणसल्लविवेगे। किं बहुना[७]। सव्वं अत्थिभावं अत्थि त्ति वयइ, सव्वं नत्थिभावं नत्थि त्ति वयइ। सुचिण्णा कम्मा सुचिण्णफला भवन्ति, सुचरिताः क्रियादानादिकाः सुचीर्णफलाः पुण्यफला भवन्तीत्यर्थः। दुच्चिण्णा[८] कम्मा दुच्चिण्णफला[८] भवन्ति। फुसइ पुण्णपावे, बध्नात्यात्मा शुभाशुभकर्मणी न पुनः साङ्ख्यमतेनेव न बध्यते। पच्चायन्ति जीवा, प्रत्यायन्ते[९] उत्पद्यन्त इत्यर्थः। सफले कल्लाणपावए, इष्टानिष्ट-फलं शुभाशुभं कर्मेत्यर्थः॥ धम्ममाइक्खइ, अनन्तरोक्तं ज्ञेयश्रद्धे-यज्ञानश्रद्धानरूपमाचष्टे[१०] इत्यर्थः॥ तथा इणमेव[११] निग्गन्थे पावयणे सच्चे, इदमेव प्रत्यक्षं नैर्ग्रन्थं प्रवचनं जिनशासनं सत्यं सद्भूतं कषायादिशुद्धत्वात्सुवर्णवत्[१२]। अणुत्तरे अविद्यमानप्रधानतरम्[१३]। केवलिए अद्वितीयम्। संसुद्धे[१४] निर्दोषम्। पडिपुण्णे सद्गुणभृतम्। नेयाउए नैयायिकं न्यायनिष्ठम्। सल्लगत्तणे[१५] मायादिशल्यकर्त्तनम्। सिद्धिमग्गे[१६] हितप्राप्तिपथः। मुत्तिमग्गे अहितविच्युतेरुपायः[१७]।

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१ a f अदत्तादाणे, b अदिन्नादाणे। २ f om. ३ a f om. ४ e पिज्जे। ५ a f om. ६ a e f om, but required by Ov. § 56. ७ b बहुणा, as if it were part of the Prākrit quotation. ८ a f दुचिन्न°। ९ a f प्रत्याजायन्ते। १० e om. °यज्ञान°। ११ a f इणामेव। १२ a f कषादि°। १३ e °मार्ग प्रधान°। १४ a e f संसुद्धे। १५ a f सल्लगत्तणे। १६ e सिद्धमग्गे। १७ e °विच्युतेर्।

निव्वाणमग्गे[1] सिद्धिक्षेत्रावाप्तिपथः । परिनिव्वाणमग्गे कर्माभावप्रभवसुखोपायः । सव्वदुक्खप्पहीणमग्गे, सकलदुःखक्षयोपायः, इदमेव प्रवचनं फलतः प्ररूपयति ॥ इत्थं[2] ठिया जीवा सिज्झन्ति, निष्ठितार्थतया, बुज्झन्ति केवलितया[3], मुच्चन्ति कर्मभिः, परिणिव्वायन्ति[4] स्वस्थीभवन्ति । किमुक्तं भवति[5]। सव्वदुक्खाणमन्तं करेन्ति[6] । एगच्चा पुण एगे[7] भयन्तारो, एकार्चा अद्वितीयपूज्याः[8] संयमानुष्ठाने[9] वा असदृशी अर्चा शरीरं येषां ते एकार्चाः, ते पुनरेकैकेन[10] वा येन सिध्यन्ति, ते भयन्तारो निग्रन्थप्रवचनसेवका भदन्ता वा भट्टारका भयत्रातारो वा ॥ पुव्वकम्मावसेसेणं अन्नतरेसु देवलोगेसु देवत्ताए उववत्तारो भवन्ति महिड्ढिएसु महज्जुइएसु[11] महाजसेसु महाबलेसु महाणुभावेसु महासुक्खेसु दूरङ्गइएसु चिरट्ठिइएसु[12]। ते णं तत्थ देवा भवन्ति महिड्ढिया[13] जाव चिरट्ठिइया हारविराइयवच्छा[14] कडगतुडियथम्भियभुया[15] अङ्गदकुण्डलमट्ठगण्डतलकण्णपीढधारी[16] विचित्तहत्थाभरणा विचित्तमालामउली,[17] विचित्राणि विविधानि वा मउलि त्ति मुकुटविशेषः, [कल्लाणपवरवत्थपरिहिया[18]], कल्लाणगपवरमल्लाणुलेवणधरा[19] भासुरबोन्दी[20] पलम्बवणमालाधरा दिव्वेणं

१ a f सिज्झाय० । २ a f इत्थं । ३ e केवलतया । ४ a f परिनिव्वन्ति, e परिनिव्वायन्ति । ५ e भवतीति । ६ e करेंद । ७ e एग० । ८ a f अद्वितीयाः पू० । ९ a ०नुष्ठाने । १० a f पुनरेकेनैव शि न सिध्यन्ति । ११ e महज्जुइएसु । १२ a चिरट्ठिइसु । १३ a f om. १४ a e f ०वच्छा । १५ Compare the commentary to § 112. १६ a f ०अङ्गद० । १७ e विचित्त०; a e ०मउलिमउडा, f ०मउलि । १८ a f om. १९ a e f ०मल्लाणु० for ०मल्ला० । २० a f भासुरबोंदी ।

वण्णेणं दिव्वेणं गन्धेणं दिव्वेणं फासेणं दिव्वेणं सङ्घयणेणं दिव्वेणं संठाणेणं दिव्वाए इड्ढीए दिव्वाए जुईए दिव्वाए[1] पभाए[1] दिव्वाए छायाए दिव्वाए अच्चीए दिव्वेणं तेएणं दिव्वाए लेसाए दसदिसाओ[2] उज्जोएमाणा पभासेमाणा गइकल्लाणा[2] ठिइकल्लाणा आगमेसिभद्दा पासादीया दरिसणिज्जा अभिरूवा पडिरूवा ॥ तमाइक्खइ, यदिह धर्मफलं तदाख्याति ॥ तथा एवं खलु चउहिं ठाणेहिं जीवा नेरइयत्ताए कम्मं पकरेन्ति। एवमिति वक्ष्यमाणप्रकारेणेति। नेरइयत्ताए कम्मं पकरेत्ता नेरइएसु उववज्जन्ति। तं जहा। महारम्भयाए महापरिग्गहयाए[3] पञ्चेन्दियवहेणं कुणिमाहारेणं, कुणिमं ति मांसम् ॥ एवं च एएणं अभिलावेणं, तिरिक्खजोणिएसु, माइल्लयाए अलियवयणेणं उक्कुञ्चणयाए वञ्चणयाए। तत्र माया वञ्चनबुद्धिः, उत्कुञ्चनं मुग्धवञ्चनप्रवृत्तस्य[5] समीपवर्त्ति विदग्धचित्तरक्षणार्थं[6] क्षणमव्यापारतया अवस्थानं, वञ्चनं प्रतारणम्[7] ॥ मणूसेसु[8], पगइभद्दयाए पगइविणीययाए साणुक्कोसयाए अमच्छरियाए। प्रकृतिभद्रकता स्वभावत एवापरोपतापिता, अनुक्रोशो दया ॥ देवेसु, सरागसंजमेणं संजमासंजमेणं अकामनिज्जराए बालतवोकम्मेणं ॥ तमाइक्खइ। यदेवमुक्तरूपं नारकत्वादिनिबन्धनं तदाख्यातीत्यर्थः ॥ तथा

अह नरया गम्मन्ती[9] जे नरया जायवेयणा नरए।
सारीरमाणसाइं दुक्खाइं[10] तिरिक्खजोणीए ।२।

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१ e om. २ e ॰दिसाए। ३ a e f जई॰। ४ e परिग्गहाए। ५ e मुग्धवञ्चनप्र॰। ६ e om. चित्त। ७ a. विप्रतारणं। ८ So a e f for the usual मणुस्सेसु। ९ e गमन्ती। १० a f दुक्खाइं, c दुक्खाइ।

माणुस्सं च अणिच्चं वाहिजरामरणवेयणापउरं ।
देवे[1] य देवलोए देविड्ढिं देवसोक्खाइं ।२।

देवांश्च देवलोकान्देवेषु देवसौख्यान्याख्यातीति ।

नरगं तिरिक्खजोणिं माणुसभावं च देवलोगं च ।
सिद्धिं च सिद्धवसहिं[2] छज्जीवणियं परिकहेइ ।३।
जह जीवा बज्झन्ती मुच्चन्ती जह य संकिलिस्सन्ति ।
जह दुक्खाणं अन्तं करेन्ति केई अपडिबद्धा ।४।
अट्टा[3] अट्टियचित्ता[4] जह जीवा दुक्खसागरमुवेन्ति ।
जह वेरग्गमुवगया कम्मसमुग्गं[5] विहाडेन्ति ।५।

आर्त्ताः शरीरतो दुःखिताः, आर्त्तितचित्ताः शोकादिपीडिताः, आर्त्तादाध्यानविशेषादार्त्तितचित्ता इति ॥

जह रागेण कडाणं कम्माणं पावओ फलविवागो ।
जह य परिहीणकम्मा सिद्धा सिद्धालयमुवेन्ति ।६।

अथानुष्ठेयानुष्ठानलक्षणं धर्ममाह ॥ तमेव धम्मं दुविहमाइक्खियं । येन धर्मेण सिद्धाः सिद्धालयमुपयान्ति[6] स एव धर्मो द्विविध आख्यात इत्यर्थः ॥ ॥ जहा । अगारधम्मं[7] च[7] अणगारधम्मं च[7] । अणगारधम्मो । इह खलु सव्वओ, सर्वात्मना धनधान्यादिप्रकारानाश्रित्य, सव्वत्ताए सर्वात्मना सर्वैरात्मपरिणामैरित्यर्थः । अगाराओ[8] अण-

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१ ॰देवा। २ ॰ सिद्धिवसहिं। ३ अ । अट्टा, ॰ अट्टा। ४ अ । अट्टिय॰, ॰ अट्टिय॰। ५ अ । समुग्गं। ६ अ । उपयान्ति। ७ ॰ च। ८ ॰ आगारा॰।

गारियं पव्वइयस्स[१] सव्वाओ पाणाइवायाओ वेरमणं, एवं मुसावाय-अदिन्नादाणमेहुणपरिग्गहराईभोयणाओ[२] वेरमणम्॥ एवं अयमा-उसो[३] अणगारसामाइए धम्मे पन्नत्ते। एयस्स धम्मस्स सिक्खाए उव-ट्ठिए निग्गन्थे वा निग्गन्थी वा[४] विहरमाणे[५] आणाए[६] आराहए[७] भवइ॥ अगारधम्मं[८] दुवालसविहं आइक्खइ। तं जहा। पञ्चाणुव्वयाइं तिन्नि गुणव्वयाइं चत्तारि सिक्खावयाइं। पञ्च अणुव्वयाइं[९]। तं जहा। थूलाओ पाणाइवायाओ वेरमणं, एवं मुसावायाओ[१०] अदिन्ना-दाणाओ[१०] सदारसन्तोसे इच्छापरिमाणे। तिन्नि गुणव्वयाइं। तं जहा। अणट्ठादण्डवेरमणं दिसिव्वयं उवभोगपरिभोग[११] परिमाणं। चत्तारि सिक्खावयाइं। तं जहा। सामाइयं देसावगासियं पोस-होववासो अतिहिसंविभागो[१२]। अपच्छिममारणन्तियसंलेहणाझूसणा-आराहणा॥ अयमाउसो अगारसामाइये धम्मे पन्नत्ते। एयस्स धम्मस्स सिक्खाए[१३] उवट्ठिए समणोवासए समणोवासिया वा विहर-माणे आणाए आराहए भवइ॥ तए णं सा[१४] महइमहालिया मणू-सपरिसा समणस्स भगवओ महावीरस्स अन्तिए धम्मं सोच्चा निसम्म हट्ठतुट्ठ[१५] जाव हियया उट्ठाए उट्ठेइ, २त्ता समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ, २त्ता वन्दइ नमंसइ, २त्ता

१ a पव्वइयस्सेति। २ e मुसावायाओ वेरमणं अदिन्नादाणाओ वेरमणं मेहु-णाओ वेरमणं परिग्गहराईभोयणाओ वेरमणं। ३ a अयमाउसो। ४ e adds २ after वा। ५ a विहरमाणा। ६ f om. ७ a f आराहए। ८ e अगार°। ९ e add ति after अणुव्वयाइं। १० e adds वेरमणं। ११ a f °परिभोगपरिमाणं। १२ a f अहासंविभागो। १३ f सिक्खाए। १४ a e f से। १५ a f हट्ठतुट्ठा।

अत्येगइया मुण्डा[1] भवित्ता अगाराओ अणगारियं पव्वइया, अत्येगइया पंचाणुव्वइयं सत्तसिक्खावइयं दुवालसविहं गिहिधम्मं पडिवन्ना ॥ अवसेसा णं[2] परिसा समणं भगवं[3] महावीरं[3] वन्दित्ता नमंसित्ता[4] एवं वयासी । "सुयक्खाए णं, भन्ते, निग्गन्थे पावयणे, एवं सुपन्नत्ते, भेदतः, सुभासिए, वचनव्यक्तितः, सुविणीए, सुट्ठु शिष्येषु विनियोजनात्, सुभाविए तत्त्वभणनात्, अणुत्तरे, भन्ते, निग्गन्थे पावयणे । धम्मं[5] णं आइक्खमाणा[6] उवसमं[7] आइक्खह, क्रोधादिनिग्रहमित्यर्थः, उवसमं आइक्खमाणा विवेगं आइक्खह, बाह्यग्रन्थत्यागमित्यर्थः, विवेगं आइक्खमाणा वेरमणं आइक्खह, मनोनिवृत्तिमित्यर्थः, वेरमणं आइक्खमाणा अकरणं पावाणं कम्माणं आइक्खह, धर्मगुणप्रमादिरूपं ब्रूथेति[8] हृदयम्[9] । नत्थि णं अन्ने केइ समणे वा माहणे वा जे एरिसं धम्ममाइक्खित्तए, प्रभुरिति शेषः । किमङ्ग पुण एत्तो उत्तरतरं" । एवं वन्दित्ता जामेव दिसं[10] पाउब्भूया, तामेव दिसं[10] पडिगय त्ति ॥

॥ ११८ ॥ अट्टे[11] समट्टे त्ति । अर्थ्यतेऽर्थो ऽर्थ इत्यर्थः, अथवा अर्थः[12] भयोदितवस्तुसमर्थः सङ्गतः ॥ इमा इति कोमलामन्त्रणवचनम् ॥

॥ ११९ ॥ अज्जो त्ति आर्या[13] इत्येवमामन्त्र्यैवमवादीदिति ॥ वहन्ति त्ति यावत्करणादिदं दृश्यम् । खमन्ति तितिक्खन्ति ।

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१ a f मुंडे। २ e om. ३ a f only १। ४ a f only २। ५ e adds एवं सुयवी before धर्म। ६ e आइक्खमाणे। ७ e adds से after उवसमं। ८ e सूयेति। ९ a f वृत्त्यं। १० e दिसिं। ११ a अट्टे समट्टे। १२ e om. १३ a f आर्येति। इति सिवम०, e आर्येः इति वचन०।

एकार्थाश्चैते विशेषव्याख्यानमप्येषामस्ति, तदन्यतो ऽवसेयमिति ॥

निक्खेवओ त्ति निगमनवाक्यं वाच्यम् । तच्चेदं "एवं खलु, जम्बू, समणेणं जाव सम्पत्तेणं दोच्चस्स अज्झयणस्स अयमट्ठे पण्णत्ते त्ति बेमि"॥

॥ इति उपासकदशानां द्वितीयाध्ययनविवरणं समाप्तम् ॥

तृतीयमध्ययनम् ॥

अथ तृतीयं व्याख्यायते । तत्सुगममेव ॥ नवरं उक्खेवो[1] त्ति उपक्षेप उपोद्घातः तृतीयाध्ययनस्य वाच्यः । स चायम् । "जइ णं, भन्ते, समणेणं भगवया जाव सम्पत्तेणं उवासगदसाणं दोच्चस्स अज्झयणस्स अयमट्ठे पण्णत्ते, तच्चस्स[2] णं, भन्ते, के अट्ठे पण्णत्ते" इति कण्ठ्यश्चायम् ॥

॥ १२६ ॥ तथा[3] क्वचित्कोष्ठकं चैत्यमधीतं, क्वचिन्महाकामवनमिति[4] ॥

॥ १२७ ॥ श्यामा[5] नाम भार्या ॥

॥ १२८ ॥ तओ मंससोल्ले[6] त्ति त्रीणि मांसशूल्यकानि, शूले पच्यन्ते इति शूल्यानि, त्रीणि मांसखण्डानीत्यर्थः ॥ आदाणभरि-

१ a f उक्खेवउ, e उक्खेवो । २ a f om. from तच्चस्स up to पण्णत्ते । ३ e adds कोट्ठए त्ति । ४ a e f ॰धवनम्, the error is due to the great similarity of the old Nagari signs for *dh* and [illegible] ५ [illegible] prefixes धम्म नामं त्ति । ६ a f सोल्लए ।

यंपि त्ति आदाणमाद्रहणं[1], यदुदकतैलादिकमन्यतरद्रव्यपाकाया-ग्नावुत्ताप्यते[2] तद्भृते॥ कडाहंसि त्ति कटाहे लोहमयभाजनविशेषे॥ आर्द्रहयाम्युत्काथयामि[3]॥ आइचामि त्ति आसिञ्चामि॥

॥१४१॥ एस णं तए[4] विदरिसणे दिट्ठे त्ति एतच त्वया विदर्शनं विरूपाकारं[5] विभीषिकादि दृष्टमवलोकितमिति॥ भग-व्वए[6] त्ति भग्नव्रतः, स्थूलप्राणातिपातविरतेर्भावतो भग्नत्वात्, तद्वि-नाशार्थं कोपेनोद्धावनात्, सापराधस्यापि व्रतविषयीकृतत्वात्॥ भग्ननियमः कोपोदयेनोत्तरगुणस्य क्रोधाभिग्रहरूपस्य भग्नत्वात्॥ भग्नपोषधो ऽव्यापारपौषधभङ्गत्वात्॥ एयस्स त्ति द्वितीयार्थत्वात् षष्ठ्याः, एतमर्थमालोचय गुरुभ्यो निवेदय। यावत्करणात्पडि-क्कमाहि निवर्त्तस्व, निन्दाहि आत्मसाक्षिकां कुत्सां कुरु, गरिहाहि ...ा कुत्सां विधेहि, विउट्टाहि विचोटय तद्भावानुबन्धच्छेदं ..., विसोहेहि अतिचारमलक्षालनेन, अकरणयाए अब्भुट्ठेहि ...करणाभ्युपगमं कुरु, अहारिहं तवोकम्मं पायच्छित्तं पडिवज्जाहि त्ति प्रतीतम्। एतेन[7] च निशीथादिषु[8] गृहिणः प्रतिप्रायश्चित्तस्या-प्रतिपादनान्न तेषां प्रायश्चित्तमस्तीति ये प्रतिपद्यन्ते, तन्मतम-पास्तं[9] साधूद्देशेन गृहिप्रायश्चित्तस्य जीवितव्यवहारानुपातित्वात्[10]॥

॥ इति उपासकदशानां[11] तृतीयाध्ययनस्य[12] विवरणं समाप्तम्[13]॥

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१ a c f °मादृहणं। २ a °सकाचायांवृताप्यते, I °शकायावृताप्यते। ३ a f कादृयाम्यु°, c कादृयाम्यु°। ४ c मु, text मुमे (Hem III, 91). ५ f नि-रूपाकारं। ६ c भग्ववद। ७ a f एतेन। ८ a निशीथा°। ९ c कपासं। १० a जीवनव°, e जीवनव्यव°, f जीमवव°। ११ a f °दशा। १२ a f °अयन। १३ a f c m

चतुर्थमध्ययनम् ॥

॥ १४५ ॥ अथ चतुर्थमारभ्यते[1]। तदपि सुगमम् ॥ नवरं चैत्यं कोष्ठकं, पुस्तकान्तरे काममहावनम्[2]। धन्या च भार्या ॥

॥ १४८ ॥ जमगसमगं ति यौगपद्येनेत्यर्थः ॥ सासे इत्यादौ यावत्करणादिदं दृश्यम्। सासे १, कासे २, जरे ३, दाहे ४, कुच्छिसूले ५, भगन्दरे ६, अरिसा ७, अजीरए[3] ८, दिट्ठी ९, मुद्धसूले १०, अकारए ११, अच्छिवेयणा १२, कण्णवेयणा १३, कण्डू १४, उदरे १५, कोढे १६। अकारकः अरोचकः ॥

॥ इति चतुर्थाध्ययनविवरणं[4] समाप्तम्[5] ॥

पञ्चममध्ययनम् ॥

पञ्चमं कण्ठ्यम् ॥

षष्ठमध्ययनम् ॥

षष्ठे किमपि लिख्यते ॥

॥ १६६ ॥ धम्मपण्णत्ति त्ति श्रुतधर्मप्ररूपणादर्शनं मतं सिद्धान्त इत्यर्थः ॥ उत्थाने उपविष्टः सन् यदूर्ध्वो भवति ॥ कर्म गमनादिकम् ॥ बलं शारीरम् ॥ वीर्यं जीवप्रभवम् ॥ पुरुषकारः[6] पुरुषताभिमानः, पराक्रमः स एव ॥ सम्पादितस्वप्रयोजनः इति उपदर्शनेवा-

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१ c चतुर्थमध्ययनमारभ्यते। २ ° f °वनम्। ३ e अजीरये। ४ ° f चतुर्थं।
५ a f om. ६ c पुरुषाकारः।

विकल्पे[1], माल्येनतुल्यानादि जीवानां, एतस्य पुरुषार्थाप्रसाधक-त्वात्[2], तदसाधकत्वं[3] च पुरुषकारसद्भावे ऽपि पुरुषार्थसिध्यनुपलम्भात् ॥ एवं च नियताः सर्वभावाः । यैर्यथा भवितव्यं, ते तथैव भवन्ति, न पुरुषकारबलादन्यथा[4] कर्तुं शक्यन्ते[5] इति । आह च ।

प्राप्तव्यो नियतिबलाश्रयेण योऽर्थः
सो ऽवश्यं भवति नृणां शुभो ऽशुभो वा ।
भूतानां महति कृते ऽपि हि प्रयत्ने
नाभाव्यं भवति न भाविनो ऽस्ति नाशः ॥

तथा ।

नहि भवति यन्नभाव्यं, भवति च भाव्यं विनापि यत्नेन ।
करतलगतमपि[6] नश्यति यस्य तु भवितव्यता नास्ति ॥

इति ॥ मङ्कुलि[7] त्ति असुन्दरा धर्मप्रज्ञप्तिः श्रुतधर्मप्ररूपणा । किंस्वरूपामित्याह अस्तीत्यादि ॥ अनियताः सर्वभावाः उत्थानादेर्भवन्ति, तदभावाच्च भवन्तीति कृत्वैवंस्वरूपा ॥

॥ १६७–१६८ ॥ ततो ऽसौ कुण्डकोलिकः तं देवमेवमवादीत् । यदि गोशालकस्य[8] सुन्दरो धर्मो, "नास्ति कर्मादीत्यतो नियताः सर्वभावाः" इत्येवंरूपो, मङ्कुलश्च महावीरधर्मो "ऽस्ति कर्मादीत्यनियताः सर्वभावाः" इत्येवं स्वरूपः, इत्येवं तन्मतमनूद्य

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१ A, I इतिपदवर्जितोऽयं [illegible] । २ C ॰र्थप्रसाध॰ । ३ C तदसाधकं च । ४ C [illegible] । ५ C [illegible] इति । ६ C, D, E [illegible] न नश्यति यस्य तु भवि॰ ना॰ । ७ A, I [illegible] ति । ८ A, C, I [illegible] ।

कुण्डकोलिकस्तन्मतदूषणाय विकल्पद्वयं कुर्वन्नाह । तुमे एमित्यादिपूर्ववाक्ये[1] यदीति पदोपादानादेतस्य वाक्यस्यादौ तदेति पदं द्रष्टव्यं इति । त्वयायं दिव्यो देवर्ध्यादिगुणः केन हेतुना लब्धः, किमुत्थानादिना, उदाहु त्ति अहोस्वित्[2] अनुत्थानादिना तपोब्रह्मचर्यादीनामकरणेनेति भावः । यद्युत्थानादेरभावेनेति पक्षो गोशालकमताश्रितत्वाद् भवतः, तदा येषां जीवानां नास्त्युत्थानादि तपश्चरणकरणमित्यर्थः, ते इति जीवाः किं न देवाः ?। पृच्छतो ऽयमभिप्रायः । यथा त्वं पुरुषकारं विना देवः संवृत्त स्वकीयाभ्युपगमतः, एवं सर्वजीवा ये उत्थानादिवर्जितास्ते देवाः प्राप्नुवन्ति, न चैतदेवमिष्टमित्युत्थानाद्यपलापपक्षे दूषणम् । अथ त्वयेयं ऋद्धिरुत्थानादिना[3] लब्धा । ततो यद्वदसि "सुन्दरा गोशालकप्रज्ञप्तिरसुन्दरा[4] महावीरप्रज्ञप्तिः" इति, तत्ते तव मिथ्यावचनं भवति[5] तस्य व्यभिचारादिति ॥

॥ १७० ॥ ततो ऽसौ देवस्तेनैवमुक्तः सन् शङ्कितः संशयवान् जातः, "किं गोशालकमतं[6] सत्यमुत महावीरमतम्"?। महावीरमतस्य[7] युक्तितो ऽनेन प्रतिष्ठितत्वादेवविधविकल्पवान् संवृत्त इत्यर्थः ॥ काङ्क्षितो महावीरमतमपि[8] साध्वेतद्युक्त्युपेतत्वादिति[9] विकल्पवान् संवृत्त इत्यर्थ ॥ यावत्करणाद्विदमापन्नो[10] मतिभेदमुपागतो गोशालकमतमेव[11] साध्विति निश्चयादपोढत्वात् ॥ तदा कलुषं समापन्नः

१ २ f षमित्यादौ पू० । २ e f •स्वित् । ३ २ f ऋद्धिरुपस्थानादिना । ४ e गोमालक० । ५ a f भवतेव । ६ e महावीरस्य, om मत । ७ e ममाधि । ८ ० f •तुपपेतत्वादिति । ९ c •भेदसमापन्नो ।

प्राक्तननिश्चयविपर्ययलक्षणं गोशालमतानुसारिणां मतेन मिथ्यात्वं प्राप्त इत्यर्थः । अथवा कलुषभावं जितो ऽहमनेनेति खेदरूपमापन्न इति ॥ नो संचाएइ[1] त्ति न शक्नोति । पामोक्खं ति प्रमोचमुत्तरं भणितुमिति ॥

१७४ ॥ गिहमज्झावसन्ता[2] णं ति गृहं[3] अध्यावसन्तो, णमिति अलङ्कारे[4] । अन्ययूथिकान् अर्थैर्जीवादिभिः सूत्राभिधेयैर्वा । आन्वयव्यतिरेकलक्षणैः । प्रश्नैश्च परप्रश्नणीयपदार्थैः[5] । कारणैस्तमाचरूपैः । व्याकरणैश्च परेण प्रश्नितस्योत्तरदानरूपैः ॥ निप्पट्ठपसिणवागरणे[6] त्ति निरस्तानि स्पष्टानि व्यक्तानि[7] प्रश्नव्याकरणानि येषां, ते निःस्पष्टप्रश्नव्याकरणाः[8], प्राकृतत्वाद्वा णिप्पिट्ठ-प्रश्नव्याकरणास्तान् कुर्वन्ति ॥ सक्का पुण त्ति शक्या एव ॥ हे आर्याः श्रमणैरन्ययूथिका निःस्पष्टप्रश्नव्याकरणाः कर्तुम् ॥

॥ इति षष्ठं विवरणतः समाप्तम् ॥

सप्तममध्ययनम् ।

॥ १८१ ॥ सप्तमं सुगममेव, नवरं आजीविओवासए त्ति आजीविका गोशालकशिष्याः, तेषामुपासक आजीविकोपासकः ॥ लब्धार्थः श्रवणतो, गृहीतार्थो बोधतः, पृष्टार्थः संशये सति, विनिश्चितार्थ उत्तरलाभे सति ॥

१ a f संचाएन । २ f गिहिमज्झा॰ । ३ e गृहमध्यावसंतो । ४ a f om. वाक्य । ५ e ॰प्रश्नीय॰ । ६ e निप्पिट्ठपसिण॰ । ७ e adds व्याकरणानि after व्यक्तानि । ८ e निस्पष्ट॰ ।

॥ १८४ ॥ दिन्नभइभत्तवेयण[1] त्ति दत्तं भृतिभक्तरूपं द्रव्यभोजनलक्षणं[2] वेतनं मूल्यं येषां ते तथा ॥ कल्लाकल्लिं[3] ति प्रतिप्रभातम् ॥ बहून् करकान्वार्घटिकाः, वारकांश्च गडुकान्, पिठरकाः स्थालीः, घटकान्प्रतीतान्, अर्द्धघटकांश्च घटार्द्धमानान्, कलशकानाकारविशेषवतो[4] बृहद्घटकान्, अलिञ्जराणि[5] च महदुदकभाजनविशेषान्, जम्बूलकांश्च लोकरूढ्यावसेयान्,[6] उष्ट्रिकांश्च[7] सुरातैलादिभाजनविशेषान् ॥

॥ १८७ ॥ एहिइ त्ति[8] एष्यति ॥ इहं ति अस्मिन्नगरे ॥ महामाहणे त्ति 'मा[9] हन्मि' न हन्मीत्यर्थः, आत्मना वा हनननिवृत्तः परं प्रति 'मा हन' इत्येवमाचष्टे यः स माहनः । स एव मनःप्रभृतिकरणादिभिराजन्म सूक्ष्मादिभेदभिन्नजीवहनननिवृत्तत्वान्महान्माहनो महामाहनः ॥ उप्पन्ने आवरणक्षयेणाविर्भूते ज्ञानदर्शने धारयति यः स तथा ॥ अत एवातीतप्रत्युत्पन्नानागतज्ञापकः[10] ॥ अरह त्ति अर्हन्महाप्रातिहार्यरूपपूजार्हत्वात्,[11] अविद्यमानं वा रह[12] एकान्तः सर्वज्ञत्वाद्यस्य सो ऽरहाः[13] ॥ जिणो रागादिजेतृत्वात् ॥ केवलानि परिपूर्णानि शुद्धान्यनन्तानि वा ज्ञानादीनि यस्य सन्ति स केवली ॥ अतीतादिज्ञानेऽपि सर्वज्ञानं प्रतिशङ्का स्यादित्याह, सर्वज्ञः साकारोपयोगसामर्थ्यात्, सर्वदर्शी अनाकारोपयोगसाम-

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१ a c f दिन्न० । २ e द्रव्यभोजन० । ३ a f ०कल्लि त्ति, c कल्लिं त्ति । ४ a c e बृहद्घटका० । ५ a f अरंजराणि । ६ e ०रूढ्यवसेयान् । ७ e उष्ट्रिकांश्च । ८ a c f एहि त्ति । ९ a f om. from मा हन्मि down to माहन incl., beginning with सूक्ष्मादि० । १० a f ०प्रत्युत्पन्नानाग० ; a e f ज्ञापकः । ११ c reads अर्हन्महाप्रातिहार्यरूपपूजा अर्हत्वात् । १२ c रहं । १३ e अरहा ।

ध्यादिति ॥ तथा तेल्लोक्कवहियमहियपूइए त्ति त्रैलोक्येन त्रिलोकवासिना जनेन, वहिय त्ति समग्रैश्वर्याद्यतिशयसन्दोहदर्शनसमाकुलचेतसा[1] हर्षभरनिर्भरेण प्रबलकुतूहलबलादनिमिषलोचनेनावलोकितः, महिय त्ति सेव्यतया वाञ्छितः, पूजितश्च पुष्पादिभिर्यः स तथा ॥ एतदेव व्यनक्ति । सदेवा[2] मनुजासुरा[3] यस्मिंस्स सदेवमनुजासुरस्तस्य लोकस्य प्रजायाः, अर्चनीयः पुष्पादिभिः,[4] वन्दनीयः स्तुतिभिः, सत्करणीय[5] आदरणीयः, सम्माननीयोऽभ्युत्थानादिप्रतिपत्तिभिः, कल्याणं मङ्गलं दैवतं चैत्यमित्येवं बुद्ध्या पर्युपासनीय इति ॥ तच्चकम्मे[6] त्ति तथ्यानि सत्फलाव्यभिचारितया[7] यानि कर्माणि क्रियास्तत्सम्पदा तत्सम्पद्या यः सम्प्रयुक्तो[8] युक्तः स तथा ॥

॥ १८४ ॥ कयमित्यत्र यावत्करणात्पाउप्पभायाए रयणीए इत्यादिर्जलन्ते[10] सूरिए इत्येतदन्तः प्रभातवर्णको[11] दृश्यः, स चोत्क्षिप्तज्ञातसूत्राख्येयः[12] ॥

॥ १८५ ॥ वायाहयग[13] त्ति वाताहतं वायुनेषच्छोषमानीतमि-

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१ c समग्रैश्वर्द° । २ c °सदेवमनुजा° । ३ a f मनुजासुराः । ४ c inserts पूजनीयः after पुष्पादिभिः । ५ c सत्कारणीयः । ६ a f तच्चकम्म । ७ c reads °सत्फलान्यभिचारितया । ८ c om. ९ c संप्रयुक्त, om. युक्त । १० c इत्यादि जलन्ते । ११ The conclusion of the varṇaka, as here indicated, presupposes a somewhat different recension from that usually found in Jain works, e. g., in Kap. § 59, Nay. § 34, where the conclusion runs thus. उट्ठे सहस्सरस्सिंमि दिणयरे तेयसा जलन्ते । १२ a f °ज्ञातवृत्ता°, c °ज्ञातसूत्रा° । १३ a वायहयं. c वाताहतं ।

त्यर्थः ॥ कोलालभण्डं ति कुलालाः कुम्भकाराः, तेषामिदं कौलालं, तच्च तद्भाण्डं च पण्यं भाजनं वा कौलालभाण्डम्[१] ॥

॥ १९८,१९९ ॥ "एतत्किं पुरुषकारेणेतरथा वा क्रियते" इति भगवता पृष्टे, स गोशालकमतेन नियतिवादलक्षणेन[२] भावितत्वात्पुरुषकारेणेत्युत्तरदाने च स्वमतक्षतिपरमताभ्यनुज्ञानलक्षणं दोषमाकलयन् "अपुरुषकारेण" इत्युवाच ॥

॥ २०० ॥ ततस्तदभ्युपगतनियतिमतनिरासाय पुनः प्रश्नयाह "सद्दालपुत्त" इत्यादि । यदि तव कश्चित्पुरुषो वाताहतं वा आममित्यर्थः, पक्केल्लयं व त्ति पक्वं वा अग्निना कृतपाकं अपहरेद्वा[३] चोरयेत्, विकिरेद्वा[४] इतस्ततो विक्षिपेत्, भिन्द्याद्वा[५] काणताकरणेन, आच्छिन्द्याद्वा[६] हस्तादुद्दालनेन, पाठान्तरेण विच्छिन्द्याद्वा विविधप्रकारैश्छेदं कुर्यादित्यर्थः, परिष्ठापयेद्वा बहिर्नीत्वा त्यजेदिति । वत्तेज्जासि[७] त्ति निर्वर्त्तयसि ॥ आओसेज्जा[८] व त्ति आक्रोशयामि वा 'मृतोऽसि त्वम्' इत्यादिभिः शापैरभिशपामि, हन्मि वा दण्डादिना, बध्नामि वा रज्ज्वादिना, तर्जयामि[९] वा 'ज्ञास्यसि रे दुराचार' इत्यादिभिर्वचनविशेषैः, ताडयामि वा चपेटादिना, निच्छोटयामि[१०] वा धनादित्याजनेन, निर्भर्त्सयामि वा परुषवचनैः,[११] अकाल एव च जीविताद्वा व्यपरोपयामि मार-

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१ a f कोलालं भाण्ड । २ e नियतवाद° । ३ e अपहरेद्वा । ४ conjectural (or विकिरेद्वा), a e f विकरेद्वा । ५ e pref. भिंदिज्ज त्ति । ६ e pref. अच्छिंदेज्ज त्ति । ७ e निवर्त्तेज्जासि । ८ a e f आउसेज्जा । ९ a f तर्जेयामि । १० a e f निःछोटयामि । ११ e परुषव° ।

यामीत्यर्थः ॥ इत्येवं भगवांस्तं सद्दालपुत्रं स्ववचनेन पुरुषकाराभ्युपगमं[1] ग्राहयित्वा तन्मतविघटनायाह "सद्दालपुत्त" इत्यादि । न खलु तव भाण्डं कश्चिदपहरति, न च त्वं तमाक्रोशयसि, यदि मन्यत[2] एव नास्त्युत्थानादि । अथ कश्चित्तदपहरति, त्वं च तमाक्रोशयसि । तत एवमभ्युपगमे सति यद्वदसि "नास्त्युत्थानादि" इति,[3] तत्ते मिथ्या असत्यमित्यर्थः ॥

॥ २०५, २०८ ॥ तए णं सा अग्गिमित्ता इत्यादि । ततः सा अग्निमित्रा भार्या सद्दालपुत्रस्य श्रमणोपासकस्य तथेति एतमर्थं[4] विनयेन प्रतिशृणोति । स्नाता च स्नाता । कृतबलिकर्मा[5] बलिकर्म लोकरूढम् । कृतकौतुकमङ्गलप्रायश्चित्ता कौतुकं मषीपुण्ड्रादि मङ्गलं दध्यक्षतचन्दनादि, एते एव[6] प्रायश्चित्तमिव[7] प्रायश्चित्तं दुःस्वप्नादिप्रतिघातकत्वेनावश्यं कार्यत्वादिति । शुद्धात्मा वैषिकाणि[8] वेषार्हाणि मङ्गल्यानि प्रवरवस्त्राणि परिहिता । अल्पमहार्घाभरणालङ्कृतशरीरा ॥ चेटिकाचक्रवालपरिकीर्णा ॥ पुस्तकान्तरे यानवर्णको दृश्यते । स चैवं सव्याख्यानोऽवमेयः । लहुकरणजुत्तजोइयं लघुकरणेन दक्षत्वेन ये युक्ताः पुरुषास्तैर्योजितं यन्त्रयूपादिभिः[9] सम्बन्धितं यत्तत्तथा । तथा समखुरवालिहाणसमलिहियसिङ्गएहिं समखुरवालिधानौ तुल्यशफपुच्छौ समे लिखिते चोल्लिखिते[10] शृङ्गे ययोस्तौ तथा[11]

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[1] e पुरुषकारा° । [2] e मन्यमेव । [3] e om. इति । [4] e मतदर्थं । [5] a f om. [6] e च । [7] a e f प्रायश्चित्तमिव । [8] e वैषदिकाणि । [9] e यन्त्रकपादिभिः । [10] c र्योल्लिखिते । [11] e adds गो च यो गो after तथा ।

ताभ्यां गोयुवभ्यामिति[१] सम्बन्धः । जम्बूणयामयकलावजोत्तपइवि-सिट्ठएहिं[२] जाम्बूनदमयौ कलापौ ग्रीवाभरणविशेषौ योक्त्रे च कण्ठबन्धनरज्जू[३] प्रतिविशिष्टे शोभने ययोस्तौ तथा ताभ्याम् । रय-यामयघण्टसुत्तरज्जुगवरकञ्चणखइयनत्थापग्गहोग्गहियएहिं[४] रजत-मय्यौ रूप्यविकारौ घण्टे ययोस्तौ तथा, सूत्ररज्जुके कार्पासिक-सूत्रमय्यौ ये वरकाञ्चनखचिते नस्ते नासारज्जू तयोः प्रग्रहेण रश्मिनावगृहीतकौ च बद्धौ यौ तौ तथा ताभ्याम् । नीलुप्प-लकयामेलएहिं[५] नीलोत्पलकृतशेखराभ्याम् । पवरगोणजुवाणएहिं । नाणामणिकणगघण्टियाजालपरिगयम् । सुजायजुगजुत्तउज्जुगपस-त्थसुविरइयनिम्मियं[६] सुजातं[७] सुजातदारुमयं युगं यूपः युक्तं सङ्गतं ऋजुकं सरलं सुविरचित सुघटितं निर्मितं निवेशितं यत्र तत्तथा । जुत्तामेव धम्मियं जाणप्पवरं उवट्ठवेह युक्तमेव सम्बद्ध-मेव[८] गोयुवभ्यामिति[९] सम्बन्ध इति ॥

॥ २१८ ॥ महागोवेत्यादि गोपो गोरक्षकः, स चेतरगोरक्ष-केभ्योऽतिविशिष्टत्वान्महानिति महागोपः ॥ नस्सत इति सन्मा-र्गाच्च्यवमानान् । विनस्सत इत्यनेकशो म्रियमाणाम् । खाय-मानान् मृगादिभावे व्याघ्रादिभिः । छिद्यमानाम् मनुष्यादिभावे

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१ e ग॰ त्थं गोयुवाभ्यामिति । २ a f ॰पविमिट्ठएहिं । ३ c रज्जुरति॰ । ४ A c f ॰चविणद्धय (॰ घण्ट) घण्टाठोगविएहिं । ५ a c f ॰मेलयहिं । ६ c ॰निम्मयं । ७ B [ref. सुजाय । ८ c ॰बंधमेव । ९ a c f गोयुवाभ्यामिति ।

खड्गादिना। भिद्यमानान्[१] कुन्तादिना[२]। लुप्यमानान् कर्णना-सादिछेदनेन[३]। विलुप्यमानान् बाह्योपध्यपहारतः[४]। गो[५] इवेति गम्यते॥ निव्वाणमहावाडं[६] ति सिद्धिमहागोस्थानविशेषम्॥ सा-हत्थे त्ति स्वहस्तेनेव[७], स्वहस्तेन साक्षादित्यर्थः॥ महासार्थवाहा-लापकानन्तरं पुस्तकान्तरे इदमपरमधीयते। "आगए णं, देवा-णुप्पिया, इहं महाधम्मकही[८]"। "के णं, देवाणुप्पिया, महा-धम्मकही[८]?"। "समणे भगवं महावीरे महाधम्मकही"। "से केणट्ठेणं समणे भगवं महावीरे महाधम्मकही[८]?"। "एवं खलु, सद्दालपुत्ता, समणे भगवं महावीरे महइमहालयंसि[९] संसारंसि बहवे जीवे[१०] नस्समाणे जाव विलुप्पमाणे उम्मग्गपडिवन्ने सप्प-हविप्पणट्ठे मिच्छत्तबलाभिभूए अट्ठविहकम्मतमपडलपडोच्छन्ने[११] अट्ठेहि य हेऊहि य पसिणेहि य कारणेहि[१२] य वागरणेहि य चाउरन्ताओ संसारकन्ताराओ साहत्थिं नित्थारेइ। से तेणट्ठेणं, सद्दालपुत्ता, समणे भगवं महावीरे महाधम्मकहि[१३]" त्ति। कण्ठ्यो ऽयम्, नवरं जीवानां नश्यदादिविशेषणहेतुदर्शनायाह[१४] उम्मग्गे-त्यादि। तत्रोन्मार्गप्रतिपन्नानाश्रितकुदृष्टिशासनात्, सत्पथविप्रनष्टा-नयनाजिनशासनात्[१५]। एतदेव कथमित्याह। मिथ्यात्वबलाभिभू-तान्, तथाष्टविधकर्मैव तमः, पडलमन्धकारसमूहः, तेन प्रत्यवच्छ-

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१ a छिद्यमानान्। २ e adds भिद्यमानान्। ३ e कर्णनासादि°। ४ e बाह्योपध्यपहारतः। ५ a f गा, e गांव। ६ e °महावाडं। ७ e सहत्थेनैव। ८ e °धम्मकहा। ९ e °महालियंसि। १० a f om. जीवे। ११ e पडोच्छन्ने। १२ a f कारणेहि। १३ e °धम्मकह। १४ e °हेतुं दर्श°। १५ a °त्युक्तजिन°।

त्रानिति[1] ॥ तथा निर्यामकालापके बुड्डमाणे त्ति निमज्जतः । निबुड्डमाणे त्ति नितरां निमज्जतः, जन्ममरणादिजले इति गम्यते । उप्पियमाणे त्ति उत्प्लाव्यमानान् ॥

॥ २१९ ॥ पभु त्ति प्रभवः समर्थाः ॥ इतिच्छेकाः इत्येवमुपलभ्यमानाद्भुतप्रकारेण, एवमन्यत्रापि । छेकाः प्रस्तावज्ञाः[2] कलापण्डिता इति वृद्धा व्याचक्षते ॥ तथा इतिदक्षाः कार्याणामविलम्बितकारिणः ॥ तथा इतिप्रष्ठाः[3] दक्षाणां प्रधाना वाग्मिन इति वृद्धैरुक्तम् ॥ क्वचित्पत्तट्ठा इत्यधीयते[4] । तत्र प्राप्तार्थाः कृतप्रयोजनाः ॥ तथा इतिनिपुणाः सूक्ष्मदर्शिनः कुशला इति च वृद्धोक्तम् ॥ इतिनयवादिनो नीतिवक्तारः[5] ॥ तथा इत्युपदेशलब्धाः, लब्धोपदेशाः ॥ वचनान्तरे इतिमेधाविनः अपूर्वश्रुतग्रहणशक्तिमन्तः ॥ इतिविज्ञानप्राप्ताः अवाप्तसद्बोधाः ॥ से जहेत्यादि अथ यथानाम कश्चित्पुरुषः ॥ तरुणे त्ति वर्धमानवयाः,[6] वर्णादिगुणोपचित इत्यन्ये ॥ यावत्करणादिदं दृश्यम् । बलवं सामर्थ्यवान् । जुगवं युगं[7] कालविशेषः, तत्प्रशस्तमस्यास्तीति युगवान् । दुष्टकालस्य[8] बलहानिकरत्वात्तद्व्यवच्छेदार्थमिदं विशेषणम् । जुवाणे त्ति युवा वयःप्राप्तः[9] । अप्पायंके[10] त्ति नीरोगः । थिरग्गहत्थे[11] त्ति सुलेखकवत्स्थिराग्रहस्तो हि[12] न गाढग्रहो भवतीति विशेषणमिदम् । दढपाणिपाए[13] त्ति

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१ c प्रत्यवच्छिन्नानिति । २ e pref. प्रच्छेका । ३ a e ॰प्रष्ठाः । ४ a इत्यभिधीयते । ५ c नीतिवैकारः । ६ c प्रवर्द्धमान॰ । ७ a f जुगं, c जुग॰ । ८ c pref. स दुष्टकालवती (दुष्टकालवान् ?) । ९ a युवावय॰ प्राप्त (sic) १० Skr. अल्पातङ्कः । ११ c थिरग्गहे । १२ a f स्थिरग्राह॰ । १३ c दढ॰ ।

प्रतीतम्। पासपिट्ठन्तरोरुपरिणए त्ति पार्श्वौ च पृष्ठान्तरे च तद्विभागौ ऊरू[1] च परिणतौ निष्पत्तिप्रकर्षावस्थां गतौ यस्य स तथा, उत्तमसंहनन इत्यर्थः। तलजमलजुयलपरिघनिभबाहु त्ति तलयोस्तालाभिधानवृक्षविशेषयोः यमलयोः[2] समश्रेणीकयोर्यद्युगलं, परिघश्चार्गला तन्निभौ[3] तत्सदृशौ बाहू यस्य स तथा, आयतबाहुरित्यर्थः। घणनिचियवट्टपालिखन्धे त्ति घननिचितोऽत्यर्थं निविडो वृत्तश्च वृत्तः[4] वर्तुलः, पालिवत्तडागादिपालीव[5] स्कन्धोंऽसदेशो यस्य स तथा। चम्मेट्ठगदुघणमोट्ठियसमाहयनिचियगायकाए[6] त्ति चर्मेष्टका इष्टका[7] शकलादिभृतचर्मकुतपरूपा[8], यदाकर्षणेन धनुर्धरा व्यायामं कुर्वन्ति, द्रुघणो[9] मुद्गरो मौष्टिको मुष्टिप्रमाणः प्रोतचर्मरज्जुकः पाषाणगोलकस्तैः समाहतानि व्यायामकरणप्रवृत्तौ सत्यां ताडितानि निचितानि[10] गात्राण्यङ्गानि[11] यत्र स तथा, स एवंविधः कायो यस्य स तथा, अनेनाभ्यासजनितं सामर्थ्यमुक्तम्। लङ्घणपवणजइणवायामसमत्थे त्ति लङ्घनं चातिक्रमणं प्लवनं चोत्प्लवनं जविनव्यायामश्च तदन्यः शीघ्रव्यापारस्तेषु समर्थो यः स तथा। उरस्सबलसमागए त्ति आन्तरोत्साहवीर्ययुक्त[12] इत्यर्थः। छेए[13] त्ति प्रयोगज्ञः[14]। दक्खे

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१ ऊरू। २ a f यमलयोः। ३ a f परिघ चार्गला°। ४ a f om. ५ e °पालीवत्तडागो। ६ a f चर्मेट्टदुघ°; a e °निचितागाय°। ७ a इष्टिका। ८ e °कुतुप°। ९ e मृगलको। १० a f have only च for निचितानि। ११ a f गात्राण्यङ्गानि, e गात्राण्यङ्गानि। १२ a आन्तरोत्साहवीर्ययुक्त। १३ a f छए, e छेद। १४ a f प्रयोगज्ञा।

त्ति शीघ्रकारी[1]। पत्तट्ठे[2] त्ति अधिकृतकर्मणि निष्ठाङ्गतः प्राप्तार्थः, प्रज्ञ इत्यन्ये। कुसले त्ति आलोचितकारी। मेहावि[3] त्ति सकृद्दृष्ट-श्रुतकर्मज्ञः[4]। निउणे त्ति उपायारम्भकः। निउणसिप्पोवगए त्ति सूक्ष्मशिल्पसमन्वित इति॥ अजं वा छगलं,[5] एलकं वा उरभ्रं, शूकरं[6] वा वराहं,[7] कुक्कुटतित्तिरवर्तकलावककपोतकपिञ्जलवायस-श्येनकाः[8] पक्षिविशेषा लोकप्रसिद्धाः॥ हत्थंमि व त्ति यद्यप्यजा-दीनां हस्तो न विद्यते, तथाप्यग्रेतनपादो[9] हस्त इव, हस्त[10] इति कृत्वा हस्ते[11] वेत्युक्तम्। यथासम्भवं चैषां हस्तपादखुरपिच्छशृङ्ग-विषाणरोमाणि योजनीयानि। पिच्छं पक्षावयवविशेषः। शृङ्ग-मिहाजैडकयोः प्रतिपत्तव्यम्। विषाणशब्दो यद्यपि गजदन्ते रूढ-स्तथापीह शूकरदन्ते[12] प्रतिपत्तव्यः साधर्म्यविशेषादिति॥ निच्चल-मचलं सामान्यतो, निप्पन्दं किञ्चिच्चलनेनापि रहितम्॥

॥ २२२ ॥ आघवणाहि य त्ति आख्यानैः[13]। प्रज्ञापनाभि-र्भेदतो[14] वस्तुप्ररूपणाभिः। सञ्ज्ञापनाभिः सञ्ज्ञानजननैः। विज्ञा-पनाभिरनुकूलभणितैः॥

इति सप्तमाध्ययनविवरणं[15] समाप्तम्[16]॥

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१ a शीघ्रकारा, f शीघ्रकारी। २ a f पत्तट्ठि। ३ Skr. मेधाविन्। ४ a e om. श्रुत। ५ c छागलं। ६ a f सूकरं। ७ c वाराहं। ८ a f ०कपिंजल०; a f ०श्येनका, c ०श्येनकाः। ९ c ०पादो। १० c हस्ते। ११ c यथा हस्तेन्दुरं। १२ a f सूकर०। १३ c आख्यानैः। १४ c प्रज्ञापनादिभिः। १५ a f सप्तमे-ध्ययन०, c सप्तमाध्ययन०। १६ a f om.

अष्टममध्ययनम् ॥

अष्टममपि सुगमं, तथापि किमपि तत्र लिख्यते ॥

॥ २३२ ॥ सकंसाओ त्ति सह कांस्येन द्रव्यमानविशेषेण यास्ताः सकांस्याः[1] ॥

॥ २३३ ॥ कोलघरियाओ त्ति कुलघरात्पितृगृहादागताः कौलगृहिकाः[2] ॥

॥ २३८ ॥ अन्तराणि य त्ति अवसरान्[3]। छिद्राणि विरलपरिवारत्वानि। विरहान् एकान्तानिति ॥

॥ २४० ॥ मंसलोलेत्यादि मांसलोला मांसलम्पटा। एतदेव विशिष्यते। मांसमूर्छिता तद्दोषानभिज्ञत्वेन मूढेत्यर्थः। मांसग्रथिता मांसानुरागतन्तुभिः सन्दर्भिता। मांसगृद्धा तद्भोगे ऽप्युपरतकाङ्क्षाविच्छेदा। मांसाध्युपपन्ना मांसैकाग्रचित्ता॥ तत्तस्ततस्तैर्बहुविधैर्मांसैश्च[4] सामान्यैस्तद्विशेषैश्च। तथा चाह[5]। सोल्लेहि य त्ति शूल्यकैश्च[6] शूलसंस्कृतकैः, तलितैश्च[7] घृतादिनाग्नौ संस्कृतैः, भर्जितैश्चाग्निमात्रपक्वैः। सहेति गम्यते॥ सुरां च काष्ठपिष्टनिष्पन्नाम्। मधु च क्षौद्रम्। मेरकं च मद्यविशेषम्। मद्यं च गुडधातकीभवम्[8]। सीधु[9] च तद्विशेषम्[10]। प्रसन्नां[11] च सुराविशेषम्॥ आस्वादयन्ती ईषत्स्वादयन्ती। कदाचिद्विस्वादयन्ती[12] विविध-

१ a संकास्याः। २ a f ०गृहिकाः। ३ f pref. अवसराणि य त्ति। ४ c ०मांसैः om. च। ५ f चाह। ६ a f शूल्यकैश्च। ७ e तलितैश्च। ८ e ०प्रभवं। ९ e सीधुश्च। १० e adds च। ११ a प्रसन्नां, f प्रसन्नां। १२ a e f कदाचिन्नृस्वादयन्ती, but the following explanation of the term, as well as the form of the standing phrase (see footnote † on p. १४६) show that the correct reading must be विस्वादयन्ती।

प्रकारैर्विशेषेण वा स्वादयन्तीति। कदाचिदेव परिभाजयन्ती स्वपरिवारस्य। परिभुञ्जाना सामस्त्येन विवक्षितविशेषान्॥

॥ २४१ ॥ अमाघातो रूढिशब्दत्वात्[1], अमारिरित्यर्थः॥

॥ २४२ ॥ कोलघरिए त्ति कुलक्रमसम्बन्धिनः॥

॥ २४४ ॥ गोणपोतकौ गोपुत्रकौ ॥ उद्दवेइ त्ति विनाशयत॥ मत्त त्ति सुरादिमदवती॥ लुलिता मदवशेन घूर्णिता स्खलत्पदेत्यर्थः॥ विकीर्णाः विक्षिप्ताः केशा यस्याः सा तथा॥ उत्तरीयकं उपरितनवसनं विकर्षयन्ती॥ मोहोन्मादजनकान्[2] कामोद्दीपकान्[3]। शृङ्गारिकान् शृङ्गाररसवतः। स्त्रीभावान्[4] कटाक्षसन्दर्शनादीन्, उपसन्दर्शयन्ती॥ हं भो त्ति आमन्त्रणम्॥ महासयया, इत्यादेर्विहरसीति पर्यवसानस्य रेवतीवाक्यस्यायमभिप्रायो, इयमेवास्य स्वर्गो मोक्षो वा यन्मया सह विषयसुखानुभवनं,[5] धर्मानुष्ठानं हि विधीयते स्वर्गाद्यर्थं, स्वर्गादिरिष्यते सुखार्थं, सुखं चैतावदेव तावदिष्टं यत्कामासेवनमिति। भणन्ति च।

,जइ नत्थि तत्थ सीमंतिणीउ[6] मणहरपियङ्गुवण्णाओ।
सिद्धं[7] तियबन्धणं खु मोक्खो, न[8] सो मोक्खो॥

तथा।

मत्यं वच्मि हितं वच्मि सारं वच्मि पुनः पुनः।
अस्मिन्नसारे संसारे सारं सारङ्गलोचना॥

१ e वृक्ष०। २ a f मोहोन्माद०। ३ f कामोद्दीपिकान्; a e add मदनान्। ४ e स्त्रीभावान्। ५ e adds धर्मानुभवनं। ६ a f जिदित्तियाओ, c. r. ○ a f prof. णा। ७ e om. न सो मोक्खो; the second line does not scan, it is short by four mātrās.

तथा ।

द्विरष्टवर्षा योषित्पञ्चविंशत्यादिकः[1] पुमान् ।

अनयोर्निरन्तरा[2] प्रीतिः स्वर्ग इत्यभिधीयते ॥

॥ २५५ ॥ अलसएणं ति विषूचिका[3] विशेषलक्षणेन । तल्लक्षणं चेदम् ।

नोर्ध्वं व्रजति नाधस्तादाहारो न च पच्यते ।

आमाशये[4] ऽलसीभूतस्तेन सो ऽलसकः स्मृतः ॥

इति ॥

॥ २५६ ॥ हीणे[5] त्ति भीत्वा हीनः त्यक्तः ॥ अवज्झाय त्ति अपध्याता[6] दुर्ध्यानविषयीकृता ॥ कुमारेणं[7] ति दुःखमृत्युना ॥

॥ २५८ ॥ नो खलु कप्पइ गोयमेत्यादि । सन्तेहिं ति सद्भिर्विद्यमानार्थैः । तच्चेहिं ति तथ्यैस्तात्त्वरूपैर्वानुपचारिकैः[8] । तहिएहिं ति तमेवोक्तं[9] प्रकारमापन्नैर्न मात्रयापि न्यूनाधिकैः किमुक्तं भवति । सद्भूतैरिति । अणिट्ठेहिं वाञ्छितैः । अकान्तैः स्वरूपेणाकमनीयैः । अप्रियैरप्रीतिकारकैः । अमनोज्ञैर्मनसा न ज्ञायन्ते नाभिलष्यन्ते[10] वक्तुमपि यानि तैः । अमनआपैर्न मनसा आप्यन्ते प्राप्यन्ते चिन्तयापि यानि तैः, वचने चिन्तने[11] च येषां मनो नोत्सहत[12] इत्यर्थः ॥ व्याकरणैर्वचनविशेषैः ॥

इति अष्टममध्ययनमुपासकदशानां विवरणतः[13]

समाप्तम् ॥

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१ f ॰विंशतिकः । २ अनयोर् does not scan ; तयोर् might do. ३ a e e विशूचिका । ४ a f अमाशये । ५ a e f हीन । ६ a f अपध्याना । ७ e कुमारेणं । ८ f अनुपचरितैः । ९ e तदुक्तप्रकारं । १० e places नाभिलष्यन्ते after प्राप्यन्ते । ११ f only वचनेऽपि, om. चिन्तने । १२ e f उत्सहन, om. नो । १३ e विवरणसमाप्तम् ।

नवमदशमे ग्रध्ययने ॥

नवमदशमे च कण्वे[1] एवेति। प्रत्यध्ययनमपक्षेपनिक्षेपावभ्यूह्य वाच्यौ। तथा। "एवं खलु जम्बू" इत्यादि उपासकदशानिगमनवाक्यमध्येयमिति तथा॥

पुस्तकान्तरे सङ्ग्रहगाथा[2] उपलभ्यन्ते। ताश्चेमाः।

वाणियगामे चम्पा दुवे य वाणारसीए नयरीए।
आलभिया[3] य पुरवरी कम्पिल्लपुरं च बोधव्वं॥१॥

पोलासं रायगिहं सावत्थीए पुरीए दोन्नि भवे।
एए उवासगाणं नयरा खलु होन्ति[4] बोधव्वा॥२॥

सिवनन्द-भद्द-सामा धन्न[5]-बहुल[6]-पूस[7]-अग्गिमित्ता य।
रेवइ-अस्सिणि तह फग्गुणी[8] य भज्जाण नामाइं॥३॥

ओहिणाण[9]-पिसाए माया वाहि-धण-उत्तरिज्जे य।
भज्जा य सुव्वया दुव्वया[10] निरुवसग्गया दोन्नि[11]॥४॥

अरुणे अरुणाभे खलु अरुणप्पह-अरुणकन्त-सिट्ठे य।
अरुणज्झए य छट्ठे भूय-वडिंसे गवे कीले॥५॥

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१ e कम्बे। २ These *gāthā* verses are found at the end of MSS. B and F. They do not occur in MSS. D E G; and MS. A, which probably would have had them, is defective at the end. ३ a आलंभिया (आलभिया), e [illegible] ४ e उक्षि। ५ a e धन्ना। ६ a e बहुला e [illegible] ७ a e पुस। ८ e फग्गुणा। ९ a e आय। १० a [illegible], e दुव्वयाई। ११ a दोन्नि।

शिष्टादिनामान्यरुणपदपूर्वाणि दृश्यानि अरुणशिष्टमित्यादि ॥ एताश्च पूर्वोक्तानुसारेणावसेयाः ॥ यदिह न व्याख्यातं तत्सर्वं ज्ञाताधर्मकथाव्याख्यानमुपयुक्तेन निरूप्यावसेयमिति । सर्वस्यापि स्वकीयं वचनमभिमतं प्रायशः[1] स्याज्जनस्य । यत्तु स्वस्यापि सम्यगिह विहितरुचिः स्यात्, कथं तत्परेषाम् ? । चित्तोत्साहात्कुतश्चिदपि निगदितम् । किञ्चिदेवं मयैतद्युक्तं यदत्र[2], तत्र यत्नममलधियः कुर्वतां प्रीतये मे ॥

॥ समाप्तमुपासकदशाविवरणम्[3] ॥

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१ [illegible] । २ [illegible] । ३ [illegible] समाप्तं सप्तमाङ्गम् ।

अकारादिवर्णक्रमेण शब्दसूची ।

अस्मिन् सूचीपत्रे व्यवहृतानि चिह्नानि ।

प्रत्ययम् इति पदस्य सङ्क्षेपः	प्र°	समासार्थसूचकं चिह्नम्	०
पृष्ठे इति पदस्य सङ्क्षेपः	पृ°	सङ्क्षेपसूचकं चिह्नम्	”
धातुसूचकं चिह्नम्	√		

अग्गि (अग्नि), अग्गि० § १३८ ।

अग्गिमित्ता (अग्निमित्रा), § १८६, २०४, २०५, २०८, २१०, २११, २१७, २२०, २७०[१]; "मित्तं § २०४; "मित्ताए § २००, २०९ ।

अङ्ग (अङ्ग), ०"ङ्ग० § १०२ ।

अङ्ग (अङ्ग, जैनशास्त्रों), ०"ङ्गं § ११९, १७४; अङ्गस्स § २, २०९ ।

अङ्गुली (अङ्गुली), "लीओ § ९४ ।

अचंलिय (अचलित), "लिए § ९६ ।

अचवल (अचपल), "ल § ७७, ७८ ।

अचणिज्ज (अर्चनीय), "ज्जे § १८७ ।

अच्चासन्न (अत्यासन्न), ०"न्ने § २०८ ।

अच्चुय (अच्युत), ०"ए § ७३, ८३, १५१; ०"ए § १५५, १५७ ।

अच्छ (अच्छ), ०"च्छं § २०७ ।

अच्छि (अक्षि), अच्छीणि § ९४ ।

✓ **अच्छिन्द्** (आ छिद्), अच्छिन्देज्जा § २०० ।

अजीव (अजीव), ०"वे § ६४, १११; २२९; "वेयं § ४४ ।

अज्ज (अद्य), अज्ज० § ५८, ६८; अज्ज ९५, ९७, १०२, ११९, १२४, १२५, १२६, १३०, १३८, १५८; अज्जेव (अद्यैव) § १०८ ।

अज्ज (आर्य), § २; अज्जो (सम्बोधने) § ११९ ।

अज्जुण (अर्जुन), "ण० § ९४ ।

अज्झत्थिय (आध्यात्मिक आध्यात्मिक वा), "त्थिए § ६६, ७३, ८०, १२८, १४०, १५५, १६१, १८८, १९३, २२०; २२८, २५१ ।

अज्झयण (अध्ययन), "यणस्स § ९१, १२६, १३५, २०९; "णा § २ ।

अज्झवसाण (अध्यवसान), "सेणं § ७४, २५३ ।

अज्झोववन्न (अध्युपपन्न), "न्ना § २४० ।

अज्झाण (अध्यान), "ण० § १०७ ।

अट्ट (आर्त), अट्ट० वा ०अट्ट० वा ०अट्टे, § ९५, १०२, १०८, ११९, १२५, १५८, २२७, २५५, २५७ ।

अट्टट्ट (अट्टाट्ट), ०"ट्ट० § ९५ (पृ" ५०) ।

अट्टहास (अट्टहास), ०"से § ९५ (पृ" ५०) ।

अट्टय (ईषत्क वा आद्रपक), ०"ट्टय § २९ । पाठान्तरे तु अहय इति ।

अट्ठ (अर्थ), "ट्ठं § ९७, ८६, ८७, ११२, ११०, १२१, १४२, १७५, १७९, १९४, २०५, २२१, २४६, २४७, २६०, २६९; "ट्ठे § २, १०, ९१, ११६, ११८, १७३, १८१, १९०, १९२, २१९, २७६; "ट्ठेणं § ११८, ११९; "ट्ठाए § ६८, २१६; "ट्ठाए § ५८, "ट्ठि § १७४, ११८, ११९ ।

अट्ठ (अष्ट), § १९७, २१२, २२४,

.१४८, ११७, १५५, इत्यादि ।

अपरिग्गहिय (अपरिगृहीत), °हिय० § ४८ ।

अपरिजाणमाण (अपरिजानान), °णे § २१५; °याणमाणे § १४७, १४८।

अपरिजाणिज्जमाण (अपरिज्ञायमान), °णे § २१९; °याणिज्जमाणी § २४९ ।

अपरिभूय (अपरिभूत), °भूए § १,८, १२७ ।

अपुरिस (अपुरुष), °स० § १९०, १४८, १९९, १९८, १९९।

अप्प (अल्प), °प्प० § १०, ११९, १९०, २०८ ।

अप्प (आत्मन्), ०अप्पा § १०, ११९, १९०, २०८; अप्पाण इति इ" ।

अप्पउलिअ (अप्रज्वलित), °लिय० § ५१ ।

अप्पडिलेहिअ (अप्रतिलेखित), °हिय० § ५५ ।

अप्पमज्जिय (अप्रमार्जित),°य० § ५५।

अप्पाण (आत्मन्), °णं § ६९, ७९, ८९, ११४, १८१, १९४, १९६।

अप्पिय (अप्रिय), °यंसि § २५९ ।

अप्फोडन्त वा **अप्फोडेन्त** (आस्फोटयन्), °न्तो § ९५ (इ" ५०)।

अबम्भ (अब्रह्म), ०अबम्भ० § १००[11] ।

अब्भङ्गण (अभ्यङ्ग), °ण० § १५; अभिङ्गण इति 'इ" ।

अब्भणुन्नाय (अभ्यनुज्ञात), °याए § ७७, ७८, ८६ ।

अब्भुग्गय (अभ्युद्गत), °य० § १०१ ।

अभिओग (अभियोग), °ओगेणं § ८१; ०°ओगेणं § ५८ ।

अभिगज्जन्त (अभिगर्जत्), °न्ते § ९५ ।

अभिगय (अभिगत), °य० § ४४, ६४, १८१, २११ ।

√अभिगिण्ह (अभि-ग्रह), °ण्हइ § ५८, १९५ ।

अभिग्गह (अभिग्रह), °ह § ५८, १९५; °हा § १००[c] ।

अभिङ्गण (अभ्यङ्ग), °ण० § १००[c]; अभ्यङ्गण इति इ" ।

अभिभूय (अभिभूत), ०°भूए § ११८ (इ" १२०); °भूया § १५५,१५७।

अभिमुह (अभिमुख), ०°हे § ११८ (इ" १२१) ।

अभिरूइय (अभिरुचित), °इए § ५८ ।

अभिरूव (अभिरूप), °वं § ११९ ।

अभिलास (अभिलाष), ०°से § ४८ ।

√अभिवन्द (अभि-वन्द्), °न्दिस्सइ § ८१ ।

अभिसमन्नागय(अभिसमन्वागत, √अभि-सम्-अनु-आ-गम्), °गए § १९७ । °या § ११४, १९८, १९९ ।

अभीय (अभीत), °भीए § ९९, ९८,

१०१, १०८, ११८, १२०, १२६, १४०, १२६, १२८; ॰"य § ९०, ९९, १०१, १०४, १०५, ११०, ११२, १२१, १२४, १२५, १२७, १४०, १२७।

अमणाम (अ मन आप), ॰"मेहि § १५८।

अमणुण्ण (अ मनोज्ञ), ॰'सेहि § १५८।

अमा (अ मा), अमा॰ § १४१।

अमाघाय (अ मा घात), ॰घाए § १४१।

अम्मया वा **अम्मगा** (अम्बिका), ॰"य § १४०, ॰"गाए § १४१।

अम्ब (आम्र), ॰"म्ब॰ § ११२, १८०।

अम्मा (अम्बा), ॰"म्मो (मनोधमे) § १४०।

अय (अय), अय॰ § ९४ (सू" ४८)।

अय (अज), ॰"यं § २१९।

अय (अयम्), § २, ७२, ८०, ९१, १९१, १८१, १२०, १५१, २०९।

अयसी (अतसी), ॰"सि॰ § ९५ (सू" ५०)।

अया (अजा), अया॰ § १०१।

अरहा (अर्हन्), § १८०।

अरुणा (अरुण), ॰"णे § ९२, ८९, २००[१]; ॰"णकन्ते § १२४, ॰"णकन्त॰ § २००[१], ॰"णकीले § २०४; ॰"णगवे § २०१, २००[१]; ॰"णज्झए § २०९, २००[१]; ॰"णप्पभे § १४४; ॰"णप्पह॰ § २००[१]; ॰"णभूए § २२०; ॰"णभूय॰ § २००[१]; ॰"णवडिंसए § १९९; ॰"णवडिंसे § २००[१];

॰"णसिट्ठे § १९९, २००[१], ॰"णाभे § १९४, २००[१]।

√**अरुह** (अर्ह), ॰"हन्ति § ११२ (सू" ०९२)। पाठान्तरे तु अरह वा अरिह॥

अलङ्किय (अलङ्कृत), ॰"य॰ § १०, १९०, २०८।

अलिञ्जरय (अलिञ्जरक), ॰"रए § १८४।

अलम्ब (अ लम्ब), ॰"म्ब॰ § १०१।

अलसय (अलसक), ॰"सयए § २५५, २५७।

अस्स (आद्र), अस्स॰ § २२।

अलीण (आलीन), ॰"णा § १०१।

अंव (अस्त), ॰"व॰ § ४०; ॰"वेहिं § ४०।

अवगासिय (अवकाशिक), ॰"यस्स § ५४।

अवज्झाण (अवध्यान), ॰"ण॰ § ४२।

अवज्झाय (अवध्यात), ॰"या § २५९।

अवद्दालिय (अवदालित), ॰"य॰ § ९५ (सू" ४९)।

अवर (अपर), ॰"र॰ § ९९, ९२, ११८, १४९, १५९, १६४, १०२, १८५, १९१, २१२, २२४, २२८, २५१।

अवसम (अपशम), ॰"मेण § २५२।

अवसेस (अवशेष), ॰"स § १९ ४२, २१५, ॰"साण § २२४।

√**अवहर** (अप हृ), ॰"रह § २०० (सू" ११०); ॰"रेज्जा § २०० (सू" ११९)।

अवि (अपि, यावि इति समासे च), § ५।

√आउच्छ (आ तच्छ), पाठान्तरे, √आपच्छ इति द्र"।

आउक्खय० (आयुष च्य), "क्खएण § ९०, १२५।

आउसो (आयुष्मन्त, सम्बोधने), § २८१।

√आओस (आ क्रुश् वा आ क्रोशय), "सेंति § २००; "सेज्जंति § २००; "सेज्जा § २००।

आकार (आकार), ०र० § ९४ (उ" ४८)।

√आगच्छ (आ गम्), "च्छिस्सइ § १८८।

आगमण (आगमन), "णं § ४८; "णाय § ८६।

आगय (आगत), "गए § ६६, ८६, ११२, ११६, २१८।

आगर (आकर), ०र० § २०८।

आगार (आगार), "राओ § १२।

आगास (आकाश), "से § १२८, १४०, १५१।

आघवणा (आख्यान वा आख्यापन, प्रौढिभिः), "णाहि § २२२।

आजीविय (आजीविक), "विय० § १८१, २१४; "विएहि § २१४।

आजीवियओवासय (आजीविकोपासक), "सए § १८१, १८५, १९०, १९४, १९७, १९९, २०१, २०२, २०३; "सए § १८७, १९१, १९६, १९८, २००, २१४; "सगस्स § १८१, १८३, १८४, १८६, १८८, १९१, १९४, २०२; "सयस्स § १९३।

आडोव (आटोप), ०"व० § १०७।

√आढा (आदृ), "दाई (आद्रियति) § २२५, २४७।

आणत्तिया (आज्ञप्तिका), "त्तियं § २०६।

आणन्द (आनन्द), "न्द० § २७७; "न्दे § १, २, ५, १०, ११, १२, ५८, ६१, ६४, ६८-७१, ७६, ८०, ८१, ८२, ८३, ८५, ८६, ९०; "न्दो § ८२, ११७, १४३, १४५, १५५, २०४, २२२, २२५, २५१, २६८, २७४; "न्दा § ४४, ८४; "न्द § ४७, ८०, ८४, ८६, ८७; "न्देण § २, ५९, ८६; "न्दस्स § ४, ६, ८, ११, १२, ६६, ६७, ७२, ७४, ८६, ८९।

आणवण (आज्ञापन वा आनयन), "यण० § ५५।

आणामिय (आनामित), "मिय० § १०१।

आदाण (आदान), ०"ण० § ४७; ०"ण § १५; ०"णाइ § ५१।

आदाण (आर्द्रयण वा आर्द्रयत्), "ण० § ११९, १७१, १२५, १४०, २६०।

√आदिय (आ-दा), °यइ (आददाति), § ५८ (पृ° २४), १२१, १७६।

आदिय (आदिक), °दिणदिं § १९, २१।

आधार (आधार), °रे § ६६ (पृ° १८); आहार इति प्र°।

√आपुच्छ (आ-प्रच्छ्), °च्छइ § ६९; °च्छउ § ६८; °च्छिणा § ६६ (पृ° १८), ८९; °च्छिज्जे § ५।

आभक्खाण (अभ्याख्यान), °णे § ६६।

आभरण (आभरण), °ण° § ११; °ण° § १०, १९०, २०८; °णं § २००।

√आभोय (आभोग, नामधातुः विलोकने), आभोएइ § १४५, १४९ (पृ° १५५)।

√आमन्त (आ-मन्त्), °न्तिणा § १०४; °न्तेमा § ११९।

आमलय (आमलक), °लयं § २४।

आयङ्क (आतङ्क), °ङ्का § १५१; °ङ्के § १४८, १५१।

√आयञ्च (आ-मञ्च), °चइ § ११२, ११८ (पृ° ७७), १४०, १५१, १६१, १९५, २९०; °चामि § १२८, १३५, १४७, १५६, २२७।

आयरिय (आचरित), °रियं § ४१।

आयरिय (आचार्य), °रिय § ७६, १८८; °रियच § २१९ (पृ° १६१); °रियस्स § २२०।

आयव (आतप), °वंसि § १९५।

आयाहिण (आदक्षिण), °हिणं § १०, १९०।

आरम्भ (आरम्भ), °म° § २०७।

√आराह (आ-राध्), °हेइ § ७०, ७१।

आराहणा (आराधना), °णाए § ५७।

√आरोह (आ-रुह्), °हिज्जइ (आरोप्यते) § १९७।

आलभिया (आलभिका आलविका वा, नगरस्य नाम), § १३४, १७७'; °याए § १३८, १६१।

आलम्बण (आलम्बन), °णं § ५, ६६ (पृ° १९)।

√आलव (आ-लप्), °विज्जए § ५८ (पृ° २३)।

आलावग (आलापक), °गा § ११८ (पृ° ७७) पाठान्तरे।

आलोय (आ-लोच्, निवेदने), °एइ § ८६ (पृ° ४१), ८७, १४२, २६२, °एहि § ८४, ८६ (पृ° ४९), १४२, २५९ (पृ° १५६), २६२; °एह § ४८; °एज्जाह § ८५; °इय° § ८९, १२४, २६६; °इयव्वं § ८६ (पृ° ४२)।

आवण (आपण), °ण° § १८४, १९१, १९४; °णेसु § २१०, २१२।

उराल (उदार), °ले § ७६; °लेणं § ७१, ८१, १४४, १५३, १५९; °लाइं § १२८, १२९, १४६।

उल्लण (आर्द्रयण), °ण० § १००।

उल्लणिया (आर्द्रयणिका, जलरूक्षणवस्त्रम्), °या० § ११।

उवएस (उपदेश), °स० § ११९ (पृ° १२१); °से § ४२, ४६।

उवएसय (उपदेशक), °सए § ७२, १८८; °सएणं § २१९ (पृ° १२१)।

√**उवकर** (उप-कृ), °रेउ (उपकरोतु) § ९८।

√**उवक्खड** (उप-स्-कृ), °डेउ (उपस्करोतु) § ९८।

उवगय (उपगत), °गए § ९९, ९६, ९८, ११३ (पृ° ६२), २१९ (पृ° १२१), २४०; °गयं § ९०।

उवचिय (उपचित), °चिए § ९४ (पृ° ५०); °चियाओ § ९४ (पृ° ४९)।

√**उवद्दव** (उप-द्रावय), °वेइ § १०९।

√**उवण** (उप-नी), °णेमि § २४३।

उवदंसेमाण (उपदर्शयत्), °णो § २३६।

√**उवनिमन्त** (उप-नि-मन्त्र्), °न्तेमि § २२०; °न्तेमाणे § १८७;

°न्तिस्सामि § १८८; °न्तिए § १९३।

उवभोग (उपभोग), °ग० § १२, ५१, ५२।

उवम (उपम, समासे एव), °मे § ९४; °माइं § ६१, १४४, १४४, १६१।

√**उववज्ज** (उप-पद्), °ज्जिहिइ § ६१, ९०, १२५; °ज्जिहिमि § १४४, २५९ (पृ° १४५)।

उववन्न (उपपन्न), °न्ने § ८९, ११४, १४४, १५४, १६१, २२०, २६६, २७४; °न्ना § २५७।

उववाय (उपपाद), °याओ § २७१।

उववास (उपवास), °सस्स § ५५; °साइं § ९५ (पृ° ५१); °सेहिं § ६६ (पृ° २७)।

उववेय (उपपेत), °य § २०९।

उवसग्ग (उपसर्ग), °ग्ग § १४१, १४३, १९५; °ग्गा § ११८; °ग्गे § ११९।

√**उवसम्पज्ज** (उप-सम्-पद्), °ज्जित्ताणं § ६६ (पृ° २८), ६९, ७०, ९१, ११३ (पृ° ६१), ११७, १२७, १४१, १४३, २२२, २२८।

√**उवागच्छ** (उप-आ-गम्), °च्छइ § १०, ४८ (पृ° २४), ६९, ७७, ७८, ८०, ८२, ८६ (पृ° ४१), ९२, ९४

(इ" ५०), १०१, १०८, ११९, १५९ (इ" १५१)।

उवासग (उपासक), "ग० § १, ७०, ७१, ११३, १४३, १७८, १९०, १९९, १७४; "गाय § १००[१]; श्रमणोपासग इति द्र"।

उवासगदस (उपासकदश), "माध्यो समाभिवाक्ये द्र"; "भावं § १, १७६, समाभिवाक्येऽपि द्र"।

उव्वट्टण (उद्वर्तन), "प० § ११; "वे § १००[८]।

उव्विग्ग (उद्विग्न), "भा § १५६।

√**उव्विह** (उद्-व्यध्), "पर § १०५; "यामि § १०१।

उस्सेह (उत्सेध), ०"दे § ७६; चउस्सेह इति द्र"।

ऊरु (ऊरु), "क § ९४ (इ" ४९)।

ए (इयत् वा एवं, समासे एव), ए० § ८४।

√**ए (इ)**, एइ § ८१; एविइ § १८७।

एक्क (एक), "के § १८१; "क्का १८१; "क्कार § १६; एग इति द्र"।

एक्कसरग (एकसरक एकमर्म वा), "मा समाभिवाक्ये द्र"।

एक्कारस (एकादशन्), § ८९, ११४, १४१, १७८, १९०, १९६, १७४।

एक्कारसम (एकादश), "मं § ७१।

एक्केक्क (एकैक), "क्के § १४७, ११५। एगमेग इति द्र"।

एग (एक), "मे § ९१, ११८, ११८, १४६, १५६, १६५, १७३, १८६, १९१, २०४, ११४; "गो समाभिवाक्ये द्र"; "गा § १०४; "गे § ९४ (इ" ४६), ९५ (इ" ५०), १०१, १०७, १११, ११८, ११९, १४० (इ" ७९), १४७, ११९ (इ" ११९), ११५; "गेसं § ११, १४, १६, १८, १०; "गाए § ११, ११; "गेसिं § ३४; एक्क इति द्र"।

एगमेग (एकैक), "गे § ११४; "गा § ११४; "गं § ११८, ११९; एक्केक्क इति द्र"।

एगयओ (एककतः वा एकतः), § १९७।

√**एज्ज** (एज् वा ईय, √इण्), एज्जमाणे (एजमानम् वा ईयमानम्) § ८१, ११५, १६१।

एत्थ (अत्र), § ७, १०१।

एमहालय (एव-महत्), "लए § ८४; महालय इति द्र"।

एय (एतद्), एस (एषः) § १४१, १५४, १६१, १६६, १९७, १९८; एयं (एतम्) § ६७, ८६, ८७, ११२ (इ" ६१), ११०, ११८, १४०

कविञ्जल (कपिञ्जल), ''ल § ११८ (पृ'' ११३)।

कविल (कपिल), ''ल० § ६४ (पृ'' ४०), ''ल § ६४ (पृ'' ४८), ०''लार § ६४ (पृ'' ४०)।

कवोय (कपोत),''य § ११८ (पृ''११३)।

कसपाई (काष्ठ पायी),''पाईर § १९५।

✓**कह** (कथय), ''हेर § ६०, ८६, १५३, १६१, २०८।

कहा (कथा), ०'था § ११०, २०१। 'हार § २०, ११६, २०१, १९०, २१५।

कहि (कथित), ०''ही § ११८ (पृ'' ११०, ११३)।

कहि (कथित्वा), क इति द्र''।

काम (काम), ''म० § ४८।

कामदेव (कामदेव), 'व० § १०४; 'वे § १, ९१, ९५ (पृ' ५०), ९६, ९८, १००, १०१, १०२, १०६, १०८, १०९, १११, ११२ (पृ'' ६१), ११४, ११६, १११, ११२, ११४, ११५; 'वो § १०९, ११९, १४४, १४५, १५५, १६२, १०१, १०१, १०८, १०४, ''वा § ९५ (पृ' ५०), ९७, १०१, १०४, १०८, ११२ (पृ'' ६१), ११८; ''व § ९५ (पृ'' ५०), ९७, ९९, १०२, १०१, १०४, १०५, १०७, १०८, ११०, १११, ११२ (पृ'' ६१), ११८; ''वस्तु § ९२, ११०, ११२ (पृ'' ६१), ११७, ११४, ११७।

कामभोग या कामभोय (काम भाग), ''ज० § ५७; ''भोर § ६; ''गा ४८।

कामय (कामक, समासे एव), ०''या (मध्यायने) § ९५ (पृ'' ५१), २४६।

काय (काय), ''य० § ५१, ०''य § १००, ''य § १०८, ११०; ''यम § ७०, ८९, ११४, १६६, ''यसा § १२, १४, १५।

कार (कार), ०''रम § ८६।

कारण (कारण), ''णेहि § १७४।

कारवेमि, ✓कर इति द्र''।

कारिया (कारिका), ०''या § १२५, १२८। कारक इत्यस्य लोकिके॥

काल (काल), ०''ल० § ६६, ९२, ११८, १२८, १४६, १५६, १६४, १७२, १८५, १९१, १९८; ''ल० § ५६, ८९, ११४, १५५, १५७, १६६; 'ल § ७२, ८९, ११४, १५१, १५५, १५७, १५९ (पृ'' १५४), १६६; ''लेण १, २, ३, ८, ७५, ७६, ९१, ११५ ११६, इत्यादि; ०'लो § ११३, ११४, १५१।

खुज्जय (खायक), ०"ज्जयंदि § १४।

खुग्ग (खग, गणाकार), "ग्गं § ९४ (इ" ४८)।

√खण्ड (खण्ड्), "खिजर § ९५ (इ" ५१)।

खण्ड (खण्ड), "ण्ड० § १४।

खण्डाखण्डिं (खण्डं खण्डं) § ९५ (इ" ५१), ९९।

खन्ध (स्कन्ध), "न्धे § ९४ (इ" ४८), ०"न्धो समासिकाये इ"।

√खम (क्षम्), खामेर (क्षमयति) § ८०, ११२ (इ" ९१), "मेमि § ११४ (इ" ९१), "मेहि § ८९।

खमण (क्षमण), ०"ण० § ७७, ०"णाइ § ७०।

खमा (क्षमा), "मे § ११२ (इ" ९१)।

खम्भ (स्तम्भ), "म्भे § ११८, १४० (इ" ८१), १५१।

खय (क्षय), "य० (क्षयोपशमेर इति पदे) § ७४, १५९, "यं § ९०, १९५।

खलु (खलु) § ९, ३, १०, ११, ३४, ५८, ६९, ७१, ७९, ८१, ८२, ८६, ९१, ९३, ११०, ११६, १९६, इत्यादि।

खाइम (खादिमम्), ०"इम० § ३८ (इ" १४), "मं § ३८ (इ" ७३)।

खामेइ, "मेमि, "मेहि, खम्‌धातोर्णिजन्ते, √खम इति द्र"।

खिङ्किणिय (किङ्किणीक), ०"याइं § ११२ (इ" ९१), १८०।

खिङ्किणी (किङ्किणी), ०"णिं § १९९।

खिप्प (क्षिप्र), "प्पं ("प्पामेव इति पदे) § ५८, १०९।

खीर (क्षीर), "र० § १४।

√खुभ (क्षुभ्), खोभित्तए (क्षोभयितुम्) § ९५ (इ" ५१), १०१, ११२, ११९ (इ" ९१), १११।

खुर (क्षुर), "र० § ९५ (इ" ५०)।

खुर (खुर), ०"र० § १०९, "रंसि § ११८ (इ" १११)।

खेत्त (क्षेत्र), "त्त० § १८, ४८, ५०, "त्तं § ७४, १५१।

खोभित्तए, क्षुभ्‌धातोर्णिजन्ते, √खुभ इति द्र"।

खोम (क्षौम, कार्पासिक इति अभय-देव.), § १८।

√गच्छ (गम्), "च्छामि § १०, ८०, १९०, २१४, "च्छ § ३८ (इ" ९७), २५९ (इ" १२९), "च्छिहि § ७०४, "च्छइ § १२०, "च्छिहिइ § ९०, √गम इति द्र"।

(इ" ४१) १०१, ११९, ११६, (इ" ९१), १११।

चाली (चत्वारिंशत्), § १०७[१]; चत्ता इति इ"।

चाव (चाप), °"वं° § १०१।

चिंध (चिह्न), °"धे § ९५ (इ" ४८)।

✓चिन्त (चिन्त्), "ोइ § ११८, १९१, १६०।

चिन्ता (चिन्ता), § १०५।

चिन्तिय (चिन्तित), "िताइ § ९९ (इ" १७); "िताय़ं § ९९ (इ" १९)।

चुल्लणीपिय (चुल्लनीपितृ), "या § १, ११७, ११०, १२२, १२९, ११९, १३० (इ" १०८), १२९, १३१, १३४, १५१, १९१, १६०; "या (सम्बोधने) § ११९, १२१, १२३, १२५, १२७, १३० (इ" ७९, ८०); "यं § ११९, १२१, १२१, १२४, १२५, १२७, १२९, १३१, १५९; "यस्स § ११८, १२१, १२८, १३०, १५१, १५४, १६१, १६५।

चुल्ल (चुल्ल चुड वा), "ल° § १, ७४, १६५, १६६; चुल्लसयय च चुल्लहिमवन्त च इति इ"।

चुल्लसयग वा चुल्लसयय (चुल्ल शतक), "गर § १, १३३, १३७, १३९; "गा § १५८; "गं § १५८, १९०; "गस्स § १५९, १६१।

चुल्लहिमवन्त (चुल्ल-हिमवत्), "न्तं § ७४, १६६।

चुल्ली (चुल्ली), °"ल्ली° § ९४ (इ" ४०)।

चेइय (चैत्य), "इए § १, ३, १०, ८९, ९२, ११९, १२९, १३५, १११, १९७, २०१; "इयं § १८०; "इयाओ § ५८ (इ" १४), ७८।

चेडिय (चेटिका), "या° § १०८।

चेव (चैव), § ८१, ८४, ८९, ९५ (इ" ५१), १०१, १०८, ११०, ११९, १२१, १२५, १३७, १४८, १९१, २०० (इ" ११७), २०८, २४८।

चोद्दस (चतुर्दशन्), "स § ९९, १०८, २११, २४५, २७१।

चोव्वीस (चतुर्विंशति), °"से § १००[२]।

छ (षष्), § ९१, १०१, १३३, १५८, १९१, १९१, १९८।

छट्ठ (षष्ठ), "ट्ठ° § ७७; "ट्ठ § १००[३]; "ट्ठं § ७१, ७९; "ट्ठेणं § ७९; "ट्ठक्ख § ९, १९२।

✓छड्डु (छर्द्, त्यजने), "ड्डुंति § ९१ (इ" ५१)।

जम्बुद्दिव (जम्बुद्वीप या जम्बूद्वीप), "वे § ११३ (पृ" ६२)।

जम्बूणय (जाम्बूनद), "या-मय § १०६।

जम्बूलय (जम्बूलक, उदकभाजनविशेषः, योगरूढिशब्दः), "लए § १८४।

जम्म (जन्मन्), "म्म० § ११६ (पृ" ६१)।

√जल्ल (जल्), "ल्ले § ६६ (पृ" १८), ७१, १८९।

जह (यथा), § ९४ (पृ" ४०)।

जहा (यथा), "हा § १, ९, १२, ४३-५०, ६६ (पृ" १९), ७९, ९१, ९५ (पृ" ५१), १०१, १०८, ११६, १२०; "हा० § १५९ (पृ" १५६)।

जहारिह (यथार्हं), "हं § १५९ (पृ" १५६)।

जहेयं (यथा एतत्) § १२, १२०; जहा च एय च द्र"।

जा (यावत्) § ८२; जाव इति द्र"।

√जागर (जागृ), "रमाणस्स § ६६ (पृ" २०), ७२, १२१।

जागरिय या जागरिया (जागरित या जागर्या), ०"रियं § ६६ (पृ" २०), ७२, १५१।

√जाण (ज्ञा), "णइ § ७८, १५२; "णामि § ८२, १४० (पृ" ७९); "णित्ता § ४४-५०; "णिता § १२९।

जाण (यान), "ण० § ६१, १०६, १०८, १११; "णाओ § १०८।

जाणय (ज्ञानक ज्ञानिक या), ०"णए § १८०।

जाणु (जानु), "णूइं § ९४ (पृ" ४९)।

जाणुय (जानुक), ०णुए § ९५ (पृ" ४९)।

जामेव (यामेव), ज इति द्र"।

जाय (जात), ०"य० § १०६; "ए § ६४, ७२, ७१, ८१, ११२, १२६, १५१, १७०; ०"यं § १०१; ०"या § ६६।

जाल (जाल), ०"ल० § १०६।

जाव (यावत्), "व § ७२, ७४, १५३; (यावत्समादेशाय एतत्संशुद्धेन) § २, ३, ५-१२, ४४, ५८-६६, ६८, ७१-७२, ७५, ७९, ८१, ८२-८७, ८९, इत्यादि; "व० (जावज्जीवाए इति पदे) § १२, १४, १५।

जाहे, ज इति द्र"।

जिण (जिन), "ण- § ८५; "णे § ७२, १८०।

जिब्भा (जिह्वा), § ९४; जीह इति द्र"।

जिमिय (जिमित), "य० § ६६ (पृ" १९)।

२५२, २५९ (पृ" १५४, १५६); ०"स्थियस्स § ७२।

√ठव (स्थापय्, √स्था), "वेइ § ९८, २२४, २००, २४५, २७१; "वेत्ता § ९९ (पृ" ९८), २७८, २७४।

ठाण (स्थान), "णस्स § ८४, ८५, ८६, ८७, १४१, १४२, २५९ (पृ" १५६), २६२, २६२।

ठिइ (स्थिति), "इ० § १२५; "ई § ६२, ८९, १२४, १४४, १५४, १६२, २६६, २७४।

ठिइय (स्थितिक), ०"यं § ७४, २५२; ०"यस्स § २५५, २५७।

ठिइया (स्थितिका, स्थितकपदस्य स्त्रीलिङ्गे), § २०८।

णं (वाक्यालङ्कारे, प्राकृतलक्षणं एव), § २, ३, ४, ५, ६, ७, ८, १०, ११, १२, १३, १४, १५, १६, १७, १८-५७, ५८-८९, इत्यादि।

णाण (ज्ञान), ०"ण० § १८७, १८८, १९३, २१८ (पृ" १२७), २००°; ०"णे § २५२; ०"णं § २००"।

ण्हाय (स्नात), "ए § १०, १९०; "या § २०८।

ण्हाविय (नापित), "य० § ९४ (पृ" ४८)।

त (त, तद्), त० (तप्प० इति समासे) § १२, ४७; तद्० (तदावर० इति समासे) § ७४; से (सः) § ५, १०, ११, १२, ५८ (पृ" २२), ६४, ६८-७२, ७७, ७९, ८६-८७, ८९, ९४, ९६-१०१, १०२-१०७, १०९-११२, ११२ (पृ" ६२), ११४, ११६, ११८, १२१, १२२, १२४, १२९-१२८, १४० (पृ" ७८, ७९, ८०, ८१), १५१, १४२-१४४, १४७-१४९, १५१, १५२, इत्यादि; सो (सः) § १०४, १०९, १२१, २४८; सा (सा) § ५९, ६१, ६५, ९२, १२९, १४१, १५२, २०८, २११, २२९, २४०, २४२, २४४, २४६, २४८, २४९, २५४, २५६, २५७; तं (तत्) § २, १०, ४३-५७, १६९, १९२, २०० (पृ" ११८); तं (तम्) § ६६ (पृ" २८, २६), १२९, १६७, १६९, १८७, १८८, २०० (पृ" ११६, ११७, ११८); तं (ताम्) § १००, १०६, १११, ११२, १२५, १२८, १४० (पृ" ८०), २२७,

तुब्भं (तव) § ११८, १५२, १७१ (पाठान्तरे), १९१, २०० (द्र" ११९), २०० (द्र" ११७, पाठान्तरे), २४९ ; तुब्भे (तव) § १५६, १७१, १९१, २४९ (चतुर्षु स्थलेषु पाठान्तरे) ; तुमं (तव) § ११८, १९१, २०० (द्र" ११९) (त्रिषु स्थलेषु पाठान्तरे) ; तव (तवं) § ९५ (द्र" ५१), ११२ (द्र" ६१), ११८, १२४, १२५, १४१, २१८ (द्र" १२२), २२७ ; ते (तव) § ९५ (द्र" ५१), १०१, १०८, ११८, १२४, ११५, १४० (द्र" ८०), १४७, १४८, १५९, १५८, १६८, २०० (द्र" ११८), २२७ ; तुब्भे (युयम्) § ११, ६८, ८१, ८५, १८२, २१०, २१८ (द्र" १२१), २२०, २४१ ; तुब्भे (युष्मान्) § १४० (द्र" ८१), २२० ; तुब्भेहि (युष्माभिः) § ७७, ८६, ११९ ; तुब्भं (युष्माकम्) § २०१ ।

तुरक्क (तुरुष्क), ०"क्क० § २१ ।

तुल्ल (तुला मोल वा), ०"ल्ल० § ४७ ।

तुसिणीय (तूष्णीक), "णीए § ८६, २१५, २४७ ।

ते (ते वा तव), स च तुम च द्र" ।

तेण (स्तेन), "ण० § ४७ ।

तेय (तेजस्), ०तेज० § ७९ ; ०तेयण्णं § ९४ (द्र" ४७) ।

तेरस (त्रयोदशन्), "स § १२१ ; "सहिं § १२५ ।

तेलोक्क (त्रैलोक्य), "क्क० § १८७ ।

तेल्ल (तैल), "ल्लेहिं § २५ ।

तेसिं, स इति द्र" ।

तेहिं, स इति द्र" ।

तो (ततः, तत्तो इति प्राकृतशब्दरूपस्य संक्षेपः, अद तो इत्येतौ वाक्यसंबन्ध-लक्षणे प्रयुज्येते); § ९५ (द्र" ५१), १०१, १०८, ११८, १२४, १४० (द्र" ८०), १४७, १४८, १५९, १५८, १६८, २०० (द्र" ११८) ।

त्ति (इति, स्वरान्तरं त्ति अनुस्वारान्तरं तु ति इति प्रयुज्यते), § ११, ५८, ६१, ६७, ८७, ११३ (द्र" ६३), ११६, १२०, १२८, १४० (द्र" ८१), १४१, १५१, १६१, १७४, १८१, २०५, २१४, २२०, २३०, २४२, २५६, २६०, २६१ ; इ इट इय इत्येते चयो द्र" ।

थणय (स्तनक), "या § ९४ (द्र" ४८) ।

थिमिय (स्तिमित), ०"य० § ७ ।

थूलग (स्थूलक), "अं § ११, १४, १५ ; "असु § ४५-४७ ।

दिसा (दिशा), ºसा० § १०, ११; ºसं § ९१, ११९ (इº ९१), ११९, १००, १०६, १८०, १११, १४९; ०ºसाको § ११९।

दिसी (दिशा दिश् वा, संयुक्तव्यञ्जने परे दिशि), ºसि० § ५०; ºसी० § ३, ७।

दीव (दीप), ०ºवे § ११९ (इº ९१)।

दु (द्वि), दु० § ११, १४, १५, ४९, ५१; दो (द्वौ) § ९४ (इº ४७, ४८, ४९); दुवे (द्वे) § १४१, १४३, १००¹; दोनि (द्वे) § १००¹, १००¹; दोसु (द्वयोः) समासिवाक्ये इº।

दु वा दुर् (दुस् वा दुर्, व्यञ्जने परे तद्वर्गनाम रव, स्वरे परे तु दुरिति), दुष्० § ११५, ११८; दुप्० § ५१, ५२, ५५; दुव्० § १००¹; दुर्० § ९५ (इº ५०), १००।

दुक्कर (दुष्कर), ºर० § ११५, ११८।

दुक्ख (दुःख), ०ºख० § ११०, ११०; दुख इति इº।

दुपद (द्विपद्), ºपद० § ४९।

दुप्पउलिय (दुष्प्रज्वलित), ºय० § ५१।

दुर्, दु इति इº।

दुरन्त (दुरन्त), ºन्त० § ९५ (इº ५०)।

दुरहियास (दुरधिवास), ºसं § १००।

√दुरुह (उद्-वह्), ºरुह § ९१, ९९, ११०, १०८, ११९; ºहामि § १०८।

दुवालस (द्वादश), ºस० § ११, ५८ (इº ११, १५), ११९, १०४, १०७, ११०, ११९; ºस ११८; ºसवर्ष § ११४, ११८, ११९।

दुविह (द्विविध), ºहे § ५१; ºहं § ११, १४, १५।

दुवे, दु (द्वि) इति इº।

दुव्वय (दुर्व्रत), ºया § १००¹।

दुह (दुःख), ०ºह० § ९५ (इº ५१), १०१, १०८, १२९, ११५, १५८, ११०, १५५, १५०; दुक्ख इति इº।

दूइपलास (द्युतिपलाश, चैत्यस्य नाम), ºसे § ८९।

दूइपलासय (द्युतिपलाशक), ºसए § २, १०; ºसाओ § ५८ (इº १४), ७८।

देव (देव), ०ºव० § १८०; ºव० § ९०, ११९, ११२, ११५, १९०, ११८, ११९ (देवाणुप्पिय-शब्दे अपि इº); ºवे § ९०, ९१, ९४ (इº ४९), ९०, ९९, १०१, १०४, १०५, १००, ११०, १११, ११८, १८९, १८०, १९१,

धमणि (धमनि), "णि० § ७१, ७२, ८१, १५१ ।

√धमधमे (धमधमाय्), ०"मेन्त० ("मायमान) § १०८ ।

√धम्म (ध्मा), ०"म्ममाण० (ध्मायमान) § १०८ ।

धम्म (धर्म), ०"म्म० § ११८ (पृ" ११०, ११२); "म्म० § ६६ (पृ" ४०, ४८), ६९, ७१, ८१, ८५ (पृ" ५१), ८६, ८७, ८८, ११२ (पृ" ६२), ११७, १२७, १८५, २१९, २२०, २२२, २२७, २४५, २४९, २५०, २५२, २७१, २७४; "म्मे § ५८ (पृ" २४); "म्मो § २२०; ०"म्मं § १२, ५८ (पृ" २५), ८१, ११७, १४५, १५५, १६२, २२५, २६९, २७४; "म्मं § ६०, ६२, १०२, १०६, १०४, १०९, ११०; "म्मेण § २७६ ।

धम्मकहा (धर्मकथा), § ११, ११७, १९१ ।

धम्मकही (धर्मकथिन्), ०"ही § ११८ (पृ" ११०, ११२) ।

धम्ममय (धर्ममय), "मयं § ११८ (पृ" ११९); "मईए § ११८ (पृ" १११) ।

धम्मायरिय (धर्माचार्य), "रिए § ७१, १८८; "रियं § ११९ (पृ" ११२); "रियस्स § २२० ।

धम्मिय (धार्मिक), "यं § ६६, २०६, २०८, २११; "याओ § २०८ ।

धम्मोवएसय (धर्मोपदेशक), "सए § ७१, १८८; "सयं § ११९ (पृ" ११२) ।

√धर (धृ), "रेह § २१९ (पृ" १२२); "रिज्जमाणेणं (ध्रियमाणेन) § २० ।

धर (धर), ०"रे § १८७, १८८, १९१, २१८ (पृ" ११७) ।

धरणि (धरणि), "णि० § १०१, १०५ ।

धरणी (धरणी), "णी० § १०७ ।

धरिज्जमाण, √धर इति द्र" ।

धवल (धवल), ०"ल० § १०१ ।

धारा (धारा), ०"रं (वक्रौविषमाणि) § ६५ (पृ" ५०) ।

धिइ (धृति), ०"इ० § ७१, ६५ (पृ" ५१) ।

धूव (धूप), ०"व० § २२; "व० § २७७* ।

धूवण (धूपन), "ण० § २२ ।

न (न), न § १२, १४, १५, ४४-५७, ८१, ९५, १०२, १०८, ११९, १२४, १२५, १३०, १३२, १५६, इत्यादि; न० १९-३२, २०८ ।

निग्गन्थ (निर्ग्रन्थ), °न्थं § ९९, ११०; °न्थाणो § १०६, १२२, १२३ (पृ° ९२), १३३; °न्थे § ११६ (पृ° ९२)।

निग्गन्थी (निर्ग्रन्थी वा निर्ग्रन्थिका), °न्थीओ § ११०, २०५; °न्थीणो § ११९, २०४।

निग्गह (निग्रह), °°हेण § ५८ (पृ° २१)।

निग्घस (निघस), °°स° § ७६।

निच्चल (निश्चल), °ल § ११९ (पृ° १२१)।

निच्छय (निश्चय), °च्छ § ५।

√निच्छोड (निस् छोडय्), °डेत्ता § १०० (पृ° ११०)।

निडाल (ललाट), °ल § ९४ (पृ° ४०), °ले § ९९।

√नित्थार (निस् तारय्), °रेह § ११८ (पृ° ११९)।

निप्पट्ठ (निःस्पृष्ट), °ट्ठ° § १०४, ११९ (पृ° १२२)।

निप्फन्द (निष्पन्द), °न्द § ११९ (पृ° १२२)।

√निब्भच्छ (निर् भर्त्स्), °च्छेत्ता § १०० (पृ° ११०)।

√निमिज्ज (नि मज्ज्), °ज्जह § १९७।

निम्मिय (निर्मित), °°य § १०६।

नियग (निजक), °°ग° § ८।

नियत्तण (निवर्तन), °ण° § ९९।

नियय (निजक), °या § १६६, १९०, १९६, १९९, २०० (पृ° ११०)।

निर्, नि इति द्र°।

निरवसेस (निरवशेष), °स § १५४।

निरुवसग्ग (निरुपसर्ग), °ग्ग § ११४; °ग्गा § २०४।

निरुवसग्गय (निरुपसर्गक), °या § २००।

निल्लञ्छण (निर्लाञ्छन निर्लाञ्छण वा), °ण° § ५१।

निल्लालिय (निर्लालित), °°य° § ९१ (पृ° ४९)।

निवुड्डमाण (निबुडन्त), °णे § २१८ (पृ° १२१)।

निव्वाण (निर्वाण), °ण° § ११८ (पृ° ११९)।

निसन्त (निशान्त, √नि शम्), °न्तो § ५८ (पृ° २४)।

निसन्न (निषण्ण), § ११, ६६, ८०, ११९, १५१, २०४, ११०। √निसाम इति द्र°।

निसा (अथवा निद्रा इति वितर्ककार), °सा° § ९४ (पृ° ४८)। पालि भाषाया निसदा इति॥

√निसाम (नि शामय्, निशम् धातोर्णि अन्तो), °मेह § ७९, °मनर § २०१।

निहाण (निधान), °ण° § ४, १७, ९१, १३०, १५८, १६६, १६१, १८१, २०४, २११, २६८, २७१।

√नीणि (निर्-णी), °नेइ § १३२, १३८, १४१, १९५; °णेमि § १०१, ११९, १३४, १३५, १४०, १५९, १४८, ११०; °णेमा § १३८, १४० (इ° ८१), १९१, ११०।

नीय (नीच), °य० § ७७, ७८।

नीळ (नील), °ल० § ६५ (इ° ५०), ६९, ११८, ११९, १३० (इ° ७९), १३०, १०१, ११५।

नूणं (नूनम्), § ११८, २०३, १८१।

नेत्त (नेत्र), °त्ते § ६४ (इ° ४९)।

नेय (ज्ञेय), °यं § १००°।

नेयव्व (नेतव्य), °व्वं § १०४।

नेरइय (नैरयिक), °इएसु § १५५, १५७।

नेरइयत्त (नैरयिकत्व), °त्ताए § १५५, १५७।

नो (नो), § १९, ५८ (इ° ११), ६१, ६६ (इ° १८), ८४, ८५, ९५ (इ° ५१), १०१, १००, ११२, ११९ (इ° ६१), १४१, १५६, १७०, १८१, १०० (इ° ११०), ११०, ११५, ११८ (इ° १२१, १२३), ११०, ११९, ११८, १४६, १४०, १५८ (इ° १५५, १६६), १११; न इति अ°।

पइट्ठिय (प्रतिष्ठित), °यं § २०१।

पइविसिट्ठय (प्रतिविशिष्टक), °इट्ठयं § १०१।

√पउञ्ज (प्र-युज्), °ञ्जइ § १५५, १५६ (इ° १५५)।

पउत्त (प्रयुक्त प्रवृत्त वा), °त्ता § १८१, १०४; °त्तओ § ४, ६१, ११०, १५८, १६१, १६१, १११, ११८, १०१; °त्तार्हि § १०।

पउम (पद्म), °मेणं § १०।

पउलिय (प्रज्वलित), °य० (अपउलिओ°, दुप्पउलिओ° इति पदयोः) § ५१।

पओग (प्रयोग), °गे § ४०, ५४, ५०; °गेणं § ११८, ११९।

पक्केलय (पक्व, प्रक्षत एव दृश्यते), °यं § १०० (इ° ११६)।

√पक्खिव (प्र-क्षिप्), °वइ § १५६; °वामि § १४८; °विसए § १५१।

पक्खेव (प्रक्षेप), °वे § ५४।

पगास (प्रकाश), °सं § ९५ (इ° ५०), १०७।

पगाढ (प्रगाढ), °ढ० § १०१।

पगहिय (प्रग्रहिक, प्रग्रहीत इत्यर्थे), °हियं § ७१।

√पच्चक्खा (प्रत्याख्या), °क्खाइ § ११, १४, १५, ३१, १३५; °क्खामि

§ १६-४१; ''क्खारमाणे § ११।

पच्चक्खाण (प्रत्याख्यान) ०''ण० § ६६ (इ'' १७); ''णाइ § ९५ (इ''५२)।

पच्चणुभवमाणी (प्रत्यनुभवन्ती), § ६।

पच्चत्थिम (प्रत्यक्षमय पाश्चात्य वा), ''मेणं § ७४, १५३।

√**पच्चप्पिण** (प्रति अर्पय्) ''णइ § १०६; ''णन्ति § २००।

√**पच्चोरुह** (प्रति अव वा रुह्), ''हइ § १०८।

√**पच्चोसक्क** (प्रति अव ष्वष्क्, प्राकृत रूप दृश्यते), ''क्कइ § १०२, १०७, ११२, १५६।

पच्छा (पश्चात्), § १९०।

पच्छिम (पश्चिम), ''म० § ११०; ०''म० § ५०, ७२, ७९, १५२, १५९ (इ'' १५४, १५५, १५६), १६१; ''मेणं § १०८।

पज्जत्त (पर्याप्त), ०''त्ते § ७९।

√**पज्जुवास** (परि उप आस्), ''सइ § ९, १०, ५९, ११६, १७२, १८९, १९०, २०८; ''सामि § १०, १९०; ''सहि § ५८ (इ'' १५), २०४; ''सिस्सामि § १८८, १९१; ''सेज्जाहि § १८७; ''समाणे § १; ''सित्ते § १८७।

पज्ज (पद्य), ०''ज्ज० § १५ (इ'' ५०); ''ज्ज० § ६, ३१, ७४, ८६, ११२ (इ'' ६१), १७७; ''ज्ज § ४४-५७, १४७, १८४, १९२, १९४; ''ज्जहि § १९, १०।

पञ्चम (पञ्चम), ''मं § ७१; ''मस्स § १५५।

पञ्चाणुव्वइय (पञ्चाणुव्रतिक), ''यं § ११, ५८ (इ'' १५), २०४, २१०, २११।

पञ्जलि (प्राञ्जलि), ''लि० § ११२ (इ'' ६२), २०८।

पट्टण (पट्टन पत्तन वा), ०''ण० § ११८ (इ'' १२०)।

पट्टय (पट्टक), ०''इए § १६४, १७०; ०''याओ § १६६।

पडल (पटल), ०''ल० § ११८ (इ'' १२०)।

पडिउच्चारेयव्व (प्रति उच्चारितव्य), ''व्वा § ११८।

पडिक्कन्त (प्रतिक्रान्त), ०''न्ते § ८९, ११४, १६६।

√**पडिक्कम** (प्रति क्रम्), ''मइ § ८६।

पडिगय (प्रतिगत), ''गए § ११२ (इ'' ६२), १२१, १७०, १७२, १७६, १८७; ''गओ § ११८; ''गया § ११, ६१, ७४, २११, २४९, २५८।

पडिग्गह (प्रतिग्रह), ०''ह० § ५८ (इ'' १४)।

√पडिग्गाहे (प्रति-ग्राहय्), "इद § ७६।

√पडिच्छ (प्रति-इष्),"च्छइ § १०५; "च्छामि § १०१।

पडिच्छिय (प्रतीष्ट प्रतीप्सित वा), "च्छिए § ५८ (इ" १४); "च्छियं § ६१।

पडिजागरमाणी (प्रतिजाग्रती), § १६८।

√पडिणिक्खम (प्रति-नि-क्रम्), "मइ § १०, ५८ (इ" १४), ६९, ७८, ८९, १०१, १०७, ११२, १६६, १९९,१९०,२१२,"मामि § ८९।

√पडिणिग्गच्छ वा पडिनिग्गच्छ (प्रति-नि-गम्), "च्छइ § ७६, २११।

पडिणियत्त (प्रतिनिवृत्त), "त्तस्स § २११।

√पडिदंसे (प्रति-दर्शय्, प्रतिदृश्-धातोर्णिजन्ते), § ८९।

√पडिपुच्छ (प्रति प्रच्छ्), "च्छ § ६८; "च्छित्ता § ५।

पडिपुच्छणिज्ज, पडिपुच्छ इति इ"।

पडिपुण्ण (प्रतिपूर्ण), ०"ण्ण० § २०१।

पडिबद्ध (प्रतिबद्ध), ०"द्ध० § २११।

पडिबन्ध (प्रतिबन्ध), "न्धं § ११, ७७, ११०।

√पडिभण (प्रति-भण्), "णइ § १५३।

पडिमा (प्रतिमा), ०"मा० § १००"; ०"मं § ७०, ७१, ११२, १४१, १५०; "म § ११४; ०"माओ § ७०, ८९, १२४, १७८, १११, १७४; "माओ § २००"।

पडियाइक्खिय (प्रत्याख्यात), "क्खिए § १५१, १५९ (इ" १५४); "क्खियस्स § ७१, १५९ (इ" १५९)।

पडिरूव (प्रतिरूप), "वे § ११९।

पडिरूवग (प्रतिरूपक), ०"ग० § ४७।

पडिलाभेमाण (प्रतिलाभयत् वा प्रति-लम्भयत्), "णे § ६४, १६१; "णी § ६५; "णस्स § ५८ (इ" १४)।

√पडिलेहे (प्रति-लेखय्, प्रतिलिख्-धातोर्णिजन्ते), "हेइ § ६८, ७७; "हित्ता § ६६ (इ" १८)।

पडिलेहिय (प्रतिलेखित), ०"य० § ५५।

√पडिवज्ज (प्रति-पद्), ०ज्जइ § ५८ (इ" ११), ६१, ८७, ६१, ११७, १४१, १४५, १५५, १६१, २०४, २११, २३५, २६९, २६१, २६९, २७४; "ज्जामि § ५८ (इ" १४), ८४, ८९, १४१, २०४, २५९ (इ" २५९), २६१; "ज्जइ § ८५; "ज्जित्ताणि § ११, २१०; "ज्जिअइ § ८५; "ज्जेयव्वं § ८९।

पडिवत्ती (प्रतिपत्ति), § ११२ (पृ" ६१)।

पडिवन्न (प्रतिपन्न), °"न्ने § ११२ (पृ" ६१), २६६; १८७, १६१, २१८ (पृ" १२०)।

√पडिसुण (प्रति श्रु), "णेइ § ६७, ८७, १४१, १६४, २०५, २११, २६०, २६२; "णिन्त § ११०, २४२; "णेम्मि § १७५।

पडिहाण (प्रतिधान), °"णे § ५१। विवरणे पणिहाण (प्रणिधान) इति पाठः।

पडुप्पन्न (प्रत्युत्पन्न), °"न्न° § १८०।

पडोच्छन्न (प्रत्यवच्छन्न), °"न्ने § ११८ (पृ" १२०)।

पढम (प्रथम), "मे § ७०, १२१, १४१, १५०; "मस्स § १, ६१; "माए § ७७।

पढमया (प्रथमता), °"याए § १२।

√पणिहा (प्र नि धा), "हाय § १६१।

पणिहाण (प्रणिधान), पडिहाण इति द्र"।

पण्णत्त (प्रज्ञप्त), "त्ते § २, ५१, ६१, ६४ (पृ" ७०), २०६; "त्ता § ९१, ८६, ११३, १४३।

पण्णत्ती (प्रज्ञप्ति प्रज्ञप्ती वा), °"त्तो § १६६, १६७, १६८; °"त्तिं § ६६ (पृ" ६८), ६६, ६१, ११२ (पृ" ६२), १२७, १४५, १७८, १८५, २१२, २४५, २७१, २७४; "त्तीए § ७६।

पण्णरस (पञ्चदश), § ५१।

पण्णरसम (पञ्चदशम), "मस्स § ६१ (पृ" ७०), १०८, २१२; "मे § २७५।

पण्णवणा (प्रज्ञापना प्रज्ञपन वा), "णाहि § २११।

√पण्णवे (प्र-ज्ञपय्), "वेइ § २६१।

पत्त (प्राप्त), °"त्ते § ८६, १२४, २६६; "त्ते १६७, "त्ता § ११२ (पृ" ६१), १६८, १६६; °"त्ता ११६, २५५।

√पत्तिय (प्रतीय, देश्यभाषायां वा पत्तीति इति नामधातुः), "यामि § ११।

पत्ती (पत्नी), °"त्तिं § ७७।

पत्थिय (प्रार्थिक), °"या (पुंलिङ्गसंबोधने), § ८५ (पृ" ५०), ६०, ११४, ११५, ११० (पृ" ७६, ८०), १४०, १७८, २२०; °"ये (स्त्रीलिङ्गसंबोधने) § १५५।

पन्त (प्रान्त), °"न्त° § ७५ (पृ" ५०)।

पन्थ (पथिन्), "न्थेणं § ११८ (पृ" ११६)।

पभ (प्रभ, नक्षत्रविमानमाला), °"भे § १४४; °"भाए § ७४, १५२, १५५।

पभासेमाए (प्रभासयन्त्), ॰"णं § ११११

पभिद (प्रभृति), ॰"इं § ५८ (पृ" १२), ९८; ॰"इया § ११।

पभु (प्रभु), "भू § ११९ (पृ" १११, १२१)।

√पमज्ज (प्र-मृज् प्र-मार्ज् वा), § ९९, ७७।

पमज्जिय (प्रमार्जित), ॰"य॰ § ५५।

पमाण (प्रमाण), ॰"ण॰ § ४९, १०१; "णं § ५।

पमाय (प्रमाद), "य॰ § ४१।

पम्ह (पक्ष्मन्), ॰"म्ह॰ § ७९।

पयत्त (प्रयत्न), "त्तेणं § ७१।

पयाण (प्रदान), ॰"णं § ४१।

पयाहिण (प्रदक्षिण), "णं § १० १९०।

पर (पर), "र॰ § ४४, ४८, ५९, ५७।

परक्कम (पराक्रम), ॰"मे § ७१, ११९, ११९, १९९, २००; ॰"मेणं § ११७, ११८, ११९, १९८, १९९।

परम (परम), "म॰ § १८१।

परलोग (परलोक), "ग॰ § ५७।

√परिकह (परि-कथ्), "हेइ § १०२।

परिक्खित्त (परिक्षिप्त), ॰"त्ते § १०, ११९।

परिकिण्ण (परिकीर्ण), ॰"णा § १०८।

परिगय (परिगत), ॰"गए § १९०; ॰"गयं § १०६; ॰"गयाहिं § १०८, ११०।

परिग्गहिय (परिगृहीत), ॰"य॰ § ४८; ॰"याणि § ५९ (पृ" १२)।

√परिचय (परि-त्यज्), "यमि § १४८; "इत्तए § ९४ (पृ" ५१)।

परिजण (परिजन), ॰"णे § ८।

√परिजाण (परि-ज्ञा), "णइ § ११५; √परियाण इति द्र"।

√परिट्ठवे (परि-स्थापय्, परिष्ठापयतीत्यर्थे), "वेइ § १०० (पृ" ११०); "वेत्ता § १०० (पृ" ११९)।

परिणद्ध (परिणद्ध), ॰"द॰ § ९५ (पृ" ४९)।

परिणाम (परिणाम), "मेणं § ७४।

परितन्त (परितान्त), "न्ते § १०१, १११।

परिभोग (परिभोग), ॰"ग॰ § ११, ५१; ॰"गे § ५१।

परिमाण (परिमाण), ॰"णं § १७-४१; "णं § १६; ॰"णस्स § ४९।

परियाग (पर्यायक), ॰"गं § ६१, ८९, ११४; "गं § १७१; परियाय इति द्र"।

परियाय (पर्याय), ॰"याओ § १७५; "याओ § १७७"; ॰"यायं §

२९९; परिधाग इति क्र" ।

√परियाण (परि-ज्ञा), "णाइ § १४७; √परिजाण इति क्र" ।

परिलोयण (परिलोचन, भङ्गीविषमाप्तान्ने), ०"णाए § ७८ ।

परिवज्जिय (परिवर्जित), ०"या (संबोधने) § ९५ (ग्र" ५१) ।

√परिवस (परि-वस्), "सइ § २, ८, ११७, १८१, २११, २९८, ३०२ ।

परिवुड (परिवृत), ०"डा § २०८ ।

परिसा (परिषद्), § ९, ११, ७५, ११७, १८९, २२५, २५८; "साए § ११ ।

परिहिय (परिहित), ०"हिए § ११२ (ग्र" ६१), १८० ।

√पक्कुब (प्र-क्रुध्), "वेइ § २९२ ।

परो (परस्), § २५९ (ग्र" १५६) ।

पलम्ब (प्रलम्ब), "म्ब० § १०२ ।

पलिओवम (पल्योपम), "माइ § ९२, ८९, ११७, १४४, १५७, २६२, २६६, २७४ ।

पलिय (पल्य), ०"या § २७७" ।

पवण (पवन), ०"ण० § १०२ ।

पवर (प्रवर), "र० § ११२ (ग्र" ६१), १०६; ०"रे ६१, २०६, २०८, २११ ।

पविट्ठ (प्रविष्ट), ०"ट्ठ० § १०२ ।

पवित्थर (प्रविस्तर), "र० § ४, १७, ९२, ११७, १५८, १९१, १९२, १८९, २०४, २२२, २६८, २७२ ।

पव्वइय (प्रव्रजित), "या § १२, २१० ।

√पव्वय (प्र-व्रज्), "इत्तए § १२, ९२ ।

पव्वय (पर्वत), ०"यं § ७४, २५१ ।

पसत्थ (प्रशस्त), ०"त्थ० § २०९ ।

पसन्ना (प्रसन्ना), "न्न § २४० ।

पसंसा (प्रशंसा), ०"सा § ४४ ।

पसिण (प्रश्न), ०"ण० § १०४, २१९ (ग्र" १२२); ०"णा (भङ्गीविषमसमाप्ते) § १०४; "णाइं § ५८ (ग्र" २४), १२१, १७९; "णेहि § १७४ ।

पसेवय (प्रसेवक), ०"वओ § ९४ (ग्र" ४८) ।

पह (पथ), "हेण § १५८ ।

पङ्क (पङ्क), "ङ्क § ९२ ।

पाउ (प्रादुस्), पाउ० § ९२, ११२ (ग्र" ६२), इत्यादि ।

√पाउण (प्र-आ-प्), "णित्तए § ९२; "णित्ता § ८९, १२४, २९९ ।

√पाउब्भव (प्रादुस्-भू), "वित्था § १४९, १६५, १७२, १८९, १९१, २२४; "वित्थाणं § ८१ ।

पाउब्भूय (प्रादुर्भूत), "भूए § ९२, ११२ (ग्र" ६२), ११८, ११८,

१००,१०६,१८०; °ब्भूया § ६१, २११, २४९।

पाग (पाक), °°सा° § २५; °°ओदिं § २५।

पाडिहारिय (प्रातिहारिक), °यं § १९२, १९४, २२०, २२१; °रिण्यं § १८७, १८८, १९१, २२०।

पाण (पान), °°पा° § ५८ (सू° २४), ७२, २५१, २५९ (सू° १५४, १५६); °पा° § ९४ (सू° ४८); °°पं § ७९, ८६; °णं § ५८ (सू° २२); °°णे § १००[६]।

पाण (प्राण), °पा° § ११, ४५।

पाणाइवाय (प्राणातिपात), °य° § ४५; °यं § ११।

पाणिय (पानीय), °य° § ४१।

पामिक्ख (प्रामृक्ष्य, विचारपकारसमैन तु प्रमोच उपदमिति), °क्ख § १००; °°क्खाओ § १२१; °क्खाहिं § १२५।

पाय (पाद), °य° § १०, ११२ (सू° ६१), °°पा° § ५८ (सू° २४); °यंसि § २१९ (सू° १३२); °ए § ८२; °या § ९४ (सू° ४९); °एसु § ८१, ८२, ९४ (सू° ४९), १०१, १०५।

पायच्छित्त (प्रायश्चित्त), °त्ते § १९०; °ता § १०८; °तं § २५९ (सू° १५६), २६१।

पायपुञ्छण (पाद-प्रोञ्छन), °णयं § ५८ (सू° २४)।

√पारे (पारय्, पृ-धातोर्णिजन्ते), °रेइ § ११४; °रिसए § ११९।

पारणग (पारणक), °°गंसि § ७७।

पालङ्गा (पालङ्गा), °गा° § ४९।

√पाले (पालय्, पा-धातोर्णिजन्ते), °लेइ § ७०।

पाव (पाप), °व° § ४२; °वाइं § १२८।

पावयण (प्रवचन), °णं § ११, २१०; °णाओ § १०१, ११२, ११२ (सू° ६१), २२१; °णे § ११२ (सू° ६१)।

पावेस (प्रवेश्य), °°साइं § १०, ११९, १९०, २०८; सुद्धप्पावेसाइं इति पदे, अस्यमतेन तु सुद्धप्पा वेसाइं (शुद्धात्मा वेष्याणि) इति शब्दम् अनुगन्तव्यम्।

√पास (दृश्, दृश् वा), °सइ (पश्यति) § ७४, ८१, ९०, ९९, १०१, १०४, १०५, ११०, ११२, ११९, १२४, १२५, १२७, १४० (सू° ७९, ८०), २१५, २५२, २६१, इत्यादि; °सामि § ८०, ८२; °सित्ता § १२२, १६०, २२०।

पासण्ड (पाषण्ड), °°ण्ड° § ४४।

१४१; ०"नं § ६६ (इ" १८,१९), ६९, ९१, १०८; "नं § ११९, १२१, १२४, १२८, १४० (इ" ८१), १४१, १४७, १५६, २२०, २४५, २०१, २०४; ०"नस्स § १६६, १६७, १६९; "ने § २१५।

पुप्फ (पुष्प), "प्फ० § २०, ६६; "प्फे § १००[८]।

पुर (पुर), "र० § ९४ (इ" ४८); ०"रे § १६२, १८०, २०४, २१४; ०"रं § १९०,२०४,२०८, १००[१]; ०"राओ § २१२,२२२; ०"रस्स § १८७, १९२; ०"रे § १८१।

पुरओ (पुरतः), § ६६ (इ" २९), ६८, ७८, १०१।

पुरत्थिम (पुरस्तात्कूल), "मेणं § ७४, ८२, २५२; ०"मेणं ८९, ११४, १४४।

पुरवर (पुरवर), "र० § ९४ (इ" ४८)।

पुरवरी (पुरवरी), "री § १००[१]।

पुरिस (पुरुष), ०" स० § २६८, २६९; "स० § १६६, १६७, १९८; "से § १२८, १४० (इ" ७९, ८०, ८१), १४१, १५१, १५२, १६१, २०० (इ" ११६, ११७), २१९ (इ" २२२); "सं § १२८, १४० (इ" ८१), १५१, १६१, २०० (इ" ११६, ११७), २२०; "सेणं § १४० (इ" ७९, ८०); "सस्स § २०० (इ" ११६); "सा § १८४, २४२; ०"सा § २०७; "से § २४२; ०"से § ५९, २०६।

पुरिसक्कार (पुरुषात्कार अर्थात् पुरुषकार), "र० § ७१, १६६, १६७, १९८; ०"र० § १६८, १६९।

पुरी (पुरी), "रीए § १००[१]।

पुलग (पुलक), ०"ग० § ७६।

पुव्व (पूर्व), "व्व० § ६६ (इ" १७), ७२, ९२, ११८, १२८, १४६, १५६, १६४,१७२, १८५, १९२, २२२, २२४, २२८, २५२।

पुव्विं (पूर्वं), § ५८ (इ" २२), १९७।

पूइय (पूजित), ०"य § १८७, २१८ (इ" १२८)।

पूरण (पूरण, कस्यचित्पुरुषस्य नाम), "णो § ६६ (इ" २८)।

पूसा (पुष्पा, कस्याश्चित् स्त्रियो नाम), § १६२; ०"स० (समासे) § १००[१]।

पेज्ज (पेय), "ज्ज० § २२; ०"ज्जाए § २२; ०"ज्जाइ § १००[८]।

पेम (प्रेमन्), ०"म० § १८१।

पासवण (प्रस्रवण), ०"ण० § ५५, ६९ ।

पासाईय वा **पासादीय** (प्रासादीय), "दीए § ७ ; "ईयं § ११९ ।

पाहाण (पाषाण), ०"ण० § ९४ (सू" ४८) ।

पि (अपि), § ९७, ९८, १०४, १०९, ११९, १२४, १२७, १२८, १४०, १४८, १५०, १५१, १५८, १६०, १६१, १८७, २२७, २२९, २३०, २४८, २५४, २५५, २५९ (सू" १४५) ; र च वि य इ" ।

पिच्छ (पिच्छ), "च्छंसि § २१९ (सू" १२२) ।

पिट्ठ (पृष्ठ), "ट्ठओ § १०१ ।

पिडग (पिटक), ०"गे § ११९, १७४ ।

पिवासिय (पिपासित), ०"या (संबोधने) § ९५ (सू" ५१), २४९ ।

पिसाय (पिशाच), "य० § ९४ (सू" ४९), ९९, ९७, ९९, १०१, ११८ ; ०"याय § २००[1] ।

पिहडय (पिठरक), "डए § १८४ ।

पीढ (पीठ), "ढ० § ५८ (सू" १४), १८७, १९२, १९४, २१६, २२०, २२१ ।

पीलण (पीडन), ०"ण० § ५१ ।

पुच्छ (पुच्छ), ०"च्छं § १०१ ; "च्छंसि § २१९ (सू" १२२) ; पुंछ इति इ" ।

√पुच्छ (प्रच्छ्), "च्छइ § ५८ (सू" १४), ११२, २६१, २७१ ।

पुच्छा (पृच्छा), ०"च्छा § १९७ ।

पुच्छिय (पृष्ट), "य० § १८१ ।

पुंछ (पुच्छ), ०"छं § ९४ (सू" ४७) ; पुच्छ इति इ" ।

पुज्झण (प्रोञ्छन), ०"णं § ५८ (सू" १४) ।

पुञ्ज (पुञ्ज), ०"ञ्ज० § १०७ ।

पुड (पुट), ०"ड० § ९४ (सू" ४७, ४९) ।

पुडग वा **पुडय** (पुटक), ०"ग० § ९४ (सू" ४८) ; ०"या § ९४ (सू" ४७) ।

पुढवी (पृथवी वा पृथिवी), "वि (समासे) § १९४, १९९, १७० ; "वीए § ७४, १५२, १५५ ।

पुणरवि (पुनर् अपि), § १२४ ।

पुणाइं (पुनर्), § ११९, १७४ ।

पुण्ण (पुण्य), ०"ण० § ९५ (सू" ५०) ; "ण० § १, ९१, ९५ (सू" ५१), ११६, २४९ ; "णेण § १४९ ।

पुण्ण (पूर्ण), ०"णं § १०७ ; ०"णेहिं § २४ ।

पुण्णभद्द (पूर्णभद्र, चैत्यस्य नाम), "द्दे § १, ९१, ११९ ।

पुत्त (पुत्र), ०"त्ते § ९०, "त्ता (संबोधने) § ९९ (सू" १९), १२९,

पेयाल (प्राधान्यभूत), ˮला § ४४, ४५।

पेस (प्रेष्य), ०ˮस० § १००[११]; ˮस० § ५४।

पेसवण (प्रेष्य वध), ˮव० § ५४।

पेहुणया (पिपासितता), ०ˮया § ५९।

पोग्गल (पुद्गल), ˮल० § ५४।

पोट्ट (पुट, उदर इत्यर्थे), ˮट्टं § ९४ (पृˮ ४८)।

पोयय (पोतक), ०ˮयए § १४१, १४२।

पोरिसी (पौरुषी), ˮसीए § ७७।

पोलास (पोलास), ˮसं § १००[१]; पोलासपुर इति पृˮ।

पोलासपुर (पोलासपुर, नगरस्य नाम), ˮरे § १८०, २०४, २१४; ˮरं § १९०, २०४, २०८; ˮराओ § २११, २१२; ˮरस्स § १८४, १९१; ˮरे § १८१।

पोमणया (पोषणता), ०ˮया § ५६।

पोसह (पोषध वा उपवसथ), ०ˮह० § ६६ (पृˮ २०), १००[११]; ˮह० § ५५, ६६ (पृˮ १८), ६८, ७८, ८०, ९१, ९५ (पृˮ ५०, ५१), १०१, १०२, १०७, १०८, ११२, ११२ (पृˮ ६१, ६२), १२७, १२२, १४५, १४६, १५७, १५८ (पृˮ १५७, १५५), २०४; ˮहं § २६६।

पोसहिय (पोषधिक), ˮहिए § ६८, ११६ (पृˮ ६२), १२७।

फग्गुणी (फल्गुनी, स्त्रियो नाम), § २७२, २७७[१]।

फरुस (परुष), ˮसं § ९४ (पृˮ ४८)।

फल (फल), ˮल० § २४; ०ˮली § ११६ (पृˮ ६२), २७७[८]।

फलग (फलक), ०ˮग० § ५८ (पृˮ २४), १८७, १९२, १९४, २१६, २२०।

फाल (फाल), ˮल० § ९४ (पृˮ ४७)।

√फास (स्पृश्), ˮसेइ § ७०; ˮसित्ता § ८९, २६६; ˮसेता § १२४।

फासुएसणिज्ज (प्रासुकैषणीय वा स्पर्शकैषणीय), ˮज्जे § १९४; फासुय इति पृˮ।

फासुय (प्रासुक प्रगतासवः इति विवरणकारः, प्रायस्तु स्पर्शक स्पर्शनार्थे इति), ˮयं § ५८ (पृˮ २४)।

फुग्गफुग्ग (देशी शब्दः, विकीर्णरोमिक इत्यर्थे), ˮग्गाओ § ९४ (पृˮ ४७)।

फुट्ट (स्फुट), ˮट्टं § ९४ (पृˮ ४८), फुड इति पृˮ।

फुड (स्फुट), ०ˮड० § १०७; फुट्ट इति पृˮ।

फोडी (स्फोटी स्फोट वा), ˮडी० § ५१।

वन्ध (वन्ध), ''न्धे § ६५ ।

वम्भचारि (ब्रह्मचारिन्), ''री § ११९ (पृ'' ६१), १२० ।

वम्भचेर (ब्रह्मचर्य), ०''र० § ७६ ।

वल (बल), ०''ल० २१८ (पृ''१२०); ''ल० § ५८ (पृ'' २१); ''ले § ७२, १६६ ।

वहिया (वहिस् वहिष्ठात् वा) § २, ७, ५४, ६१, ८८, १२१, १००, १८४, १९१, १९५, २११, २२१, २२७, २६५, २६९ ।

वउ (वउ), ''उ० § ७९, ८०, २४०; ''वे (वहव०) § ११, ११९, ११०, १८४, १९७, २२०; ''वे (बहून्) § १८४, २१८ (पृ'' ११८, ११९, ११०, ११२); ''रुं (बहुभि) § ६१; ''रुहिं § ८९, ११४, १७८, १८४, २१८ (पृ'' ११२), २१९ (पृ'' ११३), २२२, २२२, २४५, २६६, २७१; ''रुयं § ५, ६६ (पृ'' २८), ११२ (पृ'' ६२), ''रुसु § ५, ६८ ।

वउय (बउक), ''उए § ८ ।

वउला (बउला, स्त्रियो नाम), ''ला § १५५; ०''ल (समासे) § १००[१] ।

वाणारसी (वाराणसी), ''सी § २१६, १४५; ''सीए § ११७, १००[१] ।

वारस (द्वादश), §१००[२] ।

वह (वाद), ''दा § ९४ (पृ''४८) ।

विइय (द्वितीय), ''याए § ७७; बीय च दोष इति द्र'' ।

वीभच्छ (वीभत्स), ०''च्छ० § ९४ (पृ'' ४७, ४८, ४९) ।

वीय (द्वितीय), ''यं § ९१, १२५; विइय च दोष इति द्र'' ।

वुद्धि (वुद्धि), ''द्धी (बउब्रीहिसमासान्ते) § १२८ (पृ''७७) ।

वेदोणिय (द्वैद्रोणिक), ''याए § १२५ ।

वोद्धव्व (बोद्धव्य), ''व्वं § १००[१]; ''व्वा § १००[२] ।

भइ (भृति), ०''इ० § १८४ ।

भक्ख (भक्ष), ''क्ख० § २४, १००[२] ।

भक्खणया (भक्षणता), ''या § ५१ ।

भगवं (भगवत्), ''वं (भगवान्) § ९, १०, ११, ४४, ६०, ६१, ६२, ७२, ७५, ७७, ७८, ७९, ८२, ८४, ८६, ८७, ८८, ११५, ११७, ११८, ११९, १२१, १७२, १७४, १८९, १९०, १९१, १९१, १९२, १९४, १९६, १९८, २०० (पृ'' ११६), २०२, २०४, २०८, २०९, २११, २१८ (पृ'' ११७, ११८, ११९, १२०, १२१), २१९ (पृ'' १२२), २५८, २५९ (पृ'' १५४), २६१, २६४, २६५,

”वं (भगवन्तम्) § ५८ (पृ” १२, १४, १५), ६१, ७७, ८१, ८५, ८६, ११६, १२१, १७६, १६०, १६१, १८७, १८८, २०१, २०४, २१०, २११, २६१, २६४; ”वया § १, ७८, ९१, १६१, २१८ (पृ” १२१); ”वओ § १२, १२, ५८ (पृ” १२, १४, १५), ६१, ६६ (पृ” १८), ६९, ७६, ७८, ७९, ८१, ८६, ८७, ९१, ११२ (पृ” ६१), ११०, ११७, १४५, १६४, १६६, १६७, १६८, १७५, २०४, २१०, २११, २१२, २६०, २६२।

भग्ग (भग्न), ०”ग्गा० § ९५ (पृ” ४९)।

भज्जा (भार्या), ”ज्जा § १००[१]; ”ज्जाए § १००[१]; भारिया इति प्र” ।

भज्जिय (भर्जित), ”एहि § २३० ।

√**भञ्ज** (भञ्ज्), ”ञ्जति § ११८, १२४, १२५, १३० (पृ” ८०), १३७, १५६, १५८, २२७; ”ञ्जेति § ९५ (पृ” ५२), १०२, १०८; ”ञ्जिसए § ९५ (पृ” ५२)।

√**भण** (भण्), ”णइ § १०२, १०९, १११, १२७, १५०, १५२, १६०, २१८, २२०, २४८, २५४।

भण्ड (भाण्ड), ०”ण्डे § १६६, १६८; ०”ण्डं § १९५, २०० (पृ” ११६, ११७)।

भण्डग (भाण्डक), ”ग० § २१४ ।

भत्त (भक्त), ०”त्त० § १८४; ”त्त० § ४१, ७२, ७९, ८६, १५१, १५९ (पृ” १५४, १५६); ”त्ताइं § ८९, १२४, २६६ ।

भद्दा (भद्रा, कामदेवस्य भार्याया नाम), ”द्दा § ९२; ”द्द (सम्बोधे) § १००[१]।

भद्दा (भद्रा, चुलणीपितुर्मातुर्नाम), ”द्दा § १२५, १२८, १३८, २४१; ”द्दं § १३० (पृ” ७८); ”द्दाए § २४१ ।

भन्ते (भदन्तो वा भदन्ते इत्यस्य सङ्क्षेपः, भद्रं ते इत्यर्थो, आचार्यस्य आमन्त्रण एव प्रयुज्यते), § १, ११, ५८ (पृ” १२), ६२, ७७, ८१, ८२, ८५, ८६, ९०, ९१, १२५, १६२, १६७, १८८, २०० (पृ” ११६), २१० । पालिभाषायां भदन्ते भन्ते इत्युभयं दृश्यते ।

भय (भय), ०”या § १५६ ।

भरिय (भृत), ०”येहि § ११९, १२२, १२५, १४७, २२७; ०”याए § २२५ ।

√**भव** (भू), ”वे § १००[१]; ”विसा § २२, २२०; भवेत्ता (भिजने), § ८९, १२४, २६६ । √**भो** इति द” ।

भव (भव), ”व० § १२५ ।

भवक्खय (भव-क्षय), "यं § १२५।
भसेल्ल (भ्रश, इल्ल इति प्रत्ययः स्वार्थे), ०"ल्ल० § ९४ (पृ" ४०)।
भाडी (भाटि), "डी० ९२।
भाणियव्व (भणितव्य), "व्वं § १२०; "व्वाओ § २०४; √भण इति द्र"।
भाय (भाग), ०"एणं § २०८, २२०; ०"ए § १, ७।
भायण (भाजन), "ण० § ७७; "णाइं § ७७।
भारह (भारत), "हे § १९१ (पृ" ९१)।
भारिया (भार्या), "या § ९, ५९, ९४, ९१, १९०, २३५, २३२, २३५, २६१, २६३, २८२, २०४, २०५, २०८, २१०, २११, २२०, २१०, २१८, २०२; "ये § ५८ (पृ" २४), २५१, २०४; "याए § २१, २०० (पृ" ११९, ११०), २३४; "याओ § २२२; "याहिं § २२५; "याणं § २३४; भज्जा इति द्र"।
भाव (भाव), ०"वा § २११, २१०, २१९, २१९, २०० (पृ" ११०); ०"वाइं § २४९; "वेहिं § २२०; "वाण § ८५।
भावेमाण (भावयमान), "णे § ७९, १८१, २१४; "णस्स § ९९ (पृ" ७०), २०८, २१२, २०४, २०१।
भावेत्ता, √भव इति द्र"।
√भास (भाष्), "सइ § २११।
भिउडि (भ्रुकुटि), "डिं § ९९।
भिक्खा (भिक्षा), "क्खा० § ७७, ७८, ७९।
भिक्खायरिया (भिक्षाचर्या), "याए § ७७, ७८, ७९।
भिज्जमाण (भिद्यमान), "णे § २१८ (पृ" ११८)।
√भिन्द (भिद्), "न्देज्जा (भिन्द्यात्) § २०० (पृ" ११९)।
भीम (भीम), "म० § ९५ (पृ" ५०)।
भीय (भीत), "या § २५१।
भुग्ग (भुग्न), ०"ग्गा० § ९५ (पृ" ४९)।
भुच्चा (भूत्वा), § ११४ (पृ" ९३)।
भुञ्जमाण (भुञ्जत् भुञ्जान वा), "णे § २०० (पृ" ११०), २४९; "णो § ११८, ११९।
भुत्त (भुक्त), ०"त्त० § ९९ (पृ" ६९)
भुमगा (भ्रू), "गाओ § ९४ (पृ" ४०), भुमय इति द्र"।
भुमय (भ्रुवक, बहुव्रीहिसमासान्ते), ०"मए § ९५ (पृ" ४९)। भ्रू इति शब्दस्य भुमया भुमगा वा (भ्रुवका) इति रूपं प्राकृते दृश्यते।
भूय (भूत), "य० § १००[१]; ०"ए § १, ९२०; ०"ये १०७।

भूमि (भूमि), °°मी § ५५; °°मिं § ६८।

भेय (भेद), °°ए § ४६।

भेसज्ज (भैषज्य), °°ज्जेण § ५८ (पृ° १४)।

भो (भोस्), ९५ (पृ° ५०), ९७, १०१, १०४, १०८, ११३ (पृ° ६१), ११८, ११९, १२२, १२४, १२५, १२७, १४० (पृ° ७९, ८०), २०९ इत्यादि।

भोग वा **भोय** (भोग), °°ग° § ५७; °°ग° § २०० (पृ° ११६, ११७), २२८, २२९; °°गा § ४८, °°ए § ६।

भोग (भोग, क्षत्रियविशेष), °°गा § २१०; उग्ग इत्यपि द्र°।

भोगभोग (भोगभोग), °°गाइं § २०० (पृ° ११६, ११७), २२८, २२९।

भोयण (भोजन), °°ण° § ३२; °°णाओ § ५१।

म (म, मद्), मए (मया) § ५८ (पृ° १४), ८६, १४० (पृ° ८१), १९८, १४६; मम (मम) § ६६ (पृ° २९), ६८, ८३, ११६, १२८, १४० (पृ° ८१), १५१, २०६, २१९ (पृ° १३३), ... ममं (मम, पदार्थे) § ६६ (पृ° २८), ६८, १२८ (पृ° ७०, ७८), १४० (पृ° ८१), १५१, १६१, १८८, १९१, २२०, २२८, २५९ (पृ° १५४), (द्वितीयार्थे) १४० (पृ° ७९, ८०), २१९ (पृ° १३३), (चतुर्थ्यर्थे) १४१, (षष्ठ्यर्थे) २५६; मे (मम) § ५८ (पृ° १२, १४), ७३, २२५; मज्झ (मम) § ११३ (पृ° ६३)।

मउक्ष (मुकुट), °°ड° § १०१।

मग्ग (मार्ग), °°ग्ग § ७०; °°ग्गंसि § १८४।

मङ्खलिपुत्त (मङ्खलिपुत्र), °°त्ते § १८८, २१४, २१६, २१८ (पृ° १२७), २२१, २२२; °°त्तं § १९२, २१५, २१७, २२०; °°त्तस्स § १९६, १९७, १९८, १८५।

मङ्गल्ल (मङ्गल), °°ल्लं § १८७।

मङ्गुली (मङ्गुटी), § १९६, १९७, १९८।

मच्छरिया (मत्सरिता), § ५६।

मज्ज (मद्य), °°ज्जं § २४०।

मज्जण (मज्जन), °°ण° § २७।

मज्झ (मम), म इति द्र°।

मज्झ (मध्य), °°ज्झ° § ११२ (पृ° ६१); °°ज्झं § १०, ६९, ११६, १९०, २०४, २०८, २६०, २६४; °°ज्झेणं § १०, ६९, ११६,

"र्थं § ६४ (पृ" ४८); मह च महालय इति द्र"।

मद्दा० (महा०), § १०, ७९, १००, ११४, ११५, इत्यादि।

महाकाय (महाकाय), "थे § १०७।

महागोव (महागोप), "वे § ११८ (पृ" ११८)।

महातव (महातपस्), "वे § ७६।

महाधम्मकही (महाधर्मकथिन्), § ११८ (पृ" ११०)।

महानिज्जामय (महानिर्यामक), "मए § ११८ (पृ" १११)।

महापट्टण (महापट्टन), ०"णा० § ११८ (पृ" ११०)।

महाफल (महाफल), "लं § १०।

महामाहण (महामाहण), "णे § १८७, १८८, १८९, २११, २१७, २१८ (पृ" ११७, ११८)।

महालय (महत्, लय इति प्रत्ययः स्वार्थे, प्राकृत एव दृश्यते), ०"लए § ८४, ०"लयंसि § ११८ (पृ"११०); मह च महल्ल च महालिया इति द्र"। मह इति प्राकृतपदात् ल इति प्रत्यययोजनेन महल्ल इति सम्पद्यते, तस्मात् क इति प्रत्यययोजनेन महल्लक इति प्राकृतभाषाशब्दः, तस्मादेव महालय इति प्राकृतभाषाशब्दः। इमे सर्वे प्रत्ययाः स्वार्थे एव प्रयुज्यन्ते॥

महालिया (महती), ०"याए § ११। महालय (महल्लक वा महालक) इत्यस्य स्त्रीलिङ्गं महालिया (महालिका)। महालय इति द्र"॥

महावाड (महावाट), ०"डे § ११८ (पृ"११९)।

महाविदेह (महाविदेह), "हे § ९०, ११५, १४४, १५४, १९२, २२०, २११, २७१, २०४; "हम्मि § १००"।

महाविमाण (महाविमान), "णस्स § ८९, ११४, १४४।

महावीर (महावीर), ०रे § ९, १०, ११, ४४, ६०, ६२, ७२, ७४, ७७, ८६, इत्यादि; "रं § ५८ (पृ" २३, २४, २५), ६२, ७७, ११९; "रेण § ७८; "रेणं § १, ६६, २१९ (पृ" ११२, ११४); "रस्स § ११, १२, ५८ (पृ" २३, २४, २५), ६१, ६६ (पृ" २८), ६९, ७६, ७८, ८६, ८०, ९१, ११७, १४४, २०४, २०८, २११, २२०, २२२, २६०, २७४।

महासत्थवाह (महासार्थवाह), "हे § ११८ (पृ"११९)।

महासमुद्द (महासमुद्र), ०"दं § ११८ (पृ" १११)।

महासयग वा **महासयय** (महाश-

मक, श्रावकस्य नाम), °घर § १, १११, १७९, १४९, १५०, १५०, १५१, १५४, १५५, १५६, १५८ (प° १५४, १५५), १९१, १९२; °घा (संबोधने) § १४९; °घं § १४८, १५४, १५८ (पं° १५९), १९१; °घर्ं § १६८, १६८, १५९; °घस्स § १५१; °गस्स § १११, ११४, १४५, १५१, १५८ (प° १५५), १९०, १९४ ।

महिय (महित), °प° § १८०, १९८ (प° १९०)।

मउ (मधु), °ं § १५० ।

मउय (मधुक), °यं § ११ ।

मा (मा), § ११, ६८, ७०, ११० ।

माउम्बिय (माडम्बिक), °प° § ११ ।

माण (मान), °वे § ४० ।

माणुस (मानुष), °ण° § ११८ ।

माणुस्सय (मानुष्यक), °स्सर § ११२ (प° ९१); °स्सर § ९; °स्सयाई § ११८ ।

माया (माया), § ११५, १९८, ११० (प° ८०), १००[१]।

मायी (मायिन्), § ८१ ।

मारणन्तिय (मारणान्तिक), °प° § ६०, ७१, १११, ११८ (प° ११०)।

√मारे (मारय् च धातोर्णिजन्ते), °र्णियव्वाणि § १५९ ।

मालई (मालती), °ई° (समासे) § १० ।

माला (माला), °ला° § ९५ (प° ४८)।

मालियाय (मालिका-क, मध्यमपदलोपि-समासे, इति विवरणकारः), °याए § ९५ (प° ४८)। मेचय इति प°। मालो मालियाय मेचय इत्युभयं वा समासान्तर्वर्ति एकत्रापि मालक इति संस्कृतशब्दरूपात् सम्पन्नमपि ।

मास (माष), °स° § ११ ।

मास (मास), °से § ८९, ११४, ११५, १४०, १९९; °से १००[१]।

मासिय (मासिक), °याए § ८९, ११४, १९९ ।

माहुर (माधुर), °र° § १००[६]।

माहुरय (माधुरक), °य° § १८, °यं § १८ ।

मिच्छत्त (मिथ्यात्व), °त° § ११८ (प° १२०)।

मिच्छा (मिथ्या), °च्छा° (समासे) § ८१, °च्छा § १९८, १०० (प° ११८)।

मिंजा (मज्जा), °जा°(समासे) § १८१। मिंजा इति पाठं तु मिंझियामिंझिय इति संस्कृतमपि दृश्यते ।

मित्त (मित्र), °त्त° § ७, ९९ (प° १८, १९), ६८, ६८, ८१ ।

याविं (यापि अर्थात् च अपि, स्वरात्पर एव), § ५, १२७, २०१; य इति द्र"।

रज्ज (राज्य), ॰"ज्जं॰ § ४७।

रज्जुग (रज्जुक), ॰"गा॰ § २०६।

रण्णो, राय इति द्र"।

रत्त (रात्र, रात्रि शब्दस्य रूपं, समासान्ते), ॰"त्तं॰ § ६६ (प्र" १७), ७२, ८२, ११८, १२८, १३६, १५६, १९२, २२४, २३८, २५२; ॰"त्तस्स § २५५, २५७।

रत्त (रक्त), "त्त॰ § २०७; ॰"त्ता § २२७।

रयण (रत्न), "ण॰ § ७४, २४२, २५५।

रयय (रजत), "या॰ (समासे) § २०६।

रययामय॰ (रजतमय), "य॰ § २०६।

रस (रस), "स॰ § ५६।

रस्स (रश्मि), "स्सा॰ (स्त्रीयायां) § ४६।

रहिय (रहित), "या § ११८।

रा (राजन्), रा॰ § ५, ६२, ६६ (प्र" १८), १२७; राया इति द्र"।

राईसर (राजेश्वर), "र॰ § २२६।

राय (राजन्), "य॰ § ५८ (प्र" २२), १८४; "या § २, ८, ६२, ८२, १२६, १३३, १५५, १६५, १८०, २२२, २६७, २७२, ॰"यो § ११२ (प्र" ६२); ॰रण्णो (राज्ञः) § ११२ (प्र" ६२)।

रायगिह (राजगृह, नगरस्य नाम), "हे § २२२; "हं (प्रथमायां) § २०७; "हं (द्वितीयायां) § २६०, २६४; "हाओ § २६५; "हे § २२२, २४२, २५८ (प्र" २५४)।

रिद्ध (ऋद्ध), "द्ध॰ § ७।

रिसह (ऋषभ), ॰"ह॰ § ७६।

रुट्ठ (रुष्ट), "ट्ठे § ८५ (प्र" ५०), २५६।

√रुह (रुह्), "हन्ति § ११२ (प्र" ६२)।

रूव (रूप), "व॰ § ५४; ॰"वे § ६६ (प्र" १७), ८०, ८४ (प्र" ४६), ८७, ८८, १०१, १०४, १०५, १०७, ११०, ११२, १२८, १३० (प्र" ८१), १५१, १६२, १८८, १८२, २२८; ॰"वा § ११२ (प्र" ६१), १६७, १६८, १६८; ॰"वं § ५८ (प्र" २२), ८४ (प्र" ४६), १०२, १०७, ११२, ११८, २२५; ॰"वेणं § ७२, ८६, १०२, १०८; ॰"वसह § ८४ (प्र" ४६)।

रेवई (रेवती, स्त्रियो नाम), "ई॰ (समासे) § २७७; "ई॰ § २४२,

१२५; "ई § १२८, १७०, १४२, १३७, १३६, १३८, १४८, १५७, १५६, १५७, १५८ (इ" १५५, १५६), १६१; "ई (संबोधने) § १५५; "ई § १५५, १५८ (इ" १५५); "ईए § १३७, १३८, १३२, १५५।

√रोए (रोषय्, रुष्-धातोर्णिजन्ते), "एमि § १३१।

रोग (रोग), "अ० § १३८, १५१, १५१।

रोम (रोमन्), "अंचि § ११८ (इ" ११३); लोम इति ग्र"।

रोव (रोष), ०"ए० § १००; ०"एं § १०८।

लक्खण (लक्षण), ०"ए० § १०१; ०"चे § ११३ (इ" ११), ०"णा § ८५ (इ" ६०)।

लक्खा (लाक्षा), "क्खा० § ५१।

लट्ठि (यष्टि), ०"ट्ठी० (यत्नार्थे) § ११।

लडह (लडह-मडह इति समास एव, भाष्य शब्दविषयमनमनाययम्यस्पद-मुकरणे), § ८५ (इ" ७८); मडह इति ग्र"।

लद्ध (लब्ध), "द० § १०, २११, १०१, १८१, १८०; ०"द्धे § ११३ (इ" ११); "द्धं § ११०; "द्धा § ११२ (इ" ११), ११८, ११८; ०"द्धा § ११८ (इ" ११३)।

लद्धट्ठ (लब्धार्थ), "द्वे § १०, ११६, १०१।

√लम्ब (लम्ब्), "म्बमि § ८७ (इ" ७८)।

लम्ब (लम्ब), ०"म्ब० § १०१; "म्बा § ८७ (इ" ७०)।

लम्बोदर (लम्बोदर), ०"र० § १०१।

ललिअ (ललित), ०"ए० § १०१।

लवण (लवण), "ण० § ७४, ८१, १५१।

लहु (लघु), "हु० § ५८, १०१।

लावय (लावक), "यं § ११८ (इ" ११३)।

लिढिय (लिखित), ०"ए० § १०१।

लुप्पमाण (लुप्यमान), "णे § ११८ (इ" ११८)।

लुलिय (लुलित), "या § १०१।

लेसा (लेश्या), ०"से (षष्ठीचिषयसासार्थे) § ७१, "सार्थि § ७४।

लेह (लेख), ०"ह० § ३१।

लोग (लोक), ०"ग० § ५७; "गाओ § ८०, ११५, "गस्स § १८७।

लोढ (लोध्र), § ८३ (इ" ४८)। लिपालोद लिखालुसक इति विवरणकारः॥

लोम (लोमन्), "मेहिं § ९४ (पृ" ४९), ९५ (पृ" ५०); रोम इति द्र"।

लोयण (लोचन), ०"णं § १०७।

लोलुय (लोलुप), ०"या § १३०, १४१; पाठान्तरे लोलया (लोलिका, लोला इति विवरणकारः)।

लोलुय (लोलुप, नरकस्य नाम), "ए § १००''; लोलुयच्चुअ इति द्र"।

लोलुयच्चुअ (लोलुपाच्युत, नरकस्य नाम), "अं § ७४, ८२, १५१; "ए § १५५, १५७; लोलुय इति द्र"।

लोलुया (लोलुपा), "या० (समासे) § ७४, ८१, १५१, १५५, १५७।

√लोले (लोलय्, लुल् धातोर्णिजन्ते), "लेइ § १०४; "लेमि § १०१।

लोह (लोभ), "ह० § १०८।

लोहिय (लोहित), "य० § १००।

व (इव), § ९४ (पृ" ३०, ४९); व्व इव इति द्र"। व्यञ्जनान्तरे व्व, स्वरान्तरे व, अनुस्वारान्तरे व इति प्रयुज्यते॥

वइक्कन्त (व्यतिक्रान्त), "न्ता § ११९, १४६; "न्ताइं § ९९ (पृ" १७), १०८, १०९। पाठान्तरे तु विइक्कन्त इति दृश्यते॥

वइय (व्रतिक), ०"ये § ९९, ९८ (पृ" १९, ११), १०७, ११०, १११।

वइवयमाण (व्यतिव्रजत्), "णे § ७९।

वक्खेव (व्याक्षेप), "वेणं § ९९ (पृ" १८)।

वग्गुरा (वागुरा), ०"रा० § १०, ११९, १९०।

वच्छ (वक्षस्), "च्छे § ९४ (पृ" ४८), ०"च्छं (बहुव्रीहिसमासे) § ११९।

वज्ज (वज्र), "ज्ज० § ७९।

वज्जय (वर्जक), ०"ए § १००''।

वज्जिय (वर्जित), ०"या (संबोधने) § १३० (पृ" ७९)।

वट्ट (वृत्त), "ट्टं § ९४ (पृ" ४८)।

वट्टमाण (वर्तमान), "णस्स § ९९ (पृ" १७), १०८, ११२; "णाणं § १०५।

वट्टय (वर्तक), "यं § ११९ (पृ" १११)।

वडिय (पतित), ०"ए § ११२ (पृ" ९१)।

वडिंस (अवतंस वतंस वा), ०"से § १००''।

वडिंसग वा **वडिंसय** (अवतंसक वतंसक वा), ०"गस्स § ८९, १३४; "यस्स § ११४।

वड्ढावय (वर्धापक वर्धक वा), ०"ए § ५, ११७।

वड्ढि (वृद्धि), "ड्ढि० § ३, १७, ९१, ११७, १५८, १६१, १९१, १८१, २०४, २११, २१८, २२१।

वण (वन), "ण० § ३१; ०"ण० §

· ९१, १००८; ०"चे § १५५, १६१, १८० ।

वण (पण, पेसवणयोगे इति पदे), ०"ण० § ५४ ।

वणिया (वणिका), ०"या § १६४, १८५, १९१; ०"याए § १०२ ।

वत्त (वर्त वा वर्तक), "त्त० § ९४ (ष" ४६) ।

वत्त (वर्त), ०"त्ताई § ११२ (ष"६१); ०"त्तेवि § ९२ (ष" ५०) ।

वत्तग वा वत्तय (वर्तक), "ग० § १२८; "ओ § १, २ ।

वत्तव्वय (वक्तव्यक), "या § ९२, १६२, २१० ।

√वत्त (वर्तय्, वृत्-धातोर्णिजन्ते), "त्तेज्जाहि § २०० (ष" ११६) ।

वत्थ (वस्त्र), "त्थ० § १८, ५८ (ष" २४), १००८; ०"त्थाई § ७७; "त्थाई § १११ (ष"६१), ११६ ।

वत्थु (वस्तु), ०"त्थु० § १९, ४९ ।

वत्थु (वास्तु, शाकविशेषः), "त्थु० § २८ ।

√वद् वा वय (वद्), "यह § १८०; "दमि § १६९, २०० (ष" ११८); "यादि § २५९ (ष" १४६); "यह § ११, ११०; "यासी § २, १२, ७४, ५८ (ष" ३१, ३३), ५९, ६१, ६६ (ष" ३९), ६८, ७७, ८१, ८२, ८३, ८४, ८६, इत्यादि ।

√वन्द (वन्द्), "न्दइ § १०, ५८ (ष" ३२, ३४), ६२, ७७, ८१, ८३, ८६, १११, १०६, १९०, १९२, २०२, २०४, २०८, २१०, २११, २६१, २६४; "न्दामि § ८१, १९०; "न्दाहि § ५८ (ष" ३५), २०४; "न्देज्जाहि § १८७; "न्दिस्सामि § १८८; "न्दिता § २११, १९२; "न्दित्तए § ५८ (ष" ३३); "न्दिज्जे § १८७ ।

वन्दणिज्ज (वन्दनीय), √वन्द इति द्र" ।

√वन्ध (वन्ध्), "न्धेज्जा § २०० (ष" ११७) ।

√वम (वम्), "मित्ता § ११४; वामेत्ता (णिजन्ते) § ११४ ।

√वय (वद्), √वद् इति द्र" ।

वय (पद), ०"य० § ८८, १२२, १५७, २१२, २२२, २२७, २६५ ।

वय (व्रत), ०"य० ६६ (ष" ३७), २७१, २७७"; "याई §९५ (ष" ५१); "यविं § ८९ ।

वय (वज), "ए § १८२, २०४, २२४; "यं § २२८, २२९; "यां § ४, १८, ९२, १२७, १४५, १५५, १६२, १८२, २०४, २२२, २२४, २२८, २७२; "या § ४, ९२, १२७, १३४, १५४, १६२, २२२, २२४, २२४, २२८, २७१; "यंवि

वायस (वायस), "पं § ११९ (य" १३३)।

वारय (वारक, मडुकार्थे), "र § १८४।

वाराह (वाराह), "च § १०२।

वालिहाण (वालिधान, पुच्छार्थे), ०"प० § २०९।

वास (वास) ०"स० § ४१।

वास (वर्ष), "स० (हष्टार्थे) § ७४, २५२; "पार्टं § ६१, ८९, ११४, १९९, २०१, २०५; ०"स० (वत्सरार्थे) § २५५, २५७; "चे (हैमार्थे) § ९०, ११२ (य" ६२), १२५, १४४, १५४, १६१, १९०, २९९, २०१, २०४।

वासधर (वर्षधर, मेघार्थे), "र० § ७४; वासहर इति य" ।

वासहर (वर्षवर), "र० § २५१।

वासि (वाशिन्), ०"मी § ७९।

वाहण (वाहन), "म० § २१; "चेदि § २१।

वाहि (व्याधि), "दि० § १००[१]; "दिया § २५५, २५७।

वि (अपि), § ५, ५८ (य"१४), ९९ (य" १८), ८१, ८९, ९४ (य" ४०, ४८, ४९), १०४, १०९, ११८, ११७, ११८, १४० (य" ८१), १४१, १५१, १५१, १६१, २१०, २१८, २४८, २५०, २५९, २०४, २०५; अपि इ पि इति य" । इ अपि इत्येते रूपे समास एव दृश्येते, वि इति रूपं स्वरात्परे, पि इति अनुस्वारात्परे दृश्यते ।

विइक्कन्त (व्यतिक्रान्त), वइक्कन्त इति य"।

विइगिच्छा (विचिकित्सा), "च्छा § ४४; "च० § ८९।

विइक्किया (विविकुपिका, क-प्रत्यययुक्तस्य विविदष इति शब्दस्य स्त्रीलिङ्गे), ०"या § ११७। प्राकृते विइष इति विज्ञ भवति ॥

विइण्ण (विकीर्ण), "ख० § १४९।

विउल (विपुल), ०"ल० § ७९; "चं § ९९ (य" १८, १९), "चेयं § ९९ (य" १९), ७१; "लार्ट § १०० (य" ११९, ११०)।

√**विउव्व** (वि-कृ, प्राकृत एव दृश्यते), "व्वइ § ९४ (य" ४९), १०१ १००, ११२, ११८। विकुर्वण् इत्यस्माद् विउव्व इति भामधातुः प्राकृत एवोपपद्यते ॥

विकड्ढमाण (विकर्षन्त्), "णो § १४९, १५८, १५९ (य" १५५)।

√**विकिर** (वि कृ वा विस्-कृ), "रेज्जा § १०० (य" ११९)।

विगय (विगत), "य० § ९४ (य"५०), ९५ (य" ४९)।

विघाय (विघात), "यं § ११८।

विणय (विनय), °एणं § ९०, ८०, ११०, १४२, १०५, १०५, २४२, १९०, १९२।

विणस्समाण (विनश्यन्), °णे § २१८ (पृ° १२८, १२९, १३०, १३१)।

विणिग्गय (विनिर्गत), °याइं § ९४ (पृ° ४०)।

विणिच्छिय (विनिश्चित), °य° § १८१।

विण्णवणा (विज्ञापना वा विज्ञपना), °णाहि § १११।

विण्णाण (विज्ञान), °ण° § ११९ (पृ° १३१)।

विण्ति (इप्ति), °ति° § ५८ (पृ° २४), °त्तिं § १८४।

विदरिसण (विदर्शन), °णे § १४१।

विदेह (विदेह), °हे § ९०, ११५, १४४, १४५, १९१।

✓विपरिणामे (वि-परि-णामय्, विपरिणम्-धातोर्णिजन्ते), °मिन्ति § १०१, १११, ११२ (पृ° ९१) १११।

✓विप्पइर (वि-प्र-कृ), °रामि § १५८, °रिन्ति § १११।

✓विप्पजह (वि-प्र-हा), °हइ § १०२, १००, १११।

विप्पणट्ठ (विप्रनष्ट), °ट्ठे § ११८ (पृ° ११०)।

विमल (विमल), °ल° § १०१।

विमाण (विमान), °णे § ९१, ८९, ११४, १४४, १४५, ११९, १०९, ११०, १९१, १०१, १०४; °णस § ८९, ११४, १४४।

वियड (विकट), °ड° § १००।

विरइय (विरचित), °य° § १०१।

विरह (विरह, एकान्त इत्यर्थे), °हंमि § ११८।

विराइय (विराजित), °य° § १११।

विरुद्ध (विरुद्ध), °द्ध° § ४०।

विलुप्पमाण (विलुप्यमान), °णे § ११८ (पृ° ११९)।

विलेवण (विलेपन), °ण° § ९९, १००।

विवर (विवर), °र° § ९५ (पृ° ४९)।

विवाद (विवाद), °दं § ११९ (पृ° ११९, ११४)।

विवाह (विवाह), °ह° § ४८।

विस (विष), °स° § ५१, १०८, ११८, ११९; °सं § १००।

विसाण (विषाण), °णसि § ११९ (पृ° ११९)।

विसुज्झमाण (विशुध्यन्), °णीर्हि (°णीहिं) § ७४।

विह (विध), °ह° § ९५ (पृ° ५०), ११८ (पृ° ११०); °हं

§ ११, १२, १४, १५, ५८ (द्र" १२), १०४, १२०, १११; ०"देवं § १६, १४, १५; "दे § ९; ०"देहिं § १४० ।

√विहर (वि-हृ), "रइ § ६, १०, ६१-६५, ६९, ७०, ७१, ७६, ७९, ८८, ९१, ९६, ९८, इत्यादि; "रवि § ११८, १९१, १४६; "रामि § १४० (द्र" ७९, ८०); "रथ § १९१, ११०; "रन्ति § १८४; "रेज्जा § १०० (द्र" ११६); "रित्तए § ५८ (द्र" १४), ६६ (द्र" १८, १९), ७४, १२८; "रमाणं § ९७, ९९, १०१, १०४, १०५, ११७, १४० (द्र" ७९) ।

विहार (विहार), ०"र० § १० ; ०"रं § ८८, ११२, १७७, २१२, २१२, २१७, २६५ ।

विहि (विधि), ०"हि० § १०, ४२; ०"हिं § १६--४१, ४२, २१५ ।

वीरिय (वीर्य), "य § ७१, १६६ ।

वीस (विंशति), "सं § ८९, ११४, २६६, २०१, २०४, २००"; वीसइ इति द्र" ।

वीसइ (विंशति), "इ० § १०१; वीस इति द्र" ।

√वुच्च (उच्य, वच् धातोर्भावप्रयोगे), "च्चइ § ११८ (द्र" ११०, ११८, ११९, १२०, १२१, १११), २१९ (द्र" १२३) ।

वुच्चमाण (मुच्यन्त), "णे § २१८ (द्र" १२१) ।

वुड्ढि (वृद्धि), ०"ड्ढी § ५० ।

वुत्त (उक्त), "त्ते § ८६, ९६, ९८, १०२, १०९, ११८, १२०, १२६, १५९, १७०, १९१, २१८, २५५, २५९ (द्र" १५५); "त्ता § ५९, २५६; "त्तस्स § ११८ (द्र" ७६), १४० (द्र" ८१), १५१, १६१, १८८, १९१, २२० ।

वेग (वेग), ०"गं § १०२ ।

वेगच्छ (वैकक्ष्य), ०"च्छे § ९५ (द्र" ४९) ।

√वेढे (वेष्ट्, वेढ् इति धातोर्णिजन्ते), "ढेइ § ११०; "ढेमि § १०८ ।

वेणि (वेणि), ०"णि० § १०७ ।

वेयण (वेतन), ०"ण (वङ्गभीतिसमार्थे) § १८४ ।

वेयणा (वेदना), "णं § १०० ।

वेरमण (वैरमण, विरमण इत्यर्थे), ०"ण० § ६६ (द्र" १०); ०"मणाइं § ४५-४७, ५१; "मणाइं § ९५ (द्र" ५१) ।

वेस (वेष्य, वेषे साधु इत्यर्थे), "साइं § १०, ११६, १९०, २०८; पावेस इति द्र" ।

वेहास (विहायस्), °सं § १०१,१०५
वोच्छेय (व्यवच्छेद), °ए § ४५।
व्व (इव), § ९४ (द्र° ४८); व इव इति द्र°।

स (स, सह इत्यर्थे), § १० (सकोरेण्ट° इति पदे), ११९ (सखिङ्खिणिं इति पदे), इत्यादि।
स (सत्, यङ्गने परे सदाङ्गनान्त एव भवति), सक्° § ९९ (द्र° १८), १८० (√सक्कारे इति द्र°), सप्° § ११८ (द्र° ११०, सप्पुर इति द्र°); सद्° § ८५ (सब्भूए इति द्र°); सन इति द्र°।
स (स्व), स° § ८ (°सयय° इतिपदे), ११ (सदार° इति पदे), इत्यादि; साभो § ११९,१२४,१२५,१२८, १४०,१४७,१५९,१५८,१६१, १९०,१९७,१९०।
सइ (स्मृति), °इ° § ५०, ५१।
सइय (शतिक), °°सयं § १९।
सए, सय इति द्र°।
सकंस (सकांस्य),°साभो § १११,११२।
सक्क (शक्र), °के § ११२ (द्र° ९१); °कस्स § ११९ (द्र° ९१); °कसि § ११२ (द्र° ९१)।
सक्का (शक्यम्, अव्ययशब्द एवायं त्रिषु पुरुषेषु वचनेषु च सदैकमेव रूपं भवति), § ११२ (द्र° ९१), ११९, १७४। पालिभाषायामपि सदैव शब्दरूपं दृश्यते॥
सक्कारणिज्ज (सत्कारणीय), °ज्जे § १८०; √सक्कारे इति द्र°।
√सक्कारे (सत्कारय्, नामधातुः), °रेइ § ९९ (द्र° १९)।
सखिङ्खिणियाइं, खिङ्खिणिय इति द्र°।
सखिङ्खिणीं, खिङ्खिणी इति द्र°।
सगड (शकट), °ड° § १०।
सग्ग (स्वर्ग), °ग्ग° § ९५ (द्र° ५१), १४९; °ग्गेय § १४९।
सङ्कप्प (सङ्कल्प), °प्पे § ९९ (द्र° २०)।
सङ्का (शङ्का), § ४४।
सङ्किय (शङ्कित), °ए § ८९, १००।
सङ्ख (शङ्ख,भावकस्य नाम),°ङ्खो § ११९।
सङ्खवण (शङ्खवन, चत्यानस्य नाम), °णे § १५५।
सङ्खित्त (संक्षिप्त), °त्त° § ७९।
सङ्गोवेमाण (संगोपयत्), °णे § ११८ (द्र° ११९)।
सङ्घ (सङ्घ), °°ङ्घ° § ११४।
सङ्घयण (संहनन, संहनन इत्यर्थे), °°णे § ७९।
√संचाय (शक् इति धात्वर्थे, प्राकृत एव दृश्यते), °एइ (शक्नोति) § १०१, १००,११९,१००,११९; °एमि § ११,९९ (द्र° १८), ८९, ११०,

१४० (इ" ८१), १५१, १५१।

√सद्दह (श्रद्धा), "हामि § ११, ११०।

सद्दालपुत्त (सद्दालपुत्रः, श्रावकस्य नाम), "त्ते § १, १८१, १८४, १९०, १९५, १९७, १९९, २०१, २०२, २०४, २०६, २१४, २१५, २१७, २१९ (इ" १२१), २२०, २२६, २२८; "त्ता (सम्बोधने) § १९१, १९६, १९८, २०० (इ" ११६, ११७), २१८ (इ" १२७, ११९, १२०), २१९ (इ" १२१); "त्तं § १८०, १९१, १९६, १९८, २०० (इ" ११६), २१४, २१६, २१८ (इ" १२७), २२१, २२५, २२७, २२९; "त्तेणं § २१६; "त्तस्स § १८१, १८३, १८४, १८६, १८८, १९१, १९२, १९४, २०१, २०५, २११, २१२, २१४, २२०।

√सद्दावे (शब्दाय्), "वेइ § ५९, ६६ (इ" २९), २०६, २३१।

सद्धा (श्रद्धा), "द्धा० § ७१।

सद्धिं (सार्धं), § ६, २०० (इ" ११६, ११७), २१४, २१९ (इ" १२१, १२४), २२८, २२९, २३६।

सन्त (शान्त), "न्ते § १०१, ११२, ११२।

सन्त (सत्), "न्तेहि § ११०, १५९ (इ" १५६), २६१; "न्तायं § ८५; सन्नाय इति इ"। स (सत्) इत्यपि इ"।

सन्तय (सन्तत), ०"य § ७१, ७२, ८१, १५१।

सन्तोसि (सन्तोषि सन्तुष्टि वा), ०"सीए § १६, ४८। पाठान्तरे सन्तोसिय (सन्तोषिक) इति।

सन्निभ (सन्निभ), ०"भा § ९४ (इ" ४७)।

सन्निवेस (सन्निवेश), "से § ७, ६९, ८०; "सस्स § ७९; "से § ८, ६६ (इ" १८।

सप्प (सर्प), "प्प० § ९५ (इ" ४९), १०७, १०८, १०९, ११०, १११।

सप्पह (सत्पथ), "ह० § ११८ (इ" १२०)।

सभा (सभा), ०"भा § ११४; ०"भाए § ११४।

सब्भूय (सद्भूत), "एहिं § १२०, १५९ (इ" १५६); "याणं § ८५।

सम् (सम्, उपसर्गस्य च योजनं संस्कृतरीत्यैव, कदाचित्तु प्राकृतनियमानुसारेणापि भवति), संस्कृतवत्, यथा सम्० § ४४-५७ (समायरियव्व इति पदे), सम्० § ७६ (समुप्पन्न इति पदे), सम्० § १५६ (समाय इति पदे), सम्० § १११ (समचचावि इति पदे), सम्० § ७ (सन्निवेसे इति पदे),

सए० § १ (सम्पत्तेणं इति पदे), सं० § ५०, ११८, १०५ (०संखे- वणा० संवच्छरे संसार० इति पदेषु); प्राकृतनियमानुसारेण, यथा सं० § ११ (संचापमि इति पदे), ५५ (०संचारे इति पदे) ६४ (०संठियं इति पदे), इत्यादि ।

सम (सम), ''म० § ७६, १०६, २२०, २२० ।

समग (सामग-समग इति समास एव, यौगपद्येनेत्यर्थः), ०''णं § १४८,१५४।

समट्ठ (समर्थ), ''ट्ठे § ६१, ८५, ११८, १७१, १६१, २१९ (ब'' २११)। पाठान्तरे समत्थ इति ॥

समण (श्रमण), ''णे § ९, १०, ११, ४४, ६०, ६२, ७१, ७५, ७७, ८६, इत्यादि; ''णं § ५८ (ब'' २३, २४), ६१, ७७, ८६, २११, इत्यादि; ''णेणं § १, ७८, ९१, १०६; ''णस्स § २१, २२, ५८ (ब'' २३, २४, २५), ६१, ६६ (ब'' १८), ६९, ७६, ७८, ७९, ८६, ८७, ९१, इत्यादि, ''णा § ११०, १०५; ''णे § ५८ (ब'' १४), २२९, १०४; ''णेहिं § २२९, १०४; ''णाणं § २२४ ।

समणभूय (श्रमणभूत), ''ए § २००''।

समणोवासग वा **समणोवासय** (श्रमणोपासक), ''ग० § ६१, ८६, १२४, २६६; ''ग० § २०५; ''ए § ६१, ६४, ६८-७१, ७६, ८०, ८१, ८२, ८३, ८६, इत्यादि; ''या (संबोधने) § ८५ (ब'' ५०), ९०, १०१, १०८, ११३ (ब'' ६१), ११९, १२१, १२४, १२५, १३०, १४० (ब'' ७६, ८०), इत्यादि; ''यं § ८०, ८४, ८६, ८७, ९५ (ब'' ५०), ११६, १२१, १२१, १२४, इत्यादि; ''गं § ४४; ''एणं § ४४, ४५, ४६, ५१-५६, ५९, ८६, इत्यादि; ''गस्स § ६१, ६६ (ब'' १०), ६०, ७१, ७४, ८६, ८९, इत्यादि; ''यस्स § ११३ (ब'' ६१), ११०, १२८, १३८ (ब'' ७१), १४६, १५६, इत्यादि; ''गा § २२९ ।

समणोवासिया (श्रमणोपासिका), § ६५ ।

समत्त (समाप्त), ''त्ते § ९०, ११५, १४४, १५४, १६१,१७९, १९०, १९९, २०१, २०७ (सर्वत्र समाप्तिवाचे); ''त्ता § ११७, १६१; ''त्ताओ § २०७ (समाप्तिवाचे)।

समन्त (समन्त), ''न्ता § १५८ ।

समय (समय), ०''ए (सतार्थे) § १८१; ०''यं § ११४, ''एणं § १८१;

"यंमि § १८१ ; "सं (कालार्थे) § १, १, १, ९, ७४, ७६, ९१, ११४, ११६, इत्यादि ; ०"यंमि § ९९ (४" १७), ९१, ११८, १२८, १४६, १५६, १६४, १७१, १८५, १९१, २२८ ।

समाण (सम्, प्राकृत एव दृश्यते), "णे § १०, ७८, ८६, ९६, ९८, १०१, १०९, ११६, ११८, १२०, १२६, १५९, १७०, १९०, २१४, २२८, २५५, २५९ (४" १५५) ; "णा § ५९ ; "णी § २५५, २५६ ; "णस्स § ११८, १३०, १५१, १६१, १८८, १९७, २२० । कोश्चित् समाणा च समाणो च इत्युभयमेव रूपं पाठान्तरेषु दृश्यते । समा इति इ" ।

√समायर (सम्-आ-चर्), "रइ § ११८ (४" ७७), १३० (४" ८१), १५१ ।

समायरियव्व (समाचरितव्य), "व्वा § ४४-१७ ।

समावन्न (समापन्न), ०"न्ने § ८६, १७०।

समाहि (समाधि), "हि० § ८९, १२४, २२६ ; ०"हि० § २५५ ।

समुद्द (समुद्र), ०"द्दे § ७४, ८१, १५४ ।

समुद्दाण (समुदान), ०"णाए § ७७, ७८ ।

√समुद्दिस (सम्-उद्-दिश्), "स्सइ (समुद्दिश्यते) समाभिवाक्ये इ" ।

√समुप्पज्ज (सम्-उत्-पद्), "ज्जइ § ८१, ८४ ; "ज्जित्था § ९९ (४" १७) ।

समुप्पन्न (समुत्पन्न), "न्ने § ७४, ८१, १८८, २१०, २५१ ।

समोसढ (समवसृत, प्राकृत एव दृश्यते), "ढे (पाठान्तरे "ढो) § ११७, १४५, १५५, १६१, १७१, २०४, २२५, २६९, २७४ ; समोसरिय इति इ" ।

समोसरण (समवसरण), "णं § ९१, २५८ ।

समोसरिय (समवसृत), "रिए § १, ९, ७४, १८९ ; समोसढ इति इ" ।

सम्पउत्त (सम्प्रयुक्त), "त्ते § १८०, १८८, १९१, २१८ (४" ११८) ;

सम्पत्त (सम्प्राप्त), "त्तेण § १, ९१, २०६ ।

सम्पया (सम्पद्), ०"या० § १८०, १८८, १९१, २१८ (४" ११८) ।

सम्परिवुड (सम्परिवृत), ०"डे § २१४ ।

√सम्पावे (सम्-प्र-आप्-य, सम्प्राप् इति धातोर्णिजन्ते), "वेइ § ११८ (४" ११९) ।

सम्पुन्न (सम्पूर्ण), "न्ने § १११ (४" ९१) ।

√सम्पेह (सम्-प्र-ईक्ष्), "हेइ § १०, ६६ (४" १९), ७१, ८०, ११६,

१९०, १९३, १२४, १२८।

सम्बन्धि (सम्बन्धिन्), ०"न्धि० § ८।

सम्बुद्ध (सम्बुद्ध), "द्धे § २०१।

सम्मं (सम्यक्), § ५५, ७०, ७९, ८९, १००, १०१, ११९, १२७, १९९।

सम्मत्त (सम्यक्त्व), "त्तस्स § ४४।

सम्माणणिज्ज (सम्माननीय), "ज्जे § १८७।

√**सम्माणे** (सम्-मानय्, सम्मान-नामी-यिंजन्तो), "णेइ § ९९ (इ" १९)।

सय (शत), "य० § १५, "ए § १७७[१]; ०"या § १८७, १९६, ०"याइं § ७४, ८१; ०"याइं § १९, २०, "यस्स § १९४।

सय (स्वक), "ए § ५८ (इ" १४), १०४, १५९; "याओ § १०, ९९, ११९, "यस्स § ५, ९९ (इ" १८); म (स) इति इ"।

सयं (स्वयम्, स्वयमेव इति पदे), § १२८, १२९।

सयण (स्वजन), ०"ण० § ८।

सयय (शतक), ०"ए § १५५, इत्यादि। धुक्कसयय च अट्ठसयय च इति नामद्वये दृश्यते ॥ सय (शत) इति द्र"।

सर (शरत्), "र० § ५१।

सरड (सरट), "ड० § ९५ (इ" ४९)।

सरसरस्स (सरसरस्य, लौकिकानुकरण-भाषा इति विवरणकारः), § १०८, ११०।

सरिस (सदृश), ०"सा § ९४ (इ" ४७)।

सरीर (शरीर), ०"रे (बहुव्रीहिसमासे), § १०, ७९, १९०, १५२, १५९ (इ" १५४); ०"रा (बहुव्रीहिसमासे स्त्रीलिङ्गे) § १०८, ०"रस्स § १५९ (इ" १५९); "रंसि § १४८, १५२।

सरीरग (शरीरक), "गंसि § १५१।

√**संलव** (सम्-लप्), "वित्तए § ५८ (इ" १२)।

संलेहणा (संलेखना), ०"णा० § ५७, ७२; "णाए § ८९, ११४, २९९; ०"णाए § २५२, २५९ (इ" १५४)।

संवच्छर (संवत्सर), "रस्स § ९९ (इ" १०), १०८, २९२; "रे § २०५; "रा (प्रथमाबहुवचने) § २९२, २४५; "राइं § ९९ (इ" २०), १०८, २७१।

संवत्तिया (संवर्त्तिका), "याओ § १२८।

सवत्ती (सपत्नी), "त्तीओ § १२९; "त्तीणं § १२८, १२९।

√**संववहर** (सम्-वि-अव-हृ), "रित्तए § १२५।

संवाहणिय (संवाहनिक), "यसि § १०, ११।

से (वाक्योपन्यासे, प्राकृतलक्षणमेव), § ११, ११८, १२५, १९१, २२०, २१८ (द्र" २२०, २२८, २२९, २३०, २३१, २३२), २२८ (द्र" २३१, २३२); स इति द्र"।

सेट्ठि (श्रेष्ठिन्), ०"ट्ठि० § २१।

सेणय (श्येनक), "यं § २२८ (द्र" २३२)।

सेणिय (श्रेणिक,राज्ञो नाम),"ए § २३२।

सेय (श्रेयस्), "यं § ९९ (द्र" २८), ७२,१२८,१३० (द्र" ८१),१५१, १९१, १६२, २२०, २२८।

सेस (शेष),"सं § ११७, १५२, १५४, १५५, १६१, २२०, २२५; "से § १८१।

सेह (शेष), "ह० § ४०; सेहंस (से-घाख) इति परे।

सो (सः), स इति द्र"।

सोगन्धिय (सौगन्धिक), ०"याणं § ४१।

सोचा, √सुण इति द्र"।

सोणिय (शोणित), "एण § ११९, १२१, १२५, १२८, १३०, २२०।

सोण्डा (शुण्डा), ०"ण्डं (बहुव्रीहि-समासे) § १०१; "ण्डाए § १०२, १०५।

सोलस (षोडशन्), § १४८, १५१, १५२।

सोल्ल (शूल्य), ०"ल्ले § १२९; "ल्लेहि § १४०, २४४।

सोल्लय (शूल्यक), "या § १४७, १५९; "ए § १४७; ०"ए § १२१, १२५, २२५, २२७।

सोवण्णया (सौवर्णता), ०"या § ५१।

सोहम्म (सौधर्म, कल्पस्य नाम), "म्म० § ८९, १२४, १३४, २७०"; म्मं § ७४; "म्मे § ९१, ८९, १२४, १३४, १५४, १६१, १७९, २९९, २७४, २७७"।

√**सोहे** (शोभय्, शुभ्-धातोर्णिजन्ते), "हेइ § ७०।

सोहेमाण (शोभयत्), "णे § ७८।

हं (हम् इत्यव्ययं, अर्थे), § ९४ (द्र" ५०), ९७, १०१, १०४, १०८, ११८, १२९, १३१, १२४, १२५, १२७, १४० (द्र" ७९, ८०), १४७, १४८, १५९, १५८, २२७, २२९, २५५; (वाक्ये) § ११२, (द्र" ९१); (वाक्यान्तरे) § १९९, १९२; (वाक्योपने) § २४९, २४८, २५४। सर्वत्र हं भो इत्येव संयोगो दृश्यते।

हट्ठ (हृष्ट), "ट्ठ० § २१, ५९, ९१, ८१, १२१, १७१, २०४, २२०, २९१।

√हण (हन्), °णेज्जा § १०० (पृ° ११०); °णेज्जसि § १०० (पृ° ११०)।

हणुय (हनुक), °था § ९४ (पृ° ४८)।

हत्थ (हस्त), °त्थंसि § ११९ (पृ° १२२); °त्था § ९४ (पृ° ४८); °त्थेसु § ९४ (पृ° ४८)।

हत्थि (हस्तिन्), °त्थि° § १०१, १०२, १०४, १०५, १०७।

•हन्ता (हन्त इत्यव्ययमभ्युपगमे सत्ये वा), § ८२, ११८, १७२, १९१। प्रायो यन्तावत् (यं तावत्) इत्यस्मा-त्समुत्पन्नम् ॥

हल (हल), °ल° § २९, ९४ (पृ° ४८); °लेयं § २९।

हव्वं (शीघ्रमित्यर्थकमव्ययम्), § ८९, ११२ (पृ° ९२), १८८; किमं इति पृ° व्युत्पत्तिः सांशयिकी, प्रायो भव्यं भव्यं वा, अथवा युष्टी वेत्युपमित्वा सिद्धम् ॥

हार (हार), °र° § ११९।

हास (हास), °से § ९५ (पृ° ५०)।

हिमवन्त (हिमवन्त्, पर्वतस्य नाम), °न्तं § ७४, १५१; °न्ते § १७७[१]।

हियय (हृदय), °ए § ८१, १०४, १९१।

हिरण्ण (हिरण्य), °ण्ण° § ४, १७, ४९, ९१, १२७, १५५, १५८, १९१, १९१, १८१, १०४, १११, ११४, ११५, ११८, ११९, १९८, १७१।

हिरी (ह्री), °रि (प्रस्वः समासे) § ९५ (पृ° ५०)।

हिंसा (हिंसा), °स (प्रस्वः समासे) § ४२।

हीण (हीन), °ण° § ९५ (पृ° ५०); °णे § १५९।

हेउ (हेतु), °उवि § १७४, ११९ (पृ° १२२)।

√हो (भू), होन्ति § १७७[१]; होत्था § २, १, ४, ५, ६, ७, ९१, ११०, १८१, १८४, १७२, १६४, १४१। √भव इति पृ° ॥

ADDITIONAL CRITICAL NOTE.

Containing variae lectiones from MSS. F, G and H, in those portions of the book for which they could not be consulted while the edition was being prepared.

Page २, footnote ५, F चाउचोपिया, G चेनिकाचिका, H चेतियापिया to which there is a marginal gloss चा॰ (*i. e.*, चातेतियापिया).

Page ३, f. ७, F H चड्डि॰, G वुड्डि। १३ H om. चा।

Page ४, f. ८, F चक्खु, G चक्खू। ९ F G H om. । १४ H एहे चई चवं। १५ F चचपुभवमाची (as in text).

Page ५, f. ३, F पामारय, H पासादिए।

Page ६, f. ५, G H om. जाव, but F gives the phrase in full, G adds मत्थाइं

Page ७, f. ७, H यणी।

Page ८, f. १०, H करेंति।

Page ९, f. ८, F ॰संतोसिए, G ॰संतोसिय, H ॰संतोसिवे. It may be better to read संतोसियपरिमाणं as a compound. F adds मयसा वयसा कायसा throughout, at the end of every one of the paragraphs 16-42.

Page ११, f. २०, F G चीरा॰ (as in text)।

Page १२, f. ६, F G मंधपडुरयं, H मंधडुरयं।

Page १३, f. १, F G ॰माहूरचिं, H ॰माहिरचिं।

Page १४, f. ३, F चुचु॰, G चुच॰, H चुचु॰। ४ F G H चुत्तिय॰।

Page १६, f. १५, G H only जाव, om. the formula. In MS. F the whole portion, from after नयावयाइं in § 42 down to भयवं गोयमे in § 62, is wanting.

Page १७, f. ९, G H चक्खे, चरे (as in text)। ११ G H om. insertion of D E.

Page १८, f. १०, G ॰संतोसिए, but H ॰संतोसीए (as in text); but see remark above। १५ G ॰ओवकिन॰ (as in comm.), H. ॰ओए नि॰ (as in C)।

Page १९, f. २, G agrees with A B, but H with C, in the order of the offences। ७ G दिसिविदिसिवएसु। ११ G चेत्तवुड्डिपमायाएकमे, H चेत्तवुड्डि No MS. adds पमायाएकमे to सइअन्तरद्धा, nor does the addition seem appropriate in the case of चेत्तवुड्डि, though it was probably suggested by the anomalous short-vowel termination of ॰वुड्डि।

Page १०, f. ८, G H त्वक्सना॰ ; [illegible] places रस॰, त्वक्क॰, केश॰, विस॰, H रस॰, केश॰, त्वक्क॰, विस॰. In fact, the order varies in every MS.

Page ११, f. २, G H om. insertion of D E। ५, G H om. insertion of E। ७ G ॰ब्दिगरणे (as in text)। ८ G ॰माइरित्ते (as in text)। ११ G H ॰पविचाणे।

Page १२, f. १४, G H परववरेसे (as in text).

Page १३, f. ८, G ॰भिंदेज, but H ॰भिंदे (as in text)। ९ H om. चसत्त-लिएस वा, but G चसउत्थिया। १० G [illegible] interpolate चरिहंतचेइयाई। १२ G gives the phrase in full, H only the numeral.

Page १५, f. ६, G H read समणो ; the unusual fem. समणा, though given in the text, on the authority of all the MSS. A B C D E, is, therefore, probably an error

Page १७, f. ११, F G give the phrase in full, as in text ; but H reads like A B D E.

Page १८, f. १२, G पूरणो, F H पूरणे। १७ F [illegible] give the phrase in full, H om. जाव.

Page १९, f. १०, F G H read पढमं चसासमपडिमं उवसम्पज्जित्ताणं विहरद, equally with A B C D E ; and this reading had perhaps better be restored in the text। ११ and १४ F gives the phrases in full (as in comm.), G H as in A B C D E.

Page ३३, f ६, F H om. the clause तं जाव down to ॰वेंगे। ५ and ६ H om. धम्मो॰ स॰ भ॰ म॰, replacing it by जाव। ७ F H सुदति, G सुदत्तो (as in text)। १८ F G H सहुपणे (as in text).

Page ३४, H om. from चणोवाणो इन्दभूई in § 76 down to मयरे in § 70 on page 36, recommencing with जाया पचत्तीय।

Page ३५, f. ९, F G om. the insertion of D E। १५ F भायणाई, [illegible] भायणा ; this reading had better be restored in the text instead of भायणवत्याइं।

Page ३६, f. ६, G ॰समुद्दाणस्स (as in text), but F ॰समुद्दा॰। १८ F G ॰समुद्दा॰।

Page ३७, f १, G omits जाया पचत्तीय मया, reading मयरे भिक्खा॰ जाव चडमाणे ; H as in text, only transferring जाव after भिक्खा॰। २ F H पडिग्गाहेइ (as in text), but G पडिमिग्गहइ। ६ F चोद्दसप॰, G H चोतीसप॰।

Page ४१, f. ९, F G in full सबोलं (as in text)। १२ H substitutes जाव, in § 86, for the passage from तेणेव उवागच्छइ down to चालोएइ १ ता।

Page ४२, f. १५, F पडिक्कमइ, G in full पायच्छित्तं पडिवज्जाहि।

Page ४४, f. २, F G H चयचामे । ४ F G give the phrase in full, H om. numeral.

Page ४६, f. ४, G सामी समोसरणं, H समणे भगवं महावीरे समोसरणं । ९ G चाणन्दो (as in text), H चाणन्दे ।

Page ४७, f. ६, G कविसा वेरणं, H कविसलेरणं (as in text) । ७ H भमुकाणो, H भमुकाणो ।

Page ४८, f. १, G ०कुड्डाल०, H ०कुडाल० ; the reading ०कुड्डाल० is probably preferable । २ F चंडं, G चडं, H चडुं (as in text) । १३ and १९ G H च (as in text).

Page ५१, f. ६, G सिरिसिरिसिरपरिक्खिया व जाव ।

Page ५२. f. १, G H om णं (as in D E).

Page ५३, f. ६, G H चाणुमिले (as in text) । ७ G H चकुमिर (as in text).

Page ५४, f. २, G चाहुणे, H चाहुच्चे । ८ G H चरियाचेइ (as in text) ११ G जावे, H जाव ।

Page ५७, f. ५, G देवे (as in text), H दिव्वे । ७ F G चाहुच्चे, H चाहुच्चे ।

Page ५८, f. २, G H दिट्ठीविसे । H substitutes जाव for the passage from महाकायं in § 107 down to ०चपरोसे in § 108 । ८ G ०धमधमिंत० ।

Page ६०, f. १, H ०दिव्वं (as in text), G दव्वेयं । ८ G H पडिहुवेमि । १८ H पडिरूव (as in text).

Page ७१, f. २, H कामदेवो (as in text), H ०देवे । ११ H चाणिचाणि and so throughout.

Page ७३, f १०, H चाहुच्चे । १४ H ०चोवार (as in text).

Page ७४, f. १, H चरहेइ (as in text) and so throughout । ८ H adds नवं वि ।

Page ७८. f. ८, H देवेणं । १० H दुरिहे (as in text).

Page ८०, f २ and ११, H देवे । १० H देवेणं ।

Page ८८, f १०, H तुम्मे ।

Page ८९, f १. H तुम्मे । ४ H भदा ।

Page ९१, f ४, H om.

Page ९४, f ८, H G जुचर ।

Page ९५, f ४, H om the addition of A B F G

Page ९७, f ११, H देवाणु ।

Page ९८, f ४, H देवा (as in text).

Page ९९, f २ and १०, H देवाणु । ८ H देवा (as in text).

Page १०७, f. ५ and ६, H exactly as in text। ४ H पिढरए। ८ H om. से

Page १०८, f. ६, H एत्ती ति पं। ८ H reads as G।

Page १०९, f १, H om. as in D E G।

Page १११, f ४, H ॰मीलयंति।

Page ११४, f. ४, H पडिवज्जामि। ६ H om. मा पडि॰ क॰।

Page ११५, in § 214, bottom line, H om. पाओविगमणा सेयंस उवागच्छइ ए ता।

Page ११६, f ११, H as in text। १५ H as B D E। १६ H as A B।

Page १२०, f. १२, H reads like A B D E G।

Page १२२, f. ११, H adds जाव विलुप्पमाणे।

Page १२४, f. १०, H reads चोगि॰ उवसंप॰ वि as A B D E F G।

Page १२५, f. ७, H चोगिचिह्निया।

Page १४४, f. ६, H इयं।

Page १४५, f. १७, H वग्गवत्तीओ।

Page १४६, f. ६, H inserts य (as in text and comm.)

Page १४८, f. ९, H as in B E F G। १० and १४ H as in B D E F G।
१५ H om., as in B F G।

Page १६१, f. ९, H पायण्दे सवेय। ११ H परक्कंता।

Page १६५, f. ६, H om. all the *gāthā* verses।

शुद्धिपत्रम् ।

अशुद्धम् ।	शुद्धम् ।	पृष्ठे ।	पङ्क्तौ ।
मूसावायं	मुसावायं	८	१९
दिसिपयस्स	दिसिप्पयस्स	१९	४
संथवे	संथवो	१०	९
अभिगिण्हइ	अभिगिण्हइ	२४	५
म	मो	२८	१९
९१	९०	४४	९
५२]	५२ [	५४	२
मइहु	माइहु	५४	२
निमान्यर्चि	निमान्योर्चि	६०	१
९	१९	६८	९
अपान्दी	आपान्दी	७१	९
परिवक्काइ	पविवक्काइ	८१	१
म यरं	मयरं	८९	८
०घिद्दे	०घिद्दे	९४	९
०पहुपम०	०पहुप्पम०	१०८	८
अज्जोवि०	आज्जोवि०	११०	१०
वाविया	वविया	११४	७
समच्चर०	समच्चुर०	११०	१९
मायामयि०	मायामयि०	१११	४
उवसम्मं	उवसग्गं	११९	११
विवरादि	विरत्तादि	१२५	५
जायपय०	जायवय०	१४९	९

ERRATA IN FOOTNOTES.

Page 28, line 17, read २ for १

" 57, " 13, " 95, 96, " 97, 98.

" 90, " 13, " चोत्ता " रत्ता ।

PREFATORY REMARKS.

(To Fasciculus II.)

I regret to say that before I was able to prepare the Text of the second fasciculus, the owner of the two MSS. C and D recalled them from my possession. Fortunately I had already collated the whole of MS. D, and noted all its variations in my copy of the Calcutta print. Of MS. C, which also contained MS. c of the commentary, I had only noted a very few variants.

On the other hand, I have been enabled through the kindness of Professor Dr. R. Garbe to make use of two new MSS. which he had acquired in Gujarāt. These I have designated respectively by F and f.

The text of the second lecture contained in the present fasciculus is, therefore, based on the five MSS. A B D E F, and the commentary on the MSS. a c f. In very rare cases, also, variants of MS. C are given.

F—MS. belonging to Professor Dr. R. Garbe, is a carefully written paper manuscript, in the usual Jaina style. It consists of 54 leaves with 7 lines of about 48 akṣara each. It is dated Saṃvat 1748 and Shāka 1613 (= 1691 A. D.), Āsu (= Ashvina), Sudi 6, Thursday. It is provided with an interlinear ṭabbā. A marked feature of this MS. is, that it very frequently gives the standing formulas in full, when they are usually abbreviated in other MSS.; see, *e. g.*, the footnotes on pp. 50, 51, 52, 54, 57, 59, 60, 62, etc. Now and then it has peculiar readings of its own, different from both the other sets of MSS. ABC and DE; though they are of no great importance. Instances are *sāmī samosarie* for *samosaranaṃ* (§ 92), *kāmadevā samanovāsayā* for *kāmadevo vi* (§ 109), and others. But substantially it belongs to the set

of the MSS A, B, C, all the distinguishing readings of which it shares. Thus in the first lecture, it exhibits all those enumerated on p. vii of the Introduction to fasciculus I. As instances from the second lecture I may note the variants on p. 52, footnote 1; p. 53, footnote 4; p. 58, footnote 3, etc.

f—MS. also belonging to Professor Dr. R. Garbe. Like MS. a, it is a portion of a collective manuscript of 33 paper leaves, with 15 lines of about 46 akṣara each to the page. The commentaries which it contains belong to the following three Angas: Upāsakadashā (leaves 1 to 23), Antakṛiddashā (to 31) and Anuttaraupapātika (to 33). The MS. is not dated, and it is difficult to adjudge its age. It can hardly be older than MS. F. It is written in a small hand, and not quite carefully. It shows, a very remarkable agreement with MS. a, all the readings, and even the clerical errors of which it reproduces, though it adds here and there blunders of its own. It would almost seem as if MS. f had been copied from MS. a.

I have made the translation again as literal as possible, consistent with English idiom, in order to exhibit the quaintness of the old Jain style of writing.

PREFACE.

In preparing the third fasciculus for publication I had the advantage of collating a further Manuscript, which I owe to the kindness of Dr. R. Mitra, who purchased it from a Jain in Murshidābād for the Government Collection. I mark it with G.

The text of the third lecture, therefore, is based on the six MSS. A B D E F G; the commentary, as before, only on MSS. a c f.

G—MS., belonging to the Government collection of MSS., deposited with the Asiatic Society of Bengal. It is written on paper, and consists of 44 leaves, with 6 or 7 lines of about 50 akṣaras each. It is provided with an interlinear ṭabbā. It bears no date, but to judge from its appearance it is a comparatively modern copy, and can hardly be older than about fifty years. The vowels *e* and *o* are all top-marked. It is very carelessly and ignorantly written; full of sanskritisms and misspellings; *e. g.*, *loṣṭae* for *koṭṭhao* in § 126, *hiranya* for *hiraṇṇa* in § 127; *somnīena* for *soṇiena* in § 129, etc. It appears, however, to have been copied from a good original, as, now and then, it shows unusually correct forms; e. g., *michchhadiṭṭhī* in § 93, *tubbha* in § 173, *Iarenti* and *padiṣuṇanti* in §§ 174, 175. Occasionally it also shows peculiar readings; e. g., *kanemi* in § 129, *saddāṇi* in § 139. On the whole, however, this MS. agrees with the set D E rather than with the set A B C. Thus in § 139 it has *tume*, in § 140 (p. 79) *tae naṃ*, in § 148 *sarīrassa*, in § 156 *kāle*, in § 161 *vuḍḍhi*, in § 158 it omits *cheva*. Sometimes it agrees with D E F against A B C; e. g., in § 161 (*on p. 91*) it has *eurādeve*.

A. E

UVĀSAGADASĀO

OR

THE RELIGIOUS PROFESSION OF AN UVĀSAGA

EXPOUNDED IN TEN LECTURES

BEING

THE SEVENTH ANGA OF THE JAINS

TRANSLATED

FROM THE ORIGINAL PRĀKRIT

WITH COPIOUS NOTES

BY

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TO

DR. REINHOLD ROST

LIBRARIAN OF THE INDIA OFFICE IN LONDON

IN

GRATEFUL REMEMBRANCE

OF HIS

EVER-READY SYMPATHY AND SUPPORT

This Volume

IS

DEDICATED

CONTENTS

INTRODUCTION.

The work of which the following pages present a translation, bears the name *Uvāsagadasāo*, and is one of the chief of the Sacred Books of the Shvetāmbara or 'white-robed' division of the Jains.

These Sacred Books, or Āgamas as they are called, comprise seven sub-divisions, respectively called the Angas, Upāngas, Prakīrnakas, Chhedas, Mūlasūtras, and Nandisūtra and Anuyogadvāra.*

The oldest of these divisions are the Angas. The Uvāsagadasāo is the seventh in their list, the whole of which comprises the following eleven books: 1, Āyārangasuttaṁ (Skr. Āchārānga Sūtra), 2, Sūyagadangam (Skr. Sūtrakṛitāngam), 3, Ṭhāṇangam (Skr. Sthānāngam), 4, Samavāyangam (Skr. Samavāyāngam), 5, Viyāhapaṇṇatti (Skr. Vyākhyāprajñaptiḥ), commonly called Bhagavatī Sūtram, 6, Nāyādhammakahāo (Skr. Jñātādharmakathāḥ), 7, Uvāsagadasāo (Skr. Upāsakadashāḥ); 8, Antagadadasāo (Skr. Antakṛitadashāḥ); 9, Aṇuttarovavāiyadasāo (Skr. Anuttaraupapātikadashāḥ); 10, Paṇhāvāgaraṇāiṁ (Skr. *Prashnavyākaraṇāni*); 11, Vivāgasuyam (Skr. Vipākashrutam).

* See the more detailed lists in Prof. Weber's Catalogue of the Berlin Library MSS., vol. II, section 2, and his *Indische Studien*, vols. XVI and XVII, Jacobi's *Kalpasūtra*, Introd., p. 11, also Dr. R. Mitra's *Notices of Sanskrit MSS.*, vol. III, pp. 67, 68.

Regarding the age and authorship of these Angas the Jain tradition, in its main features, is as follows. In the second century after Mahāvīra's death a very severe famine, lasting twelve years, took place in the country of Magadha. At that time Chandragupta, of the Maurya dynasty, was king of Magadha, and the Sthavira Bhadrabāhu was the head of the undivided Jain community. Under the pressure of the famine Bhadrabāhu, with a portion of the Jain community, emigrated into the Karṇāṭa country in the south of India. Over the other portion that remained in Magadha the Sthavira Sthūlabhadra assumed the headship. Towards the end of the famine, during the absence of Bhadrabāhu, a Council assembled at Pāṭaliputra (modern Paṭnā); and this Council collected the Jain canon, consisting of the eleven Angas and the fourteen Puvvas (Skr. Pūrva), which latter are also collectively called a twelfth Anga, Diṭṭhivāo (Skr. Dṛishṭivādaḥ). The troubles that arose during the period of famine produced also a change in the manners and customs of the Jains. The original rule regarding the dress of the monks had been, that they might either go altogether naked or wear one (resp. two or three) garments; the ideal practice being nakedness, but the wearing of clothes being allowed to the weaker members of the community. Those monks that remained behind felt constrained to abandon the rule of nakedness, and to adopt the 'white' dress. On the other hand, the emigrating portion, who out of religious zeal had chosen to exile themselves, made the rule of nakedness compulsory on all their members. When on the restitution of peace and plenty, the exiles returned to their country, the divergence of conduct, which had in the meanwhile established itself between the two parties, showed itself too markedly to be overlooked. The returned exiles refused to hold fellowship any longer with the (in their opinion) peccant portion that had remained at home. Thus the foundation was laid of the great division between the two sects of the

Digambaras or naked ones (lit. sky-clad ones) and Shvetāmbaras or white-clothed ones. As a consequence of this difference the Digambaras refused to acknowledge the canon established by the Council of Pāṭaliputra; and they, therefore, declare that, for them, the Puvvas and Angas are lost. The difference, however, did not result in a definite schism *(nihnava)* at once; to this it does not appear to have come till some centuries later, when the final separation took place in the year 79 or 82 A. D.*

In the course of time the canon, or Siddhānta as it is called, which the Council of Pāṭaliputra had established, fell more or less into disorder. It even was in danger of becoming extinct, owing to the scarcity of manuscripts. It became therefore, necessary to reduce it to order and to fix it in an authorised edition of manuscript 'books.' This was done at a Council which was held in Vallabhī (in Gujarāt) under the presidency of Devarddhi Gaṇi, called the Kshamāshramana. This council took place 980 (or 993) years after the death of Mahāvīra, that is, probably in the year 454 (or 467) of the Christian era. Its operations resulted in the redaction of the Jain canon, in the form in which we still find it at the present day.

* The traditions of the Shvetāmbaras and Digambaras are practically unanimous on this point; for their dates differ only by three years. The former place the separation 609 years after Mahāvīra or in 82 A. D., while the latter place it 136 years after Vikrama or in 79 A. D. The former date agrees only with the now commonly accepted traditional date of Mahāvīra's nirvāṇa, viz., 527 B. C. or 470 before Vikrama. But this traditional date will not suit earlier dates, like those of Chandragupta's accession, 155 A. V., which only agree with the other, now generally discarded, traditional date of 410 before Vikrama or 467 B. C. for Mahāvīra's Nirvana. This circumstance may, perhaps, help to throw light on the time and cause of the change in the two traditional dates of the Great Nirvāṇa.

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Studien, vols XVI and XVII, Dr. Klatt's *Historical Records of the Jainas*, in the Indian Antiquary, vol. XI, p. 245; and Prof. Bhandarkar's Report on the Search for Sanskrit MSS. in 1883-84.

* Further details on this subject will be found in two papers '*On the authenticity of the Jain tradition*, published in the *Vienna Oriental Journal*, Vol I, No. 3, and Vol. II, No. 2, by Professor Buhler who first discovered the evidence The Sthavirāvali is published by Professor Jacobi, in Vol. XXII, of the *Sacred Books of the East*

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In a third Appendix (No. III) I have put together some additional information, that I have been able to gather since publishing the several fasciculi. For some of this information, I am indebted to Muni Mahārāj Ātmārām-jī Ānand Vijay-jī, the well known and highly respected Sādhu of the Jain community throughout India, and author of (among others) two very useful works in Hindī, the *Jaina Tattvādarsha* mentioned in note 276 and the *Ajñāna Timira Bhāskara*. I was placed in communication with him through the kindness of Mr. Magganlāl Dalpatrām. My only regret

lectures *comprised in* the seventh Anga, the Uvāsagadasāo. They are the following: first *the story of* Āṇanda, and secondly *of* Kāmadeva, thirdly *of* the landowner[7] Chulaṇipiyā, fourthly *of* Surādeva, fifthly *of* Chullasayaga, sixthly *of* the landowner Kuṇḍakoliya, seventhly *of* Saddālaputta, eighthly *of* Mahāsayaga, ninthly *of* Nandiṇipiyā, tenthly *of* Sālihīpiyā."

Again Jambū asked, "If, Reverend Sir, the Samaṇa *(as above,* down to) who has passed away, has taught ten lectures *as comprised* in the seventh Anga, the Uvāsagadasāo, what then, Reverend Sir, did the Samaṇa *(as above,* down to) who has passed away, teach as the purport of the first lecture?"

3. *Suhamma replied:* "Truly, Jambū, at that time and at that period, there was a city called Vāṇiyagāma[8] *(its de-*

[7] Text *gāhāvaī*, Skr. *gṛihapatiḥ;* comm. *ṛiddhimad-viśeshaḥ*, 'a kind of owner of dominion, a landowner, a squire.' 'Possession' or 'dominion', (*oggaha*, *Skr. avagraha*) is in the Āy. II, 7, 2 (see Transl., p. 177) said to be fivefold: *viz.*, that of a lord of the devas (*devenda*), of a king (*rāja*), of a landowner (*gāhāvaī*), of a house-owner (*sāgāriya*), and of a monk (*sāhammiya*). The term *gāhāvaī* is explained by Skr. *grāma-mahattarādi* or 'chief of a village, etc.' A *gāhāvaī*, therefore, is what is now called in India a Jāgīrdār or Tālūqdār or Zamīndār, 'one who possesses a village or an estate'; while a *sāgāriya* is simply 'one who possesses a house.' Ordinarily the term *gāhāvaī* is used, not with reference to any distinct species of property or dominion, but with respect to a certain mode of life, *viz.*, the secular, as opposed to the religious mode of life a monk, and as such it is practically equivalent to *uvāsaga* or *sāvaga* (cf. the footnote on p. 257 of vol. XI of the *Sacred Books of the East*). As the term *gāhāvaī*, in this sense, is, in the sequel, applied to all the ten persons here mentioned, it is clear, that here, in § 2, it is employed in its technical sense, as implying a kind of ownership — It may be noted that, in the text, *gahavaī* is treated adjectively, and compounded with the name, to which it serves as an attributive. It is so explained in the Skr. commentary.

[8] *Vāṇiyagāma*, Skr *Vāṇiyagrāma;* another name of the well-know

it the Cheiya[4] Puṇṇabhadda, *(its* description).

■ At that time and at that period the venerable Suhamma[5] arrived *there* on a visit, *and (here the rest is to be supplied* down to *the incident, that)* Jambū reverently waiting *on him* spoke *to him* thus: "If, Reverend Sir, the Samaṇa, the blessed Mahāvīra *(here all his epithets are to be enumerated* down to) who has passed away, has taught this as the purport of the sixth Anga,[6] *called* the Nāyādhammakahāo, what then, Reverend Sir, did the Samaṇa *(as above,* down to) who has passed away, teach as the purport of the seventh Anga *which is called* the Uvāsagadasāo?"

Then Suhamma replied: "Truly, Jambū, the Samaṇa *(as above,* down to) who has passed away, has delivered ten

enclosed within round brackets are rubrical directions to the reciting priest regarding the passages to be supplied by him from memory, and cited from other sacred books of the Jains. The references to these supplemental passages will be found in the footnotes appended to the Prākrit text.

[4] *Cheiya,* Skr. *chaitya;* properly the name of a Jain temple or sacred shrine; but commonly applied to the whole sacred enclosure containing a garden, grove or park (*ujjāṇa, vaṇa-saṇḍa* or *vana-khaṇḍa*), a shrine, and attendants' houses. In this sense *cheiya, ujjāṇa* and *vaṇakhaṇḍa* are used as synonyms. In the Vipāka Sūtra, lect. II, § 2, the Duipalāsa Cheiya is called Dūipalāsa Ujjāna.

[5] *Suhamma,* Skr. *Sudharma,* one of the eleven disciples (*gaṇadhara*) of Mahāvīra, who succeeded him as head of the Jain sect, being himself succeeded by Jambū the last of the so-called *kevalī,* see *Sthavirāvali,* § 2; also Wilson's *Essays and Lectures,* Vol. I, pp. 299, 336, (*Asiatic Researches,* Vol. XVII, pp. 257, 286). The *paṭṭāvalī* of the Kharataragachha states that Suhamma was the son of a Brāhman, living in Kollāga (*Ind. Ant.,* Vol. XI, p. 246). See § 7.

[6] On the eleven Angas or Sacred Books of the Jainas, see Weber's Essay in the *Indische Studien,* Vol XVI, pp. 211 ff and Vol. XVII, pp. 1 ff. (*Über die heiligen Schriften der Jaina*); also a short list in Kap., p. 14 (footnote).

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[8] *Vaṇiyagāma,* Skr. *Vāṇiyagrāma;* another name of the well-known

scription *to be given here)*. Outside of the city of Vāniya-

city of Vesāli (Skr. Vaishālī), the capital of the Licchavi country; see Cunningham's *Ancient Geography of India*, p. 413. In the Kalpa Sūtra, § 122, it is mentioned separately, but in close conjunction with Vesāli. The fact is, that the city commonly called Vesāli occupied a very extended area, which included within its circuit (at the time of Hwen Thsang, of about 12 miles, see Cunningham's *Archæological Reports*, Vol. I, p 56), besides Vesāli proper (now Besārh), several other places. Among the latter were Vāṇiyagāma and Kundagāma or Kundapura. These still exist as villages under the names of Bāniyā and Basukund, (see the Maps, Plate XXI, in Vol. I, and Plate II, Vol. XVI, of the *Archæolog. Reports*). Hence the joint-city might be called, according to circumstances, by any of the names of its constituent parts. The epithet *nayara* clearly marks out Vāṇiyagāma as a very large city; for Champā, itself one of the proverbially large cities (see Rockhill's *Life of Buddha*, p. 130), is only designated a *nayarī* in § 1. Under the name of Kundagāma, the city of Vesāli is mentioned as the birthplace of Mahāvīra, who hence is sometimes called *Vesālie* or the 'man of Vesāli,' (see Jacobi's Introduction to the Translation of the *Achārānga Sūtra*, p. xi, and Weber's *Indische Studien*, Vol. XVI, p. 262). A Buddhist tradition quoted by Rockhill (*Life of Buddha*, p. 62), mentions the city of Vesāli as consisting of three districts. These may very well have been Vesāli proper, Kuṇḍapura and Vāṇiyagāma, occupying respectively the south-eastern, north-eastern, and western portions of the area of the total city. Beyond Kuṇḍapura, in a further north-easterly direction lay the suburb (or 'station,' *sannivesa*) of Kollāga (see § 7), which appears to have been principally inhabited by kshattriyas of the Nāya (or *Jñātṛi*) clan, to which Mahāvīra himself belonged; for in § 66 it is described as the *Nāya kula*. In connection with their 'settlement' (*sannivesa*) at Kollaga, but outside of it, the Nāya-clan possessed a religious establishment (or *cheiya*) which bore the name of Dūipalāsa (§ 3). Like most *cheiyas* it consisted of a park enclosing a shrine, hence in the Vipāka-Sūtra, lect. I, § 2 it is called the Dūipalāsa Park (*ujjāṇa*); and that it was owned by the Nāya-clan is shown by its description

gāma in a north-easterly direction, *there was* a Ceïya called

in Kap § 115 and Āy. II, 15, § 22, where it is called *Nāya-saṇḍa-vaṇe ujjāṇe* or *Nāya saṇḍe ujjāṇe*, i. e., 'the park of the *Saṇḍavaṇa* (or *Ceïya*) of the Nāya-clan.' It would seem, therefore, that the Jain tradition, which represents Kuṇḍapura as a large town, is quite correct, inasmuch as Kuṇḍapura is taken as equivalent to Vesālī. In Kap. § 100, Kuṇḍapura is described as a *nagaraṃ sabbhiṃtara-bāhiriyaṃ* or 'a city with inner and outer portions,' i. e., a large city with suburbs. Here evidently Vesālī itself is described. Nor is it correct (as stated in the Introduction, p. x, to the Translation of the Āchāranga Sûtra), that in that Sûtra (see §§ 2, 4, 22) Kuṇḍapura or Kuṇḍagāma is called a *sannivesa* or 'a halting place of caravans' (a station, or suburb). The phrases, there used, *uttara-khattiya-kuṇḍapura-sannivesa* or *dāhiṇa-māhaṇa-kuṇḍapura-sannivesa*, do not mean 'the northern kshattriya (resp., southern Brāhmanical) part of the place Kuṇḍapura,' but 'the northern kshattriya (etc.) suburb of Kuṇḍapura,' i. e., that suburb (*sannivesa*) of the city of Kuṇḍapura, which lay towards the north and was inhabited by the (Nāya clan of) kshattriyas; it was distinguished from the southern suburb of the same city (Kuṇḍapura or Vesālī) which was inhabited by Brāhmans. This interpretation is confirmed by the parallel phrases in Kap. § 22 (*et passim*), *khattiya-kuṇḍagāme nayare* and *māhaṇa-kuṇḍagāme nayare*, which are rightly translated by 'the Kshattriya (resp., the Brāhmanical) part of the town Kuṇḍagāma.' From all these considerations it would appear, that Mahāvīra's father, Siddhattha, was the chief of the Nāya-clan, resident in the Kollāga suburb of the city of Vesālī or Kuṇḍagāma. Though as may be expected, the Sacred Books of the Jains speak of him in exaggerated terms, they do not, I believe, ever designate him as 'the king of Kuṇḍapura or Kuṇḍagāma'; on the contrary he is, as a rule, only called 'the kshattriya Siddhattha' (*Siddhatthe khattiye*), and only exceptionally he is referred to simply as 'king Siddhattha' (*Siddhatthe rayā*). This is perfectly consistent with his position as the chief of the kshattriyas of Kollāga. Accordingly Mahāvīra himself was born in Kollāga; and naturally, when he assumed the monk's vocation, he retired (as related in Kap. § 115, 116) to the

Dūipalāsa. At that time Jiyasattū[9] was king over the city of Vāṇiyagāma *(here* his description *to be given).* There also

Cheïya of his own clan, called Dūipalāsa and situated in the neighbourhood of his native place Kollāga. Mahāvīra's parents (and with them probably their whole clan of Nāya kshattriyas) are said to have been followers of the tenets of Pārshwa-nātha (see Āy., II, 15, § 16). As such they would, no doubt, keep up a religious establishment (*cheiya*) for the accommodation of Pārshwa, on his periodical visits, with his disciples, to Kuṇḍapura or Vesālī. Mahāvīra, on renouncing the world, would probably first join Pārshwa's sect, in which, however, he soon became a reformer and chief himself. It may be added that the phrase *uchcha-nīya-majjhimāiṃ kulāiṃ*, upper, lower, and middle classes', applied to the town of Vāṇiyagāma in §§ 77, 78, curiously agrees with the description of Vesālī given in the Dulva (Rockhills' *Life of Buddha*, p. 62): "There were three districts in Vesālī. In the first district were 7000 houses with golden towers, in the middle district were 14,000 houses with silver towers, and in the last district were 21,000 houses with copper towers; in these lived the upper, the middle, and the lower classes, according to their positions."

[9] In the *Sūryaprajñapti* Jiyasattū is mentioned as ruling over Mithilā, the capital of the Videha country (see Bhag, p. 244). Here he is mentioned as ruling over Vaṇiyagāma or Vesālī. On the other hand Cheḍaga, the maternal uncle of Mahāvīra, is said to have been king of Vesālī and of Videha (see the Introduction to the Transl. of the Āchārānga Sūtra, pp. xii-xvi and *Ind. St.*, Vol. XVI, p. 421). It would seem that Jiyasattū and Cheḍaga were the same persons. The name Jiyasattū (Skr. *Jitashatru*) he may have received, as has been suggested (Bhag., p. 244, *Ind. St.*, Vol. XVI, p. 316), by way of rivalry with Ajātasattu (Skr. *Ajātashatru*), king of Magadha, who at first was also a patron of Mahāvīra, though afterwards he exchanged him for Buddha. To the Jains Ajātasattu is known under the name of Kūṇiya, and under that name he is compared with Jiyasattu in § 9 and elsewhere. Kūṇiya's visit to Mahāvīra, referred to in § 9, may be that related in the Dulva, as translated in Rockhill's *Life of Buddha*, p. 101. See also the footnote on p. 1 of Vol. XI of the *Sacred Books of the East*.

lived then in Vāṇiyagāma, a householder called Āṇanda[10], *who was* prosperous and *(here the rest of his epithets to be given,* down to) without any equals.

4. That householder Āṇanda possessed *a treasure of* four kroṛ *measures* of gold deposited *in a safe place,*[11] *a capital of* four kroṛ *measures* of gold put out on interest, a well-stocked estate[12] of the value of four kroṛ *measures* of gold, *and* four herds, each herd consisting of ten thousand heads of cattle.

5. That householder Āṇanda was a person whom many kings and princes *(and so forth,* down to) merchants made a point to defer to, and to consult, on many affairs and matters needing advice when there was anything in their *own or others'* households which required to be hushed up or was merely of private concern or called for some important decision; *in short,* on *all sorts of* business. He was also the main pillar, as it were, of his own family, their authority, support, mainstay and guide.[13] In short he was a cause of prosperity to whatever business he was concerned with.

[10] He is adduced by Hemachandra, in his Yoga Shâstra (III, 151) as a typical example of a faithful *shrāvaka* or lay adherent of Jainism.

[11] The Gujarâtî paraph. explains this to mean, that the treasure was kept buried in the ground. Burying treasure has been a common Indian practice from ancient times, as shown by the treasures which are still frequently found all over the country.

[12] Text *pavitthara*, Skr. *pravistara*, 'property consisting of treasure, grain, two-footed animals (incl. servants), four-footed animals, etc.' (comm.).

[13] Text *chakkhū*, Skr. *chakṣuḥ*, lit. 'eye,' as that which illuminates and guides. It is a well-known figure. As Āṇanda is here called 'the eye of his family,' so in the *Mahāparinibbāna Sutta* (see *Sacred Books of the East*, vol. XI, p. 89) Buddha is called 'the eye of the world.' Compare Job 29, 15, 'I was eyes to the blind,' Matth. 6, 22.

6. That householder Āṇanda had a wife called Sivanandā,—a woman perfect in every way *(and so forth,* down to) beautiful. She was the beloved of her husband. Devoted, attached, and loving, and amenable, severally in speech and the other five ways, to amorous enjoyment such as is usual among men,[14] she lived happily with Ānanda the householder.

7. Outside of the city of Vāṇiyagāma, in a north-easterly direction, there was a suburb[15] called Kollāga, *which was* large, strong *(and so forth,* down to) palatial, etc.

8. There in that station of Kollāga there lived a large number of friends, kinsmen, family members, relatives, connections and dependents[16] of Āṇanda the householder,

[14] *I. e*, as described in the *kāmashāstra*. The 'five ways' refer to the five senses. See note 62 on page 24.—The MSS., as a rule, spell *aṇu-b-bhavamāṇī;* similarly some MSS. spell *posaha-s-sāla* (see § 60), *kāla-m-māsa* (§ 89), etc. This seems to point to a tendency in popular pronunciation, to double the initial consonant in the middle of a compound word, which, through inadvertence of the copyist, occasionally crept into the MS. A similar tendency may be observed in other popular dialects.

who were prosperous and *(as above, § 3, down to)* without any equals.

9. At that time and at that period, the Samaṇa, the blessed Mahāvīra *(as above, § 2, down to)* arrived on a visit, and a company of people went out *to hear him*. Then king Jiyasattū *also* went out *to hear him*, just as king Kūṇiya *had done on another occasion*, and having done so *(and so forth, see § 2, down to)* he stood waiting on him.

10. Then the householder Āṇanda, having been informed of this news, reflected thus: "Truly the Samaṇa *(as above, § 2, down to)* is staying *here on a visit;* this is a most auspicious event; so I will go and *(as above,* down to) wait on him." Having thus reflected, he bathed, put on a fine state dress, and adorned his person with a small number of costly jewels. Having done so, he came out of his house; and then he went out of the city of Vāṇiyagāma, *walking* right through the midst of it, on foot, at a leisurely pace, with an umbrella garlanded with koriṇṭa flowers being carried over him, and surrounded by a dense circle of attendant people. Having done so, he proceeded to the Dūipalāsa ceiya where the Samaṇa, the blessed Mahāvīra, was *staying*. Having arrived there, he solemnly circumambulated him three times from the left to the right,[11] and

[11] Text *āyāhiṇaṃ payāhiṇaṃ*, Skr. *ā-dakṣiṇa-pradakṣiṇam;* the ceremonious circumambulation of a person for the purpose of showing him reverence, done both at meeting and parting. It consists in walking three times round him, so as to keep one's right side constantly turned towards him. To do this one must start, as explained in the Skr. commentary to Or. § 33 (*trīn vārān ā-dakṣiṇāt pārśvāt pradakṣiṇaḥ dakṣiṇa-pārśva-vartī ā-dakṣiṇa-pradakṣiṇaḥ*), from the right of the person reverenced and come round to his left. It is commonly said to consist in moving from the left to the right. In that case, "the left" means the left of the reverencing person, which of course, corresponds to the right of the person reverenced.

having done so, he praised and worshipped him and *(as above,* § 2, *down to)* stood waiting on him.

11. Then the Samaṇa, the blessed Mahāvīra, *expounded the Law* to the householder Āṇanda and to the right great company *which had come with him. (Here* the sermon of the Law *should be supplied).* Then the company of people went home again, and the king also went away.

12. Then the householder Āṇanda, having listened and attended to *the sermon of* the Law, in the presence of the Samaṇa, the blessed Mahāvīra, and being happy and pleased *(and so forth,* down to) spoke thus: "I believe, Reverend Sir, in the Nigganṭha doctrine;[19] I am convinced, Reverend Sir, of the Nigganṭha doctrine; I am delighted, Reverend Sir, with the Nigganṭha doctrine; it is so, Reverend Sir; it is exactly so, Reverend Sir; it is true, Reverend Sir; it is what I desire, Reverend Sir; it is what I accept, Reverend Sir; it is what I desire and accept, Reverend Sir; it is really so as you have declared it. Still, though acknowledging this, many kings princes, nobles, governors, mayors, bankers, merchants and others have, in your presence, O beloved of the devas, submitted to the tonsure, renounced the life of a householder, and entered the monastic state, I cannot do the same and, submitting to the tonsure, *(as above,*

[19] Text *nigganṭham pāvayaṇaṃ*, Skr. *nairgranthaṃ pravachanam* or *jina-shāsanam*, *i. e.*, the doctrine of the Nigganṭha or Mahāvīra. The term *nigganṭha* (Skr. *nir-grantha*) means a holy man (*sādhu*) who has renounced the possession of all property, whether owned in public or in private (Guj. paraph. to Ov. § 30, *vahya-abhyantara gāṭh'ḍi na thi, ehavau sādhū*, to § 57, *parigraha-rahita-sādhu*). It is applied emphatically to Mahāvīra, who is called 'THE Nigganṭha'. The Gujarātī paraph. always treats it as a synonym of 'Bhagavant,' or 'the blessed one.' But it is also given to the ascetic (*samaṇa*, Skr. *shramaṇa*) followers, male as well as female, of Mahāvīra, (*e. g.*, in Lect. II). See also Kap., Introduction, pp. 5, 6.

down to) enter *the monastic state.*[19] But I will in your presence, O beloved of the devas, take on myself the twelvefold law of a householder, which consists of the five lesser vows and the seven disciplinary[20] vows. May it so please you, O beloved of the devas! Do not deny me!"

13. Then the householder Āṇanda, in the presence of the Samaṇa, the blessed Mahāvīra, in the first place, renounced *all* gross ill-usage of living beings, *saying*: "As long as I live, in its two forms and in its three ways, I will not do it nor cause it to be done, either in thought or in word or in deed."[21]

[19] Text *aṇagāriyaṃ*, the state of an *anagāra*, lit. 'one who has no house,' *i. e.*, one who has renounced the condition of a 'householder,' or of an ordinary member of society; hence equivalent to 'one who has renounced the world,' 'a monk.'

[20] Text *pañch'āṇuvvaiyaṃ* and *satta-sikkhā-vaiyaṃ*. The *aṇuvvayāiṃ*, Skr. *aṇu-vratāni*, or 'lesser vows', of the Jain laymen, are called so in contrast with the *mahavvayāiṃ*, Skr. *mahā-vratāni*, or 'great vows' of the monks. The latter are given in Ay. II, 15, pp. 131ff, the former in Ov. § 57, see also Yog. II, 18-114. In the Gujarātī paraph. to Ov. § 57 the name *aṇuvraya* is thus explained: *aṇuvrata mahāvrata nī apekṣāī aṇu nānhā*, i. e., 'the *aṇuvrata* is *aṇu* or small in comparison with the *mahāvrata*.' Some of the differences between these two classes of vows are noticed in note 21. Under the term *sattasikkhā-vaiyaṃ*, or 'seven disciplinary vows', are here lumped together two classes of vows which are distinguished, in Ov. § 57, into *tiṇṇi guṇa-vvayāiṃ*, Skr *trīṇi guṇa-vratāni*, or 'three salutary vows' (Guj. paraph *guṇakārī*), and *chattāri sikkhā-vayāiṃ* (or *sikkhāvvayāiṃ*), Skr. *chatvāri shikṣā-padāni* (or *shikṣāvratāni*, cf. Yog. II, 1, III, 117), or 'the four disciplinary vows' (Guj. paraph. *dharm nī sikharūp*). In Sanskrit expositions of the Jain faith, the objects of the five vows are commonly named thus, *ahiṃsā, asūnṛita, asteya, brahmacharya, aparigraha*, see Yog. III, 89-93.

[21] *I. e.*, the 'two forms' of doing evil are doing it by one's self or through some one else; and the 'three ways' of doing evil are

14. Next he renounced *all* grossly lying speech, *saying*: "As long as I live, in its two forms and its three ways, I will not do it nor cause it to be done, either in thought or in word or in deed."

15. Next he renounced *all* gross taking of things not given, *saying*: "As long as I live, in its two forms and in its three ways, I will not do it nor cause it to be done, either in thought or in word or in deed."

16. Next he limits himself to contentment with his own wife, *saying*: "Excepting with one woman, Sivanandā, my wife, I renounce every other kind of sexual intercourse."

17. Next setting limits to his desires, he limits himself to his *actual possession of* gold, wrought and unwrought,[22] *say-*

doing it in thought or in word or in deed. It may be noted that in respect of the former qualification, there appears to be a difference between the conduct required of an uvāsaga or ordinary follower, and that required of a samaṇa or monk. For the latter there were three forms of doing evil, *viz.*, either doing it by one's self, or causing others to do it, or conniving at its being done by others. See Āy. II, 15, § 30, (Transl., pp. 202, 204, also p. 76). Though it is possible that the two distinct forms, of 'conniving at evil' and 'causing evil,' are in the present case subsumed under the one form of 'causing evil.' See also Colebrooke's Essays, Vol. I, p. 446. Another distinction between the two classes of followers is indicated by the addition of the term *thūlaga* 'gross', which is absent from the rules applicable to monks (see Āy. *ibidem*). It indicates a less stringent interpretation of the vows in the case of the ordinary followers. According to the Skr. comm., by 'gross ill-usage' is intended ill-usage of the grosser forms of life (of *trasa* or 'men and animals,' as distinguished from the more subtle forms of life of plants, earth-bodies, etc.; see note 68). By 'gross lying' is intended such lying as causes serious injury (*sanklesihotpādaka*). By 'gross taking of things not given' is intended theft or robbery.

[22] Text *hiraṇṇa-suvaṇṇa*, Skr. *hiranya-suvarṇa*. The Skr. comm. explains *hiraṇṇa* by *rajatam* 'silver,' and of *suvaṇṇa* it says that the

ing: "Excepting my *treasure of* four kror *measures* of gold deposited *in a safe place,* my *capital of* four kror *measures* of gold put out on interest, and my well-stocked estate of the value of four kror *measures* of gold, I renounce *the possession of* any other gold, wrought or unwrought."

18. Next he limits himself to his *actual possession of* four-footed animals, *saying:* "Excepting my four herds, each herd consisting of ten thousand heads of cattle, I renounce *the possession of* any other four-footed animals."

19. Next he limits himself in his *possession of* landed property,[23] *saying:* "Excepting five hundred ploughs, *and land*

word is *pratîtam* 'well-known,' meaning that it is 'gold.' The Gujarâtî paraph., however, explains the phrase by *hiraṇṇa aghaṭita ghaṭita suvarṇa dravya, i. e.,* 'unwrought and wrought gold.' By 'wrought gold' possibly 'coined gold' may be meant, as *suvarṇa* is known to be a term for a gold coin. The latter interpretation is also given by the commentator of the Āchârânga Sûtra (see Jacobi's Translation, p. 123, footnote). And this interpretation is undoubtedly the correct one; for the term *hiraṇṇa* occurs also in § 4, where it is clearly intended as a measure of value; the measure consisting in a certain amount of precious metal taken by weight or quantity. It cannot be supposed that the metal here intended as a measure was silver; it can only have been gold. Moreover the weight or quantity, used as measure, is specified in lecture vii as *kâmsya.* This would point to a very ancient condition of society in India, when 'coins' were not yet an ordinary measure of value.

[23] Text *khetta-vatthu.* This term is susceptible of two different interpretations. It may be either taken as equivalent to Skr *kṣetra-vastu* (i. e., *kṣetram eva vastu*), meaning simply *kṣetra* or 'field'; or it may represent Skr. *kṣetra-vâstu* (i. e., *kṣetram cha vâstu cha gṛham*) and mean 'fields and houses.' Abhayadeva, in his comm., adopts the former view, which certainly seems the only one consistent with the context, but he adds that the latter is adopted in another work (*granthântare*). As a matter of fact it is adopted by Hema-

at the rate of one hundred niyattanas[24] *for each plough*, I renounce *the possession of* any other landed property."

20. Next he limits himself in his *possession of* carts, *saying* : "Excepting five hundred carts for foreign traffic and five hundred carts for home use, I renounce *the possession of* any other carts."

21. Next he limits himself in his *possession of* boats, *saying* : "Excepting four boats for foreign traffic and four boats for home use, I renounce *the possession of* any other boats."

22. Next on being desired to make his renouncements regarding things of reiterate and things of momentary use,[25] he limits himself in his *use of* bathing towels, *saying* : "Excepting one kind, *viz.*, a fragrant red-tinted one[26], I renounce *the use of* every other kind of bathing towel."

chandra in his Yoga Shâstra (III, 93); but as, according to the common tradition, he lived about one hundred years after Abhayadeva (A. died 1078 or 1082 A. D, while H. died 1172 A. D, see *Ind. Ant.*, vol. XI, p. 253, and Pishel's edition of Hemachandra's Grammar, p. v), the reference cannot be to his book.

[24] The *niyattana*, Skr. *nivartana*, is a certain measure of land, (comm). It is said to be 20 rods or 200 cubits or 40,000 *hasta* square (M. Williams' Skr. Dictionary).

[25] Text *uvabhoga* and *paribhoga*. The Skr. comm. explains the former to mean 'reiterate' (*paunahpunya* or 'constantly recurring'), the latter, 'momentary' (*sakrit* or 'once occurring') use. As examples of things of the former kind, it names one's house (*bhavana*), clothes (*vasana*), wife (*vanitā*); of the latter kind, food (*āhāra*), flowers (*kusuma*), unguents (*vilepana*). The same explanation is given in the Gujarātī paraph. to Ov. § 57. Thus food, once eaten, cannot be eaten again, while clothes may be put off and on as often as one pleases. Compare Yog. III, 5, where, however, *bhoga* is used for *paribhoga*.

[26] Text *gandha-kāsāī*, Skr. *gandha-kāṣāyī*, scl *shāṭikā* 'cloth.' The phrase also occurs in Nāy., § 35. The comm. explains it as a

23. Next he limits himself in his *use of* tooth-cleaners,[27] *saying :* " Excepting one kind, *viz.,* a green stick of sweet taste, I renounce *the use of* every other kind of tooth-cleaner."

24. Next he limits himself in his *use of* fruits, *saying :* " Excepting one kind, *viz.*, the milky pulp of the Āmalaka,[28] I renounce *the use of* every other kind of fruit."

red cloth (*rakta-shāṭikā*) distinguished by its fragrance (*gandha-pradhānā*).

[27] Text *danta-vaṇa*, Skr. *danta-vana*, 'a piece of wood for (cleaning) the teeth'. The Chullavagga, V, 31, 1 (in *Sacred Books of the East*, Vol. XX, p. 146) has *dantakaṭṭhaṃ*. It is not quite correct, however, as stated in the footnote on that word, that the ends of the toothstick are "not rubbed on the teeth." The ends are, at least in this part of the country, both masticated and rubbed on the teeth, for the purpose of cleaning them.

[28] Text *khīrāmalaya*, Skr. *kṣīrāmalaka*. The comm. explains *khīra* by *abaddhāsthika* 'pulp', and by *kṣīram iva madhuram* 'milky juice.' The *āmalaka* (Hindī *am'lā*) is the *Phyllanthus emblica* or *Emblica officinalis*. It is a moderate sized tree, with an acid fruit (the Emblic Myrobalan), the size of which is that of a small gooseberry, with a fleshy outer covering and a hard three-celled nut, containing six seeds. It is used by the Indians for food and preserves (pickled or candied), also as a medicine, and sometimes externally to cleanse the hair, (see Watt, Part VI, p. 138, Baden-Powell, p. 374). The last mentioned use would seem to be the one intended here, as the fruit is enumerated in the midst of a list of toilet articles. As such an article it is also mentioned in the comm. to § 52, 5, together with warm water and powder. If it was intended as an article of food, one would expect it to be enumerated after § 33. Moreover, it is not likely that fruits as articles of diet would be entirely limited to this particular kind. On the other hand, it seems surprising that fruits are not mentioned at all in the subsequent list of articles of food. It would seem therefore that in this respect no restraint whatever was placed on the wishes of an uvāsaga, provided, of course, he attended to the general rule of not

25. Next he limits himself in his *use of* unguents, *saying:* "Excepting oil of one hundred or one thousand ingredients,[29] I renounce *the use of* every other kind of unguent."

26. Next he limits himself in his *use of* powders, *saying:* "Excepting one kind, *viz.*, scented wheat flour, I renounce *the use of* every other kind of powder."

27. Next he limits himself in his *use of* washing water, *saying:* "Excepting eight gharā of water sufficient to fill an uṭṭiyā[30], I renounce *the use of* all other washing water."

28. Next he limits himself in his *use of* clothes, *saying:* "Excepting one kind, *viz.*, a pair of cotton clothes, I renounce *the use of* every other kind of clothes."

29. Next he limits himself in his *use of* perfumes *for the person, saying:* "Excepting *perfumes made of* aloes, saffron, sandel and similar substances[31], I renounce *the use of* every other kind of perfume."

30. Next he limits himself in his *use of* flowers, *saying:* "Excepting one kind, *viz.*, the white lotus[32] or a garland of jasmin flowers, I renounce *the use of* every other kind of flower."

eating anything *sachitta* or 'living,' nor anything *sachitta-baddha* or 'adjuncts of living things' (see § 51).

[29] Or, 'worth one hundred or one thousand *karṣāpaṇas*.' The comm. gives both interpretations.

[30] A *ghaḍa*, Hindi *gharā*, is a globular, unglazed earthen pot, of about 10 or 12 inches diameter, while the *uṭṭiyā* is a very large, unglazed earthen jar, egg-shaped, measuring about 18 by 36 inches diameter.

[31] Text *agaru-kunkuma-chandaṇa-m-ādiehiṃ*. Here *m* is an auxiliary consonant, inserted probably for reasons of euphony, as sometimes in Pāli (see Kuhn's *Beiträge zur Pāli Grammatik* p. 63). Another instance occurs in § 79, *anna-m-annassa*. For some more examples, see Bhag. p. 409.

[32] Text *saddhapauma*, Skr. *shuddhapadma*, which the comm. explains as meaning either 'the white lotus,' or 'lotus without any other flowers.'

31. Next he limits himself in his *use of personal* ornaments, *saying*: "Excepting smoothly polished ear pendants and a finger ring *engraved* with my name, I renounce *the use of* every other kind of ornament."

32. Next he limits himself in his *use of* incense, *saying*: "Excepting incense made of aloes, olibanum, and similar substances, I renounce *the use of* every other kind of incense."

33. Next in setting limits to his *use of* victuals, he limits himself in his *use of* beverages *saying*: "Excepting one kind, *viz.*, a decoction of pulses or rice,[33] I renounce *the use of* every other kind of beverage."

34. Next he limits himself in his *use of* pastry, *saying*: "Excepting such as are fried in clarified butter or turned in sugar[34], I renounce *the use of* every other kind of pastry."

35. Next he limits himself in his *use of* boiled rice,[35] *saying*: "Excepting boiled rice of the cultivated varieties,[36] I renounce *the use of* every other kind of boiled rice."

[33] Text *kaṭṭha*, Skr *kriṣṭa*, 'product of cultivation,' 'crop,' which the commentary explains to be *mudgādi* or 'pulses,' and rice fried in *ghī* or 'clarified butter.' Compare the Pâli *kiṭṭha*.

[34] Now well-known under the name of *pūrī*.

[35] Text *odana*, comm. *kūra*. It is the well-known dish of boiled rice, called *bhāt* in North India, and in South India *kūdu* or *kūlu*, whence the Skr *kūra*; see my edition of the Prākṛita Lakshaṇa, p. 30.

[36] Text *kalamasālī* or 'seedling-rice,' which according to the commentary, is a kind of rice well-known in the east of India. Rice is either sown broadcast, or in seed-beds and transplanted. The latter, raised from seedlings (or *kalam*, Arabic قلم), are the finer varieties of rice. As two-thirds of all the Indian rice are grown in Bengal (see Watt's Economic Products of India, Part VII, p. 124), it is probable that the practice of cultivation by seedlings was first introduced in that part of India; whence the fine rice of the East or of Bengal became known as the seedling rice or *kalamasāli*. The term *kalam* or *kal'mi* is commonly employed in India to denote plants improved by cultivation (by grafts, seedlings, etc).

36. Next he limits himself in his *use of* pottages,[37] *saying:* "Excepting the pottage made of kalāy or the pottage made of mūg or mās[38], I renounce *the use of* every other kind of pottage."

37. Next he limits himself in his *use of* clarified butter,[39] *saying:* "Excepting the best of clarified butter *produced* from cow's milk in the autumn, I renounce *the use of* every other kind of clarified butter."

38. Next he limits himself in his *use of* vegetables,[40] *saying:* "Excepting the curry *made* of vatthū or the curry

In the present passage, the term *kalamasāli* is probably intended, in a generic sense, for any of the finer, cultivated kinds of rice. There is, however, also a special kind of cultivated rice, which is called *kar'mā* (or *kal'mā*) in Bihār (see Grierson, p. 972).

[37] Text *sūva*, Skr. *sūpa*; according to the comm., the well-known Indian dish of *dal* (Skr. *dvidala*, Yog. III, 7) is intended, a pottage or thick soup made of any kind of split pulse, boiled, but usually not strained.

[38] Text *mugga*, Skr. *mudga*, *Phaseolus mungo*, and *māsa*, *Skr. māṣa*, *Phaseolus mungo radiatus*. *Kalāya* is explained in the Skr. comm. to be *chaṇakākāra dhānyavisesa*, *i. e.*, 'a kind of grain resembling *chanā* or gram.' The Gujarātī paraph., more definitely, identifies it with the *masūr* or 'lentils' (*Ervum lens* or *Cicer lens*), which agrees with the modern usage, as *masūr* is very commonly eaten as *dal* (see Baden Powell, Vol. I, p. 241, and Watt, Part VI, p. 79). These three, the *masūr*, *mūg* and *mās* are still the most expensive and most esteemed pulses used for *dāl*. The name *kalāy*, however, is in Bengal and Bihār now commonly given to the *mās*, which is called *mās kalāi* (cf. Watt, *ib.*, p. 135, Grierson, § 996). *Chanā* (Cicer arietinum, the chickpea), commonly called 'gram', is very cheap and is only eaten by the lower orders, not usually in the form of *dāl*, but parched or ground into flour (cf. Baden Powell, *ib.*, pp. 239, 240).

[39] Text *ghaya*, Skr. *ghrita*, modern *ghī*.

[40] According to the Gujarātī paraph., the *sālan* or a 'curry' made of vegetables is intended.

made of sutthiya[41] or the curry *made* of maṇḍukkiya, I renounce *the use* of every other kind of vegetable."

39. Next he limits himself in his *use of* liquors, *saying*: "Excepting one kind, *viz*, the liquor made from pālangā,[42] I renounce *the use* of every other kind of liquor."

[41] There is much uncertainty as to the vegetables here intended. For *vatthū* there are several different readings, none of which I can identify with the name of any vegetable *Vatthū* itself is the modern *batthuā* or *batthawā*, or *bāthū*, a kind of spinach, *Chenopodium album* (Watt, p 49), one species of which is also called *chūā* (Baden Powell, p. 214, No. 869), a name which has some resemblance to the *varia lectio chūchū*. The *sutthiya* is the Skr. *svastika* (or *sushavi*), *Momordica charantia*, a kind of gourd which is eaten in curries (Watt, Pt. VI, p 112). The Gujarātī paraph., however, identifies it with *agathīyo*, modern Guj *agathiyo*, Hindī *agati* (*Sesbania grandiflora*), a tree the leaves and pods of which are eaten in curries (Watt, Pt VI, p. 170). The *maṇḍukkiya*, Skr *maṇḍūkikā* (comm.), is a name of various cucurbitaceous plants (gourds and melons). The variety here intended is, according to the Gujarātī paraph, the *ḍodī*, Marāṭhī *dodī*, which appears to be the same as the Hindī *laddū* (*Cucurbita maxima*), a large pumpkin, which is a favourite for curry (Watt, Pt. VI, p. 64).

[42] The Skr. commentary explains it by *valli-phala-vishesa* 'a kind of fruit of the *valli*'. The name *vallī* is given to various medicinal plants, and *vallī-vriksa* is commonly mentioned as the name of the Sāl tree (*Shorea robusta*), which also produces a gum resin. Here, however, it denotes the Olibanum tree (*Boswellia serrata* or *thurifera*), the gum resin (comm *shālana*) of which is intended by the term *phala-vishesa* 'a kind of fruit', and denoted in the text by *pālangā* The 'tears' of this gum are of a roundish oblong form, of a transparent light yellow colour, and of a slightly aromatic taste (comm *anamla-rasa* 'not-sour juice'). From the gum an astringent stimulant is prepared, which is used as a tonic (Baden Powell, p 336, Watt, Pt. V, p. 61). In Āy II, 1, 8, § 4 it is mentioned under the name *sallai-palamba* (Skr *shallaki pralamba*) or 'the pendant (product) of the *shallaki* tree' The latter is the proper Sanskrit name of the tree, while *pālanga* (Tel and Tam. *palangi*, Sanscritised *pālanka*) is its Dravidian or South-Indian name In North India the tree is not

40. Next he limits himself in his *use of* fritters,[43] *saying*: "Excepting plain fritters spiced with condiments, or gourd fritters spiced with condiments, I renounce *the use* of every other kind of fritters."

41. Next he limits himself in his *use of* drinking water, *saying*: "Excepting one kind, *viz.*, rain water,[44] I renounce the use of every other kind of drinking water."

42. Next he limits himself in his *use of* mouth perfumes, *saying*: "Excepting betel with its five spices,[45] I renounce *the use of* every other kind of mouth perfume."

43. Next he renounces the following four kinds of unprofitable employment, *viz.*, malevolent conduct, inconsiderate conduct,[46] giving of dangerous objects,[47] and directing of

known by the name *pālangā* or *pālanka*, which is there given to a kind of spinach (*Beta vulgaris* or *bengalensis*). See Watt, Pt. I, p. 15, Pt. VI, p 28, B. Powell, pp. 330, 303. It is remarkable, however, that in Yog. III, 45 the *pālanka* appears among a number of forbidden plants.

[43] According to the Gujarātī paraph., the *amla* or condiments are 'pepper and salt.' The fritter is the *baḍā* or *bāḍā*, (see Grierson, p. 352); it is a fritter made of some kind of pulse, and fried in clarified butter or oil; it may be either plain, or contain a slice of gourd (*dālikā*, colocynth).

[44] Text *antalikkhodaya* or 'water fallen from the sky or air.'

[45] Text *tambola*, now commonly called *pān*, the leaf of the *Piper* (or *chavica*) *betel*, which, together with areca-nut and lime, is chewed, especially after meals, as a digestive. (Watt, Pt. VI, p. 140, Baden Powell, p. 303). Sometimes certain spices are added; they are, according to the comm., *ēlā* or cardamom (*Elettaria cardamomum*), *lavanga* or cloves (*Caryophyllus aromaticus*), *karpūra* or camphor (*Laurus camphora*), *kakkola* or a kind of acid seed (*Eleagnus umbellata*) and *jātiphala* or nutmeg (*Myristica moschata*). On the derivation of *tambola* from Skr. *tāmragula*, see Ov., p. 165.

[46] The commentary says: "such as a sarcasm, or leaving an oilpot uncovered" (so that insects may fall into it and die) Compare the first three applications of the first great vow, in Ay. II, 15, (transl., p. 203). See also Yog. III, 72, and 74, 77—80.

[47] Text *gattha*, Skr. *shastra*, 'anything that may become the cause

sinful deeds.[48]

44. At this point, the Samaṇa, the blessed Mahāvīra, addressing Āṇanda, the disciple of the Samaṇa, spoke to him thus: "Truly, O Āṇanda, a disciple of the Samaṇa, who has mastered *the discrimination* of the living and the lifeless and who wishes (*and so forth*, down to) not to be betrayed into any transgression (*of the Nigganṭha doctrine*), must know and avoid the following five typical[49] offences

of wounds or death'. See *Ay*, transl, p. 1, footnote [illegible]; also p. 141, (less 2, § 1) also Stevenson, p. 122. Compare Yog. III, 76.

[48] Comm.: "such as an order to plough a field," which would cause injury to the 'earth body.' Compare Yog. III, 75.

[49] The text has *peyālā*, which the comm. renders by Skr. *sārāḥ* or *pradhānāḥ*, 'prominent' It explains that these offences alone are prominently mentioned, because on account of their grossness they have the reputation of being strong. The meaning of the term is still better brought out by another remark of the commentator's which occurs later in § 51 (see notes 70-72), that the five offences which are expressly mentioned must only be looked upon as examples or illustrations (*upalakṣaṇa*) of a whole class. The term *peyāla*, therefore, clearly denotes that portion which is 'typical' of the rest of a series or class, the mention of which characterizes the class and recalls it to the memory. The Pāli term *peyyāla* appears to be identical with it. The derivation of the word is obscure. The traditional one from *alaṃ* 'enough' = untenable, seeing that the word, in Prākrit, is used as an adjective. The most probable one, which is also suggested by the commentator's equivaluation of Pr. *peyāla* with Skr. *pradhāna*, is from Skr. *prāya* in the sense of 'principal part, general rule, type,' and the suffix *āla* implying 'possession' *Prāya* might in the Māgadhī Prākrit become *peyya* (see Hem. IV, 292, for Māh. Pr *pejja*), after the analogy of *asahejja* for Skr. *asahāya* (Hem. I, 79) From *peyya* an adjective *peyyāla* might be formed with the common Prākrit suffix *āla* (for Skr. *mat*, see Hem. II, 159). One would expect in modern Jain MSS rather the Māhārāṣṭri form *pejjāla*; but the word, being a technical term, appears to have preserved its original Māgadhī form, the only concession to the change of dialect being, the substitution of a single *y* for the, to the

against the law of right belief;[60] *viz.*, scepticism, unstableness, distrustfulness,[61] praising of heterodox teachers,[62] and intimacy with heterodox teachers.

45. Next a disciple of the Samaṇa must know and avoid the following five typical offences against the law of abstention from gross ill-usage of living beings, *viz.*, tying them, bruising them, piercing *any of* their limbs, overloading them, and starving them in food and drink.[63]

Māhārāṣṭrī unfamiliar, double *yy*. This practically agrees with a suggestion of Childers and Kern.—Another, though less probable, derivation might be from Skr. *prayāṇa* 'beginning' (cf. the similar use of *prabhṛti*), the *ṇ* of which might change to *l*, as in Pr. *velū* for Skr. *veṇu* (Hem. I, 203, also in Pāli, see Kuhn's *Beitrdge*, p. 37).

[60] Text *sammatta*, Skr. *samyaktva*, the same as *samyag-darshana*, explained in Umāsvāti's Tattvārtha Sūtra (s. 3) by *tattvārtha-shraddhāna*, 'belief in the truths of the principles (of Jainism).' Hence *kankhā*, Skr. *kānkṣā*, 'unstableness' is *anyānya-darshana-graha* 'continually taking up some other (doctrinal) views'.

[61] Commentary: "such as regarding the benefits of religion, or the ability of a religious preceptor, or the character of a saint."

[62] Text *para-pāsaṇḍa-pasaṃsā*, Skr. *para-pāṣaṇḍa-prashaṃsā*, in Yog II, 17, *mithyā-dṛṣṭi-prashaṃsanam*. The word *pāsaṇḍa* has, with the Jains, no bad sense It means generally 'the adherent of any religion,' especially of their own. Hence, with the Brāhmans, it came to mean 'an adherent of a false or heterodox religion'; with them, *pāṣaṇḍa* is equal to the Jain *para-pāsaṇḍa*. See also Bhag., pp. 213, 214, and *Ind. St.*, Vol. XVII, p 75

[63] The commentary says, that whatever harm, short of killing, is done out of anger or want of kindly feeling, is an offence equal to killing; and it adds that this principle should be observed in interpreting all the rules given. 'Tying,' text *bandhe*, comm. "such as with cords, etc." 'Bruising,' text *vahe*, Skr. *vadha* (Yog. *prahāra*), comm. "such as with sticks, etc.;" it means all violence, including killing. 'Piercing,' as in the Indian custom of piercing the nose of a bullock for the headrope. For other illustrations of these offences, see the practices detailed by Grierson, §§ 94-124, 128-131 See Yog. III, 89, also II, 69.

46. Next he must know and avoid the following five *typical* offences against the law of abstention from grossly lying speech,[54] *viz.*, false accusation *made* under the influence of passion,[55] false accusations *made* under cover of secrecy, betrayal of the confidences of one's wife,[56] communication of false information, and falsification of documents [57]

47. Next he must know and avoid the following five *typical* offences against the law of abstention from gross taking of things not given, *viz.*, *receipt of* stolen property, employment of thieves, smuggling into a forbidden country,[58]

[54] Some MSS. here insert a statement of five different kinds of lying speech According to the Skr. comm. they are taken from the Avashyaka, one of the Jain sacred books of the Mūlasūtra class. They also occur in Yog. II, 54 They comprise, as explained in the comm., untruth regarding persons, animals and things, embezzlement of entrusted goods, and false testimony for the purpose of settling differences. These five kinds of untruths are also named in Yog. III, 90.

[55] This includes violent abuse, such as calling a person 'a thief.' The point of the offence is not that the language used causes serious pain to others, but that it is used in passion, (comm).—The Prākrit has *sahas'ābbhakkhāṇe*, and *rahas'ābbhakkhāṇe*, for Skr *abhyākhyānam*. The change of gender may be noted. There are numerous instances of it; e. g., *gamaṇe*, *karaṇe* (§ 48), *vāṇijje* (§ 51), *ahigaraṇe* (§ 52), *paḍihāṇe* (§ 53), etc Notice also the variant *ālambaṇe* in § 5.

[56] The commentary explains, that though the subject matter betrayed may be true, the act has nevertheless truly the character of untruth, on account of the evil consequences to which it may lead, such as the suicide of the wife from shame. Similarly it is said in Yog. II, 61, that one should not say a thing, even if it be true, if it should cause pain to another In Yog III, 90, however, a much more general term is used, *visvasta-mantra-bheda*, 'betrayal of the secrets of a confidant'.

[57] Comm To say, "I have promised not to lie, but this is a forgery, not a lie," is a bad excuse.

[58] Text *viruddha-rajj'aikkame*, Skr. *viruddha-rājy'ātikramaḥ*, or

false weights and measures, and dealing with adulterate wares.[59]

48. Next he must know and avoid the following five *typical* offences against the law of contentment with one's own wife; *viz.*, visiting a kept woman, visiting a respectable woman,[60] amorous dalliance *with other women*, arranging marriages for strangers,[61] and excessive indulgence in sensual pleasures.[62]

in Yog. III, 91, *vid-rājya-langhanam*, *i. e.*, 'the trespassing into (another) country by a merchant'. The Skr. comm. explains that though, in such an act, there may be no intention of stealing, yet it is wrong because of its being forbidden by the ruler of the country.

[59] The commentary says: "it must not be supposed that such acts are not offences because they are not housebreaking."

[60] Text *apariggahiyā*, Skr. *aparigṛhītā*, lit. 'not hired for money;' *i. e.*, a married woman or a widow; as opposed to *ittariya-pariggahiyā*, Skr. *itvara-parigṛhītā*, *i. e.*, 'a woman hired for the occasion,' (comm.)

[61] *I. e.*, for any one except one's self and one's children; because interesting one's self for the connubial pleasures of others is inconsistent with one's vow of continency. (Comm.)

[62] Text *kāmabhoga*; this word is explained by the commentator as a *dwandwa* compound, consisting of two independant terms, *viz.*, *kāma*, denoting the pleasures obtainable from objects of hearing (*shabda*) and of sight (*rūpa*), and *bhoga*, denoting the pleasures obtainable from the objects of smell (*gandha*), taste (*rasa*) and touch (*sparsha*). He adds that these pleasures are those expounded in the well-known *Kāma-shāstra*, *e. g.*, the use of aphrodisiacs. They may be learned by consulting the list of contents of Vatsyāyana's *Kāma Sūtra*, Pt. I, chap I, (English Translation, pp. 15-18) *Kāma* is there (*ib.*, p. 19) defined as "the enjoyment of appropriate objects by the five senses of hearing, feeling, seeing, tasting and smelling, assisted by the mind together with the soul" I have retained in the text the reading *kāmabhogā* of MSS. A and B, which appears to be an ancient use of the ablative case in the place of the locative.

49. Next a disciple of the Samaṇa must know and avoid the five *typical* offences against the law of limiting one's desires, *viz.*, exceeding one's limit[63] regarding *the possession of* landed property, exceeding one's limit regarding the possession of gold, wrought and unwrought; exceeding one's limit regarding *the possession of* two-footed and four-footed creatures; exceeding one's limit regarding *the possession of* money and grain; and exceeding one's limit regarding *the possession of* metal utensils.[64]

In MSS. C and D the locative *kāmabhoge* has been substituted (cf. Nāy. §§ 120, 127), and as the compound is generally used in the plural, MS. E even turns the singular into the plural *kāmabhogeṣu*. Similar instances of the use of the ablative for the locative are *aṇaṭṭhā* (see note 78), *antarā* (§ 66), *majjhā* (§ 83). By the Skr. commentator all these cases are treated as compound words, thus he gives as Skr. equivalents *kāma-bhoga-tīvrabhilāṣa*, *anartha-daṇḍa*, *antar'āvartta-māna*, *madhy'āvasat*. But the variants of the MSS, some showing the ablative in *ā*, others the locative in *e*, clearly show the real character of the form. Compare the similar use of the ablative for other cases (instrumental and dative) in Pāli (E. Muller's Pāli Grammar, p. 67).

63 *I. e.*, the limit, previously promised; see §§ 17ff.

64 The commentary here gives examples to show, that these offences include all practices, which while appearing to observe the law of limitation in the letter, contravene the spirit of it (*vrata-sāpekṣatva*). Thus a person who has promised to possess but one field, may not evade his promise by adding to its size without adding to its number; nor may any one who has made a promise to keep but five metal vessels, evade it by adding to their weight. Again a person who has publicly given to another a portion of his allotted possession, may not replace it in order to restore the total of his allotment; similarly a man may not tie up his allotted income in money and grain in a miserly way, under the pretext of being obliged to keep up the promised amount. Again a person may not excuse the increase of his herds beyond the promised number, by a reference to the natural

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limit in the level direction, enlargement of one's area *of living*, and failure of memory.[66]

51. Next *the Samaṇa* declared that things of reiterate and of momentary use are of the following *two* kinds, *viz.*, those relating to one's food, and those relating to one's occupation. Now, with regard to food, *he said*, a disciple

fore, is the contraction within a narrower compass of the object of the *disi* vow, and hence is called an 'epitome' *saṁkṣepa* or *saṁkṣepaṇa* (see comm. to § 51 and Yog. III, 83) of the latter. The *desâvagâsiya* vow necessarily contracts also the sphere for the application of all the other vows; hence it is said to be an 'epitome' also of those vows (see comm. to § 51).

[66] The commentary explains, that the fourth and fifth offences are alike but for the circumstance that the former is committed knowingly, while the latter is done unintentionally. Thus, if a person had fixed his area at 100 yojanas in one direction and 10 yojanas in another, and if he were knowingly to take 10 yojanas from the former and add them to the latter, such an enlargement, while ostensibly in keeping with one's vow, would be an offence of the fourth kind. On the other hand, if he were to make the extent of his area to be 100 yojanas, instead of 50, from forgetfulness as to which of those two dimensions he had promised to adopt, such an enlargement would be an offence of the fifth kind. MSS. D and E (see footnote to the text) insert another offence, called "exceeding one's limit in the four-way direction," and in order not to exceed the number of 'five offences,' they treat Nos. 4 and 5 as a single offence, called "enlargement of one's area *of living* through failure of memory." This emendation was probably caused by the consideration that the fourth and fifth offences are in some respect alike. There can be no doubt, however, that it is an unauthorised after-thought, for the original reading is borne out not only by Abhayadeva's Commentary, but also by Hemachandra's Yogashastra (III, 95). Moreover the interpolated offence is superfluous, as its idea is sufficiently involved in the third offence. That the interpolation, however, must be of an early date seems to be shown by the fact, that all MSS. read [illegible]

of the Samaṇa must know and avoid the following five *typical* offences; *viz.*, using living things[67] as food, using adjuncts[68] of living things as food, eating unboiled vegetables, eating parboiled vegetables, and eating worthless vegetables.[69] Then with regard to occupation, a disciple of the Samaṇa must know and avoid the following fifteen ways of making a living; *viz.*, occupation with charcoal,[70] occupation

dhā (as a compound), which only fits into the amended version of MSS. D and E, while the original version of MSS A, B, C requires the reading *khetta-vuḍḍhī, sar-antaraddhā*.

[67] According to the commentary, 'living things' here mean 'earth-bodies,' (*puḍhavī-kāya*, *Skr. pṛithivī-kāya*), 'water-bodies' (*āo-kāya*, *Skr. āpahkāya*), and plants. According to the Jains, "there are numberless lives or souls, not only embodied in animals, men, gods (*deva*), hell-beings (*tasa, trasa*), and plants (*vaṇassaī, vanaspati*), but also in the four elements—earth, water, fire, wind. Earth, etc., regarded as the abode of lives is called earth-body, etc." See Jacobi's translation of the Âchârânga Sûtra, p. 3, footnote, where some further information will be found; also Bhag. pp. 175, 189, 193, 227; Stevenson, p 116; Wilson, Vol. I, p 306. Compare Yog. III, 96.

[68] Such as the gum (*gunda*) of trees, and the pulp (*kaṭāha*) of stone fruit (*sâsthika*), (comm.).

[69] *I. e.*, vegetables that cause much trouble in preparing, and give little satisfaction in eating; such as immature beans (*anishpanna-mudgaphalī*). Even if one were to observe the law, by killing (*i. e.*, cooking) them, before eating, there would still be the sin of taking life to no useful purpose, (comm.) The commentator adds, it must not be supposed that these five instances exhaust all possible offences under this head. They are merely given as samples, but there are *numerous others.*

[70] This includes not only the making and selling of charcoal, but also any business in which charcoal is used, *e. g.*, making of bricks and pottery. Similarly the next mentioned offences refer to the cutting and selling of plants, to the making, selling or driving of carts, to the carrying the goods of others for hire (by means of carts, men,

with plants, occupation with carts,[71] occupation with fares, occupation with breaking ground, traffic in ivory,[72] traffic in

or animals), and to hoeing, ploughing (of fields), digging (of wells), blasting (of rocks), etc Compare Yog. III, 100-101.

[71] Text *sāḍī-kamma*, variant *sāḍiya-kamme*. I have translated it according to the commentary, which renders it with Skr *shakaṭa-karma*, and explains it with *shakaṭānāṃ ghaṭana-vikraya-vāhana-rūpam*, *i. e.*, the constructing, selling, and driving of carts. If this be correct, the word *sāḍī* or *sāḍiya* must be taken as a contraction of *saṇḍiyā* = Skr. *shakaṭikā*. But, irrespective of the difficulty of derivation, the word *sāḍī-kamma*, if thus explained, is not very satisfactorily distinguished from the following word *bhāḍī-kamma*, which is also connected with carts. According to the principle of interpretation, adopted in the commentary (see notes 70 and 72), the expression 'occupation with plants' may well be made to include the making and selling of carts. Accordingly, I am disposed to think, that *sāḍī-kamma* refers to an altogether distinct occupation, and that it is simply the Skr. *shāṭī-karma*, or *shāṭaka-karma*, 'occupation with clothes' It would include the making as well as the selling of clothes. Possibly the present reading of the commentary may be owing to an accidental confusion of the Skr. *shaṭaka* and *shakaṭa* The modern *sāṛī* is a well-known garment (a long piece of cloth or wrapper) worn by the women, especially of Bengal. The comm, however, is supported by Yog III, 98, 102.

[72] Compare Yog. III, 105-108. The commentary explains that this and the other four substances mentioned subsequently, must be only understood as typical instances of their kind; thus 'ivory' includes all that comes from the elephant (or according to Yog. III, 105, from any animal), such as his nails, cheekbones, ichor and hair; 'lac' includes any substance (such as lac, realgar, indigo, etc), ingrown in any living thing (such as insects, bits of minerals or plants, etc.), so that it is necessary to destroy the latter in manufacturing the former; 'juice' means any sapa obtained from living things (such as spirituous liquors, butter, fat, honey, etc); 'poison' includes any *shastra* or dangerous object; 'hair' means 'creatures furnished with hair,' such as servants, cattle, camels, elephants, etc.

'lac,' traffic in juices, traffic in poisons, traffic in hair, occupation with crushing by machinery,[73] occupation with surgery,[74] kindling of bush fires, draining of lakes, rivers and tanks,[75] and bringing up women for immoral purposes.[76]

52. Next a disciple of the Samaṇa must know and avoid the following five *typical* offences against the law of abstention from unprofitable employment,[77] *viz.*, talking amorous nonsense, conducting one's self like a buffoon,[78] talking impurities, acting the part of an accessory,[79] and exceeding one's

[73] Such as an oil-press or a sugar-press, (comm.). See Yog III, 109.

[74] According to Yog. III, 110, such as piercing the nose, branding, castrating, etc.

[75] For the purpose of obtaining land for agriculture, (comm.). From Yog. III, 112, however, it would appear that these two acts were only forbidden, when done with an evil intention (*vyasanāt*).

[76] This includes not only the bringing up and hiring out, of women, for immoral purposes, but also the rearing of any living thing (*prāṇi*) for any cruel purpose, (comm.). In Yog. III, 111, the horse, cat, dog, fowl, parrot, etc. are instanced.

[77] Text *anaṭṭhā daṇḍa, lit.* 'pains (or trouble) taken to no (good) purpose,' or, as explained in Yog. III, 73, *śarīrādyartha-daṇḍasya pratipakṣatayā sthitaḥ, i. e.*, 'that which consists in the opposite of profitable employment of one's body.' *Aṇaṭṭhā* is the ablative singular used for the dative or locative (as in Pāli); see note 62 on *kāmabhogā*. According to the Skr. commentary, which explains *aṇaṭṭhā* by *anarthena* (see comm. to § 43), it would stand for the instrumental. The same five offences are named in Yog. III, 113. For illustrations of the first three, see Yog. III, 77-79.

need in things of reiterate or momentary use.[80]

53. Next a disciple of the Samaṇa must know and avoid the following five *typical* offences against the law of inward peace,[81] *viz.*, ill behaviour in thought, ill behaviour in word, ill behaviour in act,[82] obliviousness of the law of inward peace,[83] and unstable[84] attention to the law of inward peace.

54. Next a disciple of the Samaṇa must know and avoid the following five *typical* offences against the law of keep-

[80] To whatever extent a person uses a larger quantity of food than he requires for himself, to that extent he renders it more difficult for others to obtain food, and thus causes them waste of labour (lit. unprofitable employment), (Comm.).

[81] Text *sāmāiya*, Skr. *sāmāyika*. The Skr. comm. explains this term thus "one who, being of equal temper (*sama*) and devoid of love and hatred, looks on all creatures as being like himself, gains the advantage (*samāya*) of making momentarily regular progress in knowledge, faith and conduct, which are the source of incomparable happiness and which are only comparable to the miraculous gem and wishing-tree of heaven. The indispensable condition of obtaining that state is called *sāmāyika*, and it consists in avoiding to do that which is forbidden, and not abstaining from doing that which is permitted." The logical outcome of this explanation is that *sāmāyika* is the same as *samatva* or *sāmya* (cf. Yog IV, 19, 30), *i. e.*, that calm temper and firmness of mind which is not disturbed by any passion or any outward accident, but wholly given to religious practices. Etymologically the word is always derived, by means of the vṛiddhi suffix *ika*, from the compound of *sama* (equal) and *āya* (gain, profit)

[82] Thinking of what would be well or ill in doing one's household duties, making use of harsh abuse, and incautiously placing hand or foot on a spot which has not been previously examined with respect to the presence of any living creature, (Comm.) The *sāmāyika* vow lasts only for two *ghaṭikā* (or 48 minutes) at a time

[83] *I. e.*, forgetting at a given moment, that one is under the promise of striving after inward peace (Comm.)

[84] *I. e.*, either short-lived, or fitful. (Comm.)

ing within a certain place;[85] *viz.*, employment of *family members* as messengers, employment of servants as messengers,[86] communication by word of mouth, communication by gestures, and *notification by* throwing of clods.

55. Next a disciple of the Samaṇa must know and avoid the following five *typical* offences against the law of keeping the posaha[87] abstinences; *viz.*, *using* an unexamined[88] or badly examined bed for sleeping, *using* an unwiped

[85] Text *desāvagāsiya*, Skr. *deshāvakāshika*, *lit*., 'having some one place as one's sphere' Having determined the dimensions of one's area of living, according to the *digvrata* (see note 65 to § 50), a Jain may not leave it. But if the necessity arises of procuring something from beyond its limits, the law can obviously be evaded by any of the means mentioned above. Hence they are all prohibited. Compare Yog. III, 116.

[86] Text *āṇavaṇa* and *pesavaṇa*, Skr. *ānayana* and *preṣayaṇa*. The latter word, according to the Skr. comm., implies 'sending by force (*balāt*) for something,' and is equivalent to sending a *preṣya* (cf. Yog. III, 116), a 'servant' or 'slave.' The force of the latter word may be clearly seen from the connection in which it occurs in Yog. II, 65. By contrast *āṇavaṇa* implies 'causing to be brought by the favour of a member of the family.'

[87] Text *posaha*, Pāli *uposatha*, Skr. *poṣadha* (properly *upavasatha*). It is the sacred day of the Jains, which regularly occurs on six days of the month, *i. e.*, on the day of the full moon, on the day of the new moon, and on the two days which are the eighth (*aṭṭhami*) and fourteenth (*chauddasi*) respectively from the full and new moon. The day is distinguished by the four abstinences (*upavāsa*) from food (*āhāra*), bodily attentions (*sharīra-satkāra*), sexual intercourse (*abrahma*), and daily work (*vyāpāra*). See commentary; also Appendix III, note on p. 39. Compare also Yog. III, 84, 116.

[88] Text *appaḍilehiya*, Skr. *apratilekhita*, *lit*., 'not scraped;' but explained by Skr. *apratyapekṣita* 'not examined.' The difference between *appaḍilehiya* and *appamajjiya* is that the former act of cleaning is done with the eye, the latter with a cloth, (Comm.).

or badly wiped bed for sleeping, *using* an unexamined or badly examined spot for easing nature, *using* an unwiped or badly wiped spot for easing nature,[89] and imperfect observance of the posaha abstinences.

56. Next a disciple of the Samaṇa must know and avoid the following five *typical* offences[90] against the law of right distribution *of alms*;[91] *viz.*, putting away among living things,

[89] Text *uchchāra-pāsavana*, Skr. *uchchāra-prasravaṇa*, lit., voiding feces and urine. One of the greatest sins a Jain can be guilty of is injury to any living creature (insects, etc.). Hence any spot likely to come into use in any way, must be previously carefully examined and wiped, especially during the rainy season when the crop of insects is abundant. See the detailed instructions in Āy., I, 7. 11, 1-3.

[90] Text *aiyārā*, Skr. *atichārāḥ*, *i. e.*, 'transgressions.' It may be noted that all the 'offences' here mentioned are rather evasions than contraventions of the law. Now an *atichāra*, as the comm. here explains, is strictly speaking the contravention (*parihāro*) of a law, *i. e.*, the doing of a forbidden act, while *bhanga* is the evasion of a law, *i. e.*, the doing of an unforbidden act for the purpose of avoiding a forbidden one. Accordingly a *bhanga* can only occur in the case of *desha-virati* or the limited abstinence incumbent on a sāvaga, to whom only certain acts are forbidden; while the *atichāra* occurs in the case of *sarva-virati* or the total abstinence of a sādhu, though it may also occur in the case of *desha-virati* in proportion as the sāvaga advances in abstinence. But, the comm. adds, the word *atichāra* is here used in an indefinite (*saṅkīrṇa*) sense, and must be understood to mean either a 'contravention' or an 'evasion,' according to the circumstances of the case.

[91] Text *ahā-saṃvibhāga*, Skr. *yathā-saṃvibhāga*, 'distributing according (to rule).' In Yog III, 86 the law is called *atithi-saṃvibhāga*, 'distribution to guests,' and explained as referring to *chaturvidh'āhāra-pātra-chhādana-sadman*, i. e., 'the four kinds of food, bowl, clothes, and lodging.' Compare with this the promise in § 59, and note 100. Still, as shown by the 'offences,' it is particularly food that is intended here. The rule is that no other food may be given to, or accepted by, a Jain monk, but such as the giver had pre-

covering up with living things, neglecting the appointed time, making a pretence of others, and acting from jealousy.[92]

57. Next he must know and avoid the following five offences[92] against the law of a determined self-mortification by the last mortal emaceration; *viz.*, longing after this world,[93] longing after the next world, longing after life, longing after death, and longing after sensual enjoyments.

58. Then the householder Āṇanda, in the presence of the Samaṇa, the blessed Mahāvīra, took on himself the twelvefold law of a householder, consisting of the five lesser vows and the seven disciplinary vows; and having done so, he praised and worshipped the Samaṇa, the blessed

pared for himself (*svārthaṃ nirvartita*). Food which a monk (*sādhu*) may accept, is called *esaṇijja* or *ahesaṇijja*; while food which is 'made on purpose for him' and which he may not accept, is called *āhākammiya*. Hence a monk may not accept any food, prepared after his arrival; such food is tainted with the 'fault of after-preparation' (*pashchāt-karmadosa*). See the detailed rules in Āy. II, 1.

92 As a monk may not eat any living thing (such as uncooked grain, uncut fruit, etc), a person may avoid giving to him, when he comes to beg, by placing food among grain or covering it up with fruit. Or he may change the hour of his promised alms-giving, so that the begging monk misses the right time. Or he may avoid giving anything by pretending that it belongs to another person. Or he may give simply out of spite, in order not to be out-done in liberality by another. Cf Yog. III, 117.

93 'This world' does not mean 'the present world' or 'the present [illegible] a is expressed in the later phrase [illegible] is the 'world of men,' as opposed to [illegible] d the reference is to a future rebirth in 'this world of men.' The savaga, at this ascetic stage, is not to long after being reborn, *e g*, as a chief or a minister, etc. He is also not to long to become, after his death, a deva or 'god' in the 'world of devas.' Further, on observing the respect paid to wealth, learning and position, he is not to think, that after all it is better to live than to starve one-self to death; nor seeing that such a return to social life is out of the question for him, is he to wish that he might rather die at once, than go on starving himself. Cf. Yog. III, 150. A curious illustration of the warning against 'longing after life,' occurs in the tenth book of the Dashāshrutaskandha; see *Ind. St.*, XVI, 470.

Mahāvīra, and then spake *to him* thus: "Truly, Reverend Sir, it does not befit me, from this day forward, to praise and worship any man of a heterodox community,[94] or any of the devas[95] of a heterodox community, or any of the objects of reverence of a heterodox community;[96] or without being first addressed by them, to address them or converse with them; or to give them or supply them with food or drink or delicacies or relishes;[97] except it be by the command of the king, or by the command of the priesthood, or by the command of any powerful man, or by the command of a deva, or by the order of one's elders,[98] or by the exigencies

[94] Such as the charaka (*charakādi-kutīrthikāḥ*, comm.); see Bhag., pp. 103, 214.

[95] Such as Hari (Vishṇu) and Hara (Shiva). (comm.)

[96] The words *cheiyāiṃ* or *arihanta-cheiyāiṃ*, which the MSS. here have, *appear to be an explanatory interpolation, taken over from the* commentary, which says the 'objects for reverence may be either Arhats (or great saints) or Chaityas. If they had been an original portion of the text, there can be little doubt but that they would have been *cheiyāṇi*. The difference in termination, *pariggahiyāṇi cheiāiṃ*, is very suspicious. The same peculiarity occurs also in Ov. § 90; but an interpolation, once admitted into a standing passage, would naturally tend to be reproduced whenever that passage recurred.—The word *cheiya* has here the special sense of an idol (*pratimā-lakṣaṇa*), (comm.), such as the images of Vīrabhadra and Mahākāla (two forms of Shiva) worshipped by the 'Bhautas,' a low class of Brāhman temple priests.

[97] This does *not forbid giving out of charity, but only giving from* respect for the applicant's faith. (comm.).

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of living. *On the other hand* it behoves me, to devote myself to providing the Samaṇas of the Nigganṭha faith[99] with pure and acceptable food, drink, delicacies and relishes, with clothes, blankets, alms-bowls, and brooms, with stool, plank and bedding, and with spices and medicines."[100] To

[99] *I. e.*, Jain ascetics; see note 18.

[100] The objects here mentioned are thus explained in the Gujarāṭī paraph.: *asana* 'food' is such as 'rice and curry' (*bhāt thī odan, sālan*); *pāna* 'drink' is such as milk, water-gruel (*chāsī* or *chhāchhī*), etc.; *khāima* 'delicacies' are such as cocoanut (*sūkhaṛ* or *sukaṛ*) and other fruits; *sāima* 'relishes' are such as betel (*pān-sopārī*), ginger (*sūṭh*), etc. See paraph. to §§ 87, 124 of the Ovavāīya Sutta. *Kambala* is a woollen or hairy blanket; *pāyapuñchhaṇa*, Skr. *rajo-haraṇa*, is a broom for sweeping the ground before one's feet. *Pīdha*, Skr. *pīṭha*, modern *pīṛhā* is a stool to sit on (*āsana-viśeṣa*, Skr. comm. to Ov. § 49), but which may be also sufficiently large to allow of being slept on, a small square bench or cot (*vājavaṭ*, as it is uniformly rendered in all paraph., modern *vājaṭ*; in Kap., Sām., § [illegible] it is apparently a synonym of *sejjā*, Skr. *sayyā*, according to the comm., [see footnote on p. 307 of Prof. Jacobi's translation; but perhaps the order of *pīṭha* and *phalaka* should be reversed]); *phalaga*, Skr. *phalaka*, is a plank or board (*pāṭī* or *pāṭīū*, as the paraph. uniformly renders it), intended to be used as a shelf or ledge for placing things on (Skr. comm. *avaṣṭambhana*), but in case of need it may be used for sitting (cf. Kap., Sām., § 53) or sleeping on (*phalaka-sejjā* in Ov. § 116); *sejjā-saṃthāra* is the 'bedding' for sleeping on. *Osaha* 'spices' are such as ginger, cloves, etc.; *bhesajja* 'medicines' are such as powders (*būkī*), extracts (*kvātha*), and mixtures (*ghasār*); see paraph. to Ov. § 124. With regard to *phalaga* or modern *pāṭī*, it may be added, that the word has also the following meanings: 'a broad open basket' (in this sense properly spelt *pāṭī*, Skr. *sampuṭaka*) or 'a shield' (Skr. *kheṭa*) or 'a game-board' (Skr. *dyūtopakāra*). In none of these senses, however, the word *phalaga* is used here; though it may have those meanings in Ov. § 49, (see Skr. comm.). On *pīṭha* and *phalaka* among the Buddhists, see *Chullavagga*, VI, 2, 1 (in *Sacred Books of the East*, vol. XX, p. 165).

the above effect he made a formal promise; and having done so, he asked *various* questions and accepted the replies *given*; and then he respectfully[101] took leave of the Samaṇa, the blessed Mahāvīra; and having done so, he went away again from the Dūipalāsa Cheīya and from the presence of the Samaṇa, the blessed Mahāvīra, and then returned to where his own house was in the *city of* Vāṇiyagāma; and having done so, he spake to his wife Sivanandā thus: "Truly, O beloved of the devas, I have listened to the Law in the presence of the Samaṇa, the blessed Mahāvīra, and that Law is what I desire and except and am pleased with; so now, do thou, O beloved of the devas, go and praise the Samaṇa, the blessed Mahāvīra, and (*as above*, § 10, down to) wait on him, and in his presence take on thyself the twelve-fold law of a householder which consists of the five lesser vows and the seven disciplinary vows.

59. Then that Sivanandā, his wife, being thus spoken to by Āṇanda, the servant of the Samaṇa, and being happy and pleased, called her domestic servants; and having done so, she spake *to them* thus: "Quickly bring to me without loss of time" (*the sacred vehicle*[102], *and so forth*, down to, *she went and*) waited *on the Samana.*

60. Then the Samaṇa, the blessed Mahāvīra, spake a sermon on the Law to Sivanandā and to the right great *company that had come out with her.*

61. Then that Sivanandā, having listened and attended to the Law in the presence of the Samaṇa, the blessed Mahāvīra, and being happy and pleased, (*and so forth*, down to) took

[101] Text *tikkhutto vandaï*, an elliptic phrase, meaning literally: 'circumambulating him three times by starting from the left and coming round to the right he worshipped him,' as an act of leave taking, just as he had done on his arrival; see note 17.

[102] See the rest, below in the seventh lecture.

on herself the law of a householder; and having done so, she re-ascended[103] that excellent sacred vehicle of hers, and then returned to the place whence she had come[104].

62. *When she had gone away*, the blessed Goyama turning[105] to the Samaṇa, the blessed Mahâvîra, praised and worshipped him; and having done so, he spake *to him* thus: "Reverend Sir, is Âṇanda, the servant of the Samaṇa, capable of submitting, in the presence of the beloved of

[103] Text *duruhaï*, rendered in the Gujarâtî paraph. by *vaise* 'she sat.' The meaning of the word is more accurately rendered in the paraph. to Ov. § 49, *ûpar chaṛhe* 'he mounted up,' and in that to Nây. § 88, *chaṛhe ûpar vaise*, 'mounting up, he sat down,' *et passim*. In the paraph. to Nây. § 133, it is explained by Skr. *ârûḍha*. There can be no doubt that it is some derivation of the root *ruh* 'to mount.' After the tentative suggestion of Weber (Bhag., II 411), it is commonly (E. Muller, *Beiträge zur Jaina Grammatik*, p. 34, Leumann in the Index to Ov., p. 126, Steinthal in the Index to Nây., p. 67) identified with Skr. *adhi-rohati* But it is not easy to conceive, by what process *adhi* could turn into *du*. The real derivation of the word is much simpler. It is the same as Skr. *ud-rohati*, with the metathesis of *ud* to *du*. Such transpositions are not uncommon in Prâkrit and Pâli; e g., Pr. *rahassa* for Skr. *hrasva*, Pâ. *rahada* for Skr. *hrada*. A long list of such transpositions (or *vyatyaya*) are given by Hemachandra ii, 116—124; see also Bhag., p. 412, and E. Kuhn's *Beiträge zur Pâli Grammatik*, pp. 51, 57. The verb *ud-ruh* itself appears to be obsolete in Sanskrit; but the noun *ud-rohana* 'mounting on a bed' has been met with (see Bohtlinck's *Sanskrit Worterbuch in kurzerer Fassung*); compare also Skr. *ud-rodhana*. I would suggest a similar derivation for the verb *dûijjai* 'he goes forth,' 'he goes about,' from Skr. *ud-ejati* (or *ud-eti*).

[104] Text *jâm eva disam*; in classic Prâkrit it would be *jam eva disam*; the use of the long termination is a survival from the ancient, or ârsha, Prâkrit. See my edition of the Prâkṛta Lakṣaṇam, pp. xxxvii, xxxviii.

[105] *Lit.*, saying "Reverend Sir."

there also Āṇanda, the servant of the Samaṇa, is declared to enjoy an existence of four paliovama periods.

63. Then the Samaṇa, the blessed Mahāvīra, for some time or other, abode elsewhere in a different country.

64. Then that Āṇanda, having *now* become a servant of the Samaṇa, devoted himself to mastering *the discrimination of* the living and liveless and (*as before*, § 58, down to) supplying the Nigganthas.

65. Then that Sivanandā, his wife, having *also now* become a servant of the Samaṇa, devoted herself (*as above*, § 64, down to) supplying the Nigganthas.

66. Then fourteen years passed by during which that Āṇanda, the servant of the Samaṇa, sanctified[112] himself by unwearying[113] exercises in the moral restraints *imposed* by the religious vows[114] as well as in the *general* renunciations and *special* posaha abstinences; and when he was in the middle of the fifteenth year, at some time or other, at the time of the midnight hour, while he was keeping religious vigils, there occurred to him the following inward[115] musing, hidden

Vol. I, p. 308. "This repeated ten *koṭis* of *koṭis* of times, (*i. e.*, 1,000,000,000,000,000) in a *sāgaropama*." See Colebrooke's *Essays*, Vol. II, p. 194. Stevenson, p. XXV, however, reverses this explanation.

[112] Text *appāṇaṃ bhāvemāṇa*, Skr. *ātmānam bhāvayan*, explained by Skr. *vāsayan* in Skr. comm. to Nay. § 5, 'training one-self (by self mortifications) in holy thoughts,' raising up in one-self a holy frame of mind; cf. the Gujrāti paraph. to Ov., § 131, where *bhāviyappā*, is explained by *rūḍaï bhāciô chhaï chāritraï ātmā*.

[113] Text *uchchāvaya*, Skr. *uchchāvacha*, *lit.* 'high and low,' *i. e.* of every kind.

[114] *I. e.*, those of the twelvefold law of the householder, see §§ [illegible] ff.

[115] Text *ajjhatthiya*, explained uniformly in the Skr. commentaries (*e. g.*, to Nay. 51) by *adhyātmika ātmāśraya*, 'referring to one's self'. There is clearly here a reminiscence of the Pali *ajjhattiya*. But there are serious phonetic difficulties in this explanation; nor is it

reflection: "Truly I am, in the city of Vāṇiyagāma, a person whom many princes (*as above* § 5, down to), and also (*as above*, § 5, down to) the support of my own family; hence on account of this hindrance, I am not able to live conformably with the teachings of the Law[116] received in the presence of the Samaṇa, the blessed Mahāvīra. Therefore, it is truly better for me, to-morrow morning (*and so forth*, down to) after sunrise, *to prepare* abundant food (etc., *and acting in all respects*[117] like Pūraṇa, down to) place my eldest son in charge of my household; then having taken leave of my friends and of my eldest son, and having cleaned[118] a house for *keeping* the posaha *observances* in the midst *of my people* of the Nāya[119] clan, to live in conformity with the teachings of the Law as received in the presence of the Samaṇa, the blessed Mahāvīra." Thus he reflected within himself, and

quite congruous with the context, which requires synonyms expressive of deep inward musing. The word seems rather to presuppose such a Skr. form as *adhyāsthita* 'abiding within.'

[116] Text *antiyaṃ*, variant *antie*. The former is correct; it is adjectival, to be construed as an accusative singular feminine with *dhammapannattim*. In §§ 12, 58, the correct form is *antie*, being adverbial. In the latter case 'he took the Law on himself in the presence of the Samaṇa'; in the former case 'he observed the Law which he had received in the presence of the Samana'.

[117] *I. e.*, bathing, dressing, inviting friends and relatives, and giving them an entertainment.

[118] Text *padilehitta*. See note 88.

[119] Text *nāyakula*, Skr. *jñātri-kula*, the clan of the Jñātri kshatriyas, to which also Mahāvīra himself belonged, who hence bears the name of *Nāyaputta* (Skr *Jñātriputra*) or *Nāyakulanandana* or *Nāyamuni* (*Ind. St.*, vol. XVI, pp 330, 331). This notice shows that Āṇanda belonged to Mahāvīra's clan. The Skr. comm. translates it by *svajana-grhe* 'in the house of his people,' which (unless it is merely intended as an explanation) would seem to show, that the true significance of the phrase was no more understood.

accordingly, on the morrow he *prepared* abundant *food* (*and so forth*, everything as above), and on finishing the entertainment, he decorated and honoured his friends (etc.) with abundant flowers (etc.);[120] and having done so, he called his eldest son into the presence of those very friends (etc.), and then spoke *to him* thus: "Truly, my son, I am, in the city of Vāniyagāma, a person whom many princes (*and so forth*, exactly as he had been musing before, down to) to live *conformably with the Law*. Therefore, it is truly better for me now to appoint thee as the mainstay (etc.) of my own household and (*as above*, down to) to live *in conformity with the Law*."

67. Then the eldest son, saying "let it be so," respectfully assented to that proposal of Ānanda, the servant of the Samaṇa.

68. Then that Ānanda, the servant of the Samaṇa, in the presence of those very friends (etc.), placed his eldest son in charge of his household, and having done so, he spoke *to them all* thus: "Do not you, beloved of the devas, from this day forward, any of you consult me or give notice to me regarding *any of the* many affairs (and so forth, *as above*, § 5), or cook and season for my behoof any food (etc.)."[121]

69. Then that Ānanda, the servant of the Samaṇa, took leave of his eldest son and of his friends and kinsmen; and having done so, he came out of his own house, and then went out of the city of Vāṇiyagāma, *walking* right through the midst of it. Having done so, he proceeded to

kāra (Skr. *mithyākāra*) or 'declaring (*an act*) to be false'; *i. e.*, if a Sādhu be betrayed into doing any act inconsistent with his profession, he is to own it in his heart to be false or wrong; *i. e.*, he is to express repentance (*paśchāttāpa-kāra*). 3, *tahakkāra* (Skr. *tathākāra*) or 'expressing acquiescence' or 'acceptance'; *e. g.*, if a guru be asked any question, his reply is to be received as true and correct. 4, *Āvassiyā* (Skr. *āvaśyakī*, scl. *kriyā*) or 'acting unavoidably'; *e. g*, if a Sādhu, who should never unnecessarily come out of his shelter (*upāśraya*), finds it necessary to leave it, he should, on coming out, say "it is necessary." 5, *nisehiyā* (Skr. *niṣedha* or *nisedhikā*, scl. *kriyā*) or 'finishing'; *e. g*, if a Sādhu returns to his shelter, after having finished his necessary work, he is to indicate it by saying "finished." 6, *Āpuchchhaṇā* (Skr. *āprachchhana*) or 'consulting' or 'conferring'; *i e*, if there is any work to be done, one should consult with those who have a right to be asked; *e. g*, on going to a Jain temple, the guru should be asked. 7, *paḍipuchchhā* (Skr. *pratiprichchhā*), or 'giving notice'; *i. e.*, even in the case of a previously given general permission or of a previous consultation, when the actual moment of action arrives, notice of doing it should again be given. 8, *chhandaṇā* (Skr. *chhandana*), or 'invitation'; *e. g.*, if a Sādhu returns from begging food, he is to invite the other Sādhus, who remained at home, to share his meal. 9, *nimantaṇā* (Skr. *nimantraṇa*), or 'making an offer', *e g.*, if a Sādhu has no food for himself, he is, on going to beg, to ask the other Sādhus whether he may bring some for them. 10, *uvasampayā* (Skr *upasampat*), or 'receiving initiation'; *i. e.*, if any one goes to an Āchārya to receive from him initiation or further instruction in matters of knowledge, faith and conduct, he is to acknowledge himself as his disciple (*śisya*). These ten modes of conduct primarily apply to Sādhus; but some of them are also applicable to Shrāvakas. An instance of the sixth and seventh modes occurs in the present paragraph. An instance of the first mode will be found in § 81 (see note 152). Instances of the third mode occur frequently; see, *e. g*, § 67, 87, 120, 142, etc.

the Kollāga suburb, where his posaha-house was in the midst *of his people* of the Nāya-clan. He then swept the posaha-house, next examined a place for easing nature[122], and finally spread a bed of dabbha-grass, and placed himself upon it. And thus, in his posaha-house, keeping the posaha abstinences, and abiding on his bed of dabbha-grass he lived in conformity with the teachings of the Law which he had received in the presence of the Samaṇa, the blessed Mahāvīra.

70. Then that Ānanda, the servant of the Samaṇa, engaged in conforming himself to the standards of an uvāsaga[123]. Perfectly, in *thought, word and* deed,[124] he practised, maintained, satisfied, accomplished, proclaimed[125] and completed the *observance of* the first standard of an uvāsaga according to the sacred writings, according to the rules *prescribed in them*, according to the right way, and according to the truth.[126]

71. Then that Āṇanda, the servant of the Samaṇa (*as above*, § 70, down to) completed the *observance of* the second standard of an uvāsaga, and likewise *that of* the third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, and eleventh *standards*.[127]

122 See note 60.

123 *I. e.*, 'servant' *of the Samaṇa*, see note 1. The word for 'standard' is *paḍimā*, Skr. *pratimā*, lit., 'a pattern, model, standard, rule'. It is used as a technical term for certain religious exercises of faith and self-mortification. See comm. to Kap. § 103, (note, p. 110).

124 The text has only *kāeṇaṃ*, but the rest of the standing phrase is to be supplied according to the commentary to Kap. (Sām.) § 63 (see the note on p. 126). It is also supplied in the Gujarati paraphrase.

125 *I. e.*, he proclaimed that he had accomplished it, (Comm.)

126 See the Skr. commentary here and to Kap. (Sām.), § 63 (note on p. 126)

72. Then that Āṇanda, the servant of the Samaṇa, through these ascetic exercises, lofty, abundant, persevering and intense as they were, became withered, *and so forth*, (down to) emaciated and reduced to a skeleton.[125]

the *daṃsaṇa-paḍimā*, 'the standard of right views.' The second is the *vaya-paḍimā*, 'the standard of the vows,' *i. e.*, of the *aṇuvvaya* or the five lesser vows (see §§ 13-42). The third is the *sāmāiya-paḍimā*, or 'the standard of inward peace.' The fourth is the *posaha-paḍimā* or 'the standard of the posaha abstinences.' The fifth is the *paḍimā-paḍimā* or 'the standard of the statuesque posture.' The sixth is the *abambha-vajjana-paḍimā* or 'the standard of abstention from incontinence.' The seventh is the *sachitt'āhāra-vajjaṇa-paḍimā* or 'the standard of abstention from eating living things.' The eighth is the *sayam-ārambha-vajjaṇā-paḍimā* or 'the standard of abstention from acting by oneself.' The ninth is the *pes'ārambha-vajjaṇa-paḍimā* or 'the standard of abstention from acting through servants' (see § 54). The tenth is the *uddiṭṭha-bhatta-vajjaṇa-paḍimā* or 'the standard of abstention from lawful food.' The eleventh is the *samaṇa-bhūa-paḍimā* or 'the standard of being a samana' (or an ascetic). For the attainment of these several standards the same number of months is allotted as the standards occupy in the above mentioned order of succession; thus to the first standard one month is allotted, to the second, two, and so forth, to the eleventh standard, eleven months. The total amount of time, allotted to the eleven standards, is, thus, five years and one half. It will be readily understood that a rigorous exercise of the requirements of these standards will fit the devotee for the consummation which, of course, is the object of their institution—the religious suicide by a one-month's course of starvation. Of Āṇanda it is related (in § 66) that he lived as an *uvāsaga* householder for 14 years and one half, and (in § 89) that he compassed his death after 20 years. This allows exactly the required 5 years and one half for his life of an *uvasāga* ascetic.

[125] Text *dhamaṇi-santae*, Skr. *dhamani-santataḥ*, lit. 'covered with veins,' *i. e.*, so reduced in flesh that the network of veins could be seen all over the body.

73. Then to that Ānanda, the servant of the Samaṇa, at some time or other, at the time of the midnight hour, while he was keeping his religious vigils, there occurred the following inward (etc.) *reflection:* "Truly through these *ascetic exercises* (*as above*, § 72, down to) I have become reduced to a skeleton; yet there is still in me effort, work, strength, vigour, manly power and energy of faith; therefore seeing that there is still in me effort and (*as above*, down to) energy of faith, *and* seeing that my teacher and instructor in the Law, the Samana, the blessed Mahāvīra, abides as the Jiṇa, and the Suhatthi[129], therefore it is better for me, to-morrow (*as above*, § 66, down to) after sunrise to devote myself to determined self-mortification by the last mortal emaceration, renouncing all food and drink and patiently waiting for my end."[130] Thus he reflected within himself, and accordingly on the morrow early (*as above*, § 66, down to) he devoted himself *to the self-mortification* by the last mortal emaceration (*as above*, down to) patiently waiting for his end.

74. Then to that Āṇanda, the servant of the Samaṇa, at

[129] *I. e.*, as the 'conqueror' of evil or the Redeemer, and as the 'granter of good' or the Saviour. From *Jiṇa* the Jain religion takes its name. The MSS. A B C read *suhatthi*. I take it to be a title equivalent to the Buddhist *sugato*, and representing the Skr. *suhasti*. The same title or name was born by a later Jain pontiff, said to have been a contemporary of Ashoka, and greatly successful in the spread of Jainism (see Kalp. Transl., p. 290, footnote). The same word occurs in Bhag., p. 291, where, however, it is spelt *suhatthi*, and identified with Skr. *sukhārthin*; though the sense of it would be the same. MS. D and E give the reading *Savatthi*, which the Gujarāti paraph. explains to mean *Savatthi nayariye* 'in the town of Sāvatthi' (*Shravasti*),—apparently a very incongruous explanation.

[130] *Lit.*, "not longing for my end" See § 57. On this religious suicide by starvation, see Āy. I. 7, 5—8 (Transl. pp. 70, 72, 74, 75, 76, footnotes).

some time or other, by reason of his splendid perseverance, his splendid transformation, his increasingly developed *psychic* forces,[131] and his patient avoidance of the taint of all acts which tend to prevent its acquisition, there was vouchsafed the gift of supernatural sight.[132] Towards the East, in the

[131] *Lit.*, 'his psychic forces becoming improved.' See below note 138.

[132] Text *ohi-nāṇaṃ*, Skr. *avadhi-jñānam*, *i. e*, *avachchhinna-viṣaya-jñānam*, lit. 'a knowledge of limits,' *i. e.*, of limited or circumscribed objects. It is one of the five kinds of knowledge accepted by the Jains (see Bhag., p. 208, Colebrooke, vol. I, p. 445). The designation of 'limited knowledge' it appears to have received in contradistinction of the 'unlimited' knowledge or *kevala-jñānam*. This would appear from the quotation in the Skr. comm. to Kap. § 112 (Jacobi's edition, note on p. 111), *neraiyā deva-titthankarā ya ohissa bāhirā honti, pāsanti savvao khalu, sesā deseṇa pāsanti*, *i. e.*, 'the Neraiya, Deva and Titthankara are outside any limit (*i. e.*, are not subject to 'limited' knowledge); they indeed can see in every way (without any restriction), but the rest can only see in the regular (or ordinary) way.' (The interpretation of this quotation in the Translation of the Kalpa Sūtra, p. 257, is hardly correct). The five kinds of knowledge are defined in the *Sarva Darshana Sangraha* (Bibl. Ind. ed., p. 32). The highest kind is the *kevala* or absolute knowledge of the great ascetics (Tirthankaras, etc.); it is unlimited in every sense. Next comes the *maṇapajjava* (Skr. *manaḥ-paryāya*), or knowledge of the thoughts of others. Next the *ohi* (Skr. *avadhi*) or knowledge of limited objects; next *suya* (Skr. *shruta*), or refined knowledge; finally, the lowest, *mai* (Skr. *mati*), or common sense knowledge. The two lowest are kinds of natural knowledge, the other three are supernatural; yet the *ohi-nāṇa*, though supernatural, still cannot go beyond the limit of physical objects; the *maṇa-pajjava-nāṇa* goes a step further and penetrates also the secrets of the heart; finally the *kevala-nāṇa* extends to everything whatsoever.—The *ohi-nāṇa* is thus defined in the Sarva Darshana Sangraha, *asamyag-darshanādi-guṇa-janita-kṣayopashama-nimittam avachchhinna-viṣayaṃ jñānam avadhiḥ*, *i. e.*, the circum-

salt[153] sea, he recognised and beheld an area of five hundred yojanas, and the same towards the South and West.[154] Towards the North he distinguished and saw as far as the Vāsadhara mountain, called Chulla Himavanta.[155] Upwards he distinguished and saw as far as the Sohamma heaven. Downwards in this Rayanappabhā earth[156] he distinguished and saw as far as the Loluyachchua hell the period *of punishment* in which extends to 84,000 years.

75. At that time and at that period, the Samana, the

scribed knowledge which is produced by the extinction of the corruption born of such qualities as wrong view etc., is called 'Limit.'—Other instances of the exercise of *ohināna* will be found in Kap. § 15, (Transl., p. 223), and *Ind. St.*, Vol XVII, p. 109.

[153] This is the first of the numerous *samudda* or mundane seas, accepted by the Jains. In it is situated the first continent, called *Jambuddiva* (Skr. *Jambudvipa*), or our own earth; see Bhag., pp. 204, 210, 239, 240.

[154] Text *pachchatthimenaṃ*, a form made analogously to *puratthimenaṃ*. As the latter represents the Skr *purastāt*, so the former, a Skr. *pratyastāt*. In Sanskrit the latter word appears to be only preserved in certain compounds, such as *pratyasta-gamana*, *lit.* 'going to the West,' hence 'sunset.' Both forms are derived by the Prāk. pleonastic suffix *ena*.

[155] On the *Chulla-himavanta* or 'Little Himālaya,' see Weber's Shatruñjaya Māhātmyam, p 19. It is called so to distinguish it from the *Mahā-himavanta* or 'Great Himālaya.' Commonly it is called simply Himavanta. It is the first of the six Vāsadhara mountains, which form the barriers between the seven *vāsa* (Skr *varṣa*) or 'regions' of Jambuddiva. See note 133.

[156] The Jains believe in a series of seven *puḍhavīs* or earths, Each 'earth' contains numerous seas (*samudda*), continents (*dīva*), and hells (*naraya*). Our own earth or *Jambuddīva* belongs to the *Rayanappabhā*. See Bhag. p 107, 240.—*Loluyachchua* = *loluya-achchua*. It may be noted that there is also an *Achchua* heaven (or *kappa*), the twelfth or uppermost of the series, see Bhag., p 204.

blessed Mahāvīra, arrived on a visit. A company went out *to hear him (as above,* § 9, *down to)* and returned.

76. At that time and at that period, the senior disciple of the Samana, the blessed Mahāvīra, the monk called Indabhūī, of the family of Goyama,[137] of the height of seven hands, of a symmetrically built figure, with joints most firmly knit *as it were* by double mortise, collar, and pin, with a complexion as light as the filaments of the lotus or the streak of a piece of gold on the touchstone, a man of severe austerity, of brilliant austerity, of ardent austerity, of awful austerity, of grand austerity, a mighty one, a man of sublime merits, an awful ascetic, practising a life of sublime continence,[138] neglectful of all care for the body,[139] and charged with a store of the far-reaching fiery psychic force,[140] was devoting himself to the sanctification of self by the uninterrupted ascetic practice of never eating any

137 On this and the following epithets, see Bhag., pp. 315—319; also App. III, note on p. 45.

138 Text *bambhachera*, Skr. *brahmacharya* This which is commonly translated 'chastity,' is not only abstention from unlawful, but from all sexual intercourse, therefore 'continence.'

139 Text *uchchhūdha*, Skr. *utkṣipta* (Hem. II, 127, properly *utkṣubdha*, see Index, p. 104, to Ov.), 'abandoned,' 'neglected.' The term *uchchhūdha-sarīre* is a synonym of *vosaṭṭha-kāe* (Kap. § 117), and is explained in the Skr. comm. by *saṃskāra-parityāgāt* (Bhag. p. 317) or *parikarma-varjanāt*, 'neglect of all attention to the body.'

140 Text *sankkhitta-viula-teu-lese*, Skr. *sanksipta-vipula-tejo-leshyah.* This is explained in Malayagiri's comm to the *Sūrya-prajñapti* (see Bhag., p 318), to be a kind of fiery force which is acquired as the reward of distinguished asceticism. Its nature is such as to be able to burn up objects situated over an area extending over many yojanas (*vipulā*); yet it may be compressed (and thus stored up) within the small compass of the body (*sankṣiptā*). The idea is akin to that of a store of electric force. It is clearly meant to express a psychic force capable of acting

but the sixth meal,[141] and *generally* by *a course of* self-restraint and penance.

77. Then that blessed Goyama, when the turn for the indulgence[142] of his sixth meal came round, engaged in private study during the first *three hours'* period[143] of the afternoon; during the second period he devoted himself to meditation, during the third period, without hurry, haste or bustle, he examined his mouth-protector,[144] and afterwards his vessels, clothes, etc.[145]; next he wiped his vessels,

destructively at a distance. The Jains believe in the existence of six different psychic forces (or *lesa*), indicated by six different colours, *teo* being the brilliant colour of fire or gold. See Bhag., p 100. For an instance of the exercise of this *teu-lesā*, see Bhag., p. 214.

[141] Text *chhaṭṭhaṃ chhaṭṭhenaṃ*, supply *bhatteṇaṃ*. The Jains, like other Hindūs, take two meals daily. The practice here referred to, therefore, consists in taking only one meal in every three days, or fasting for two days and a half at a time. The meal is taken on the evening of the third day.

[142] Text *khamaṇa*, Skr. *kshamaṇa*, 'pardon, forbearance, indulgence, permission'. It is a common Indian idiom to say; 'pardon me this,' in the sense of 'permit me to do this.'

[143] Text *porisī*, Skr. *paurushī*, explained in the Skr. comm. to Kap. § 113 (see p 112) by *pāshchātya-prahara-māna*, 'a three hours' period of the afternoon'. It appears to be the same as a *yāma*, 'a period of about three hours' (*prahara*). The third *porisī*, when he prepared to go on his begging round, would commence about 3 o'clock of the afternoon, according to our time.

[144] Text *muhapatti*, Skr. *mukha-patri*, lit., 'a leaf for the mouth,' a small piece of cloth, suspended over the mouth to protect it against the entrance of any living thing. See Bhag., p. 195, where *muha-mottiyaṃ* is probably an error for *muha-pattiyaṃ*.

[145] Text *bhāyaṇa-vatthāiṃ*, Skr. *bhājana-vastrādi*. The usual objects of a Jain monk's travelling outfit are, beside the mouth-protector previously mentioned, an alms bowl, a broom, and a gar-

clothes, etc., and then taking them up, he went to where the Samana, the blessed Mahāvīra, was, and praised and worshipped him; and having done so, he spake *to him* thus: "I desire, Reverend Sir, with your permission, as the turn for the indulgence of my sixth meal has arrived, to go round the city of Vāṇiyagāma, to the upper, lower, and middle classes, on a begging tour of house-to-house collection.[146] May it so please you, O beloved of the devas; do not deny me".

ment. Under certain circumstances, however, he is allowed to have three garments (two lower and one upper), two vessels (one for drinking, the other for alms), a stick, an umbrella, etc. See Ay. II, 2, 3, § 2, II, 3, 1, § 9; II, 6, 1, § 1; II, 7, 1, § 1. The single garment of a monk is a *kambala*, and his alms-bowl is called *paḍiggaha*. Hence the use of the more general terms *bhāyaṇa* and *vattha* would seem to indicate a plurality of those pieces of Goyama's outfit. The reading of the MSS. *bhāyana (pamajjai)* is simply the usual abbreviation, for the full *bhāyana-vatthāiṃ*, which, for the sake of clearness, is adopted in the text. Compare also the vow in § 58 (p. 31).

[146] Text *ghara-samuddāṇassa*. In the MSS. the usual spelling of the word is *samudāṇa* which is uniformly taken as an equivalent of the Skr. *samudāya* 'multitude,' both by the Skr. commentaries and the Gujarātī paraphrases. Thus here the praph. has *ghare sāmudān kī bhikṣā ne arthe bhraman bhanī vichare* 'he wandered about for the sake of begging alms from a multitude of houses.' There is no Skr. comm. here; but the adjective *ghara-samudāṇiyā* (sic) occurs in Ov. § 120, which the Skr. comm. there explains by *gṛiha-samudāyaṃ pratigṛihaṃ bhikṣāyā yesāṃ grāhyatā asti te gṛihasamudānikāḥ*, 'those who have to beg alms from the multitude of houses, i. e., from house to house, are called *ghara-samudāṇiyā*.' Similarly the paraph. to that passage has. *ghara-samudāṇiyā jo ghaṇā ghar nī thorī thorī bhikṣā lyai, puṇa ek ghar nī bhikṣā āhār na lyai*, i. e., '*Samudāniyā* are those called who take a little food as alms from each of many houses, but do not take *all* their food as alms from *only* one

78. Then the blessed Goyama, having obtained permission from the Samana, the blessed Mahāvīra, went away from the presence of the Samaṇa, the blessed Mahāvīra, and from the Dūipalāsa cheiya; and having done so, he proceeded, without hurry, haste or bustle, carefully guarding his steps by steadily examining with his eyes the ground before him to the distance of four cubits,[147] to where the city of Vāṇiyagāma was. Having done so, he went round

house.' The meaning of the word, whatever its true derivation may be, is thus given correctly. For *ghara-samuddāṇiyā* is in Ov. § 120 distinguished from *du-ghara'ntariyā* 'those who enter two houses,' *ti-ghara'ntariyā* 'those who enter three houses' for the purpose of begging their food, etc. That is, some begged all the food required by them from one house, others from two houses, and so forth; others again limited themselves to no definite number of houses, but begged a little food from house to house, till they had collected as much as they required. The latter practice is called *ghara-samuddāṇa* 'house to house collection'. From the comparison of these terms, it seems clear, that the correct spelling of the word is *samuddāṇa*, which is given by a few of the MSS (see various readings to Ov. § 120). It is derived from *sam* + *ud* + *dāna* (root *dā*), and is a synonym of *samādāna* or *samupādāna*. That this is the correct spelling, is also shown by the fact that the consonant *d* is never found elided in any MS. If *samudāna* were correct, the spelling *samuāṇa* would be preferable. But the uniform retention of *d* points to the true spelling with *dd*. The assumption of *samudāna* being a contraction of *samudādāna*, analogous to *samudātta* for *samudādatta*, is not admissible, as it is only the short syllable *da*, but not the long *dā*, that may be suppressed.—In the view that *samudāna* is equivalent to *samudāya*, it must, I suppose, be assumed that *samudāna* is a contraction of *samudaana*, for Skr. *samudayana*. All that can be said for such a derivation is, that it is not impossible.

[147] *I. e.*, lest he should tread on any living being. See the rules on *iriyā* or 'walking,' in Āy II, 3, 1, (esp. § 6, Transl., p. 137). The text for 'four cubits' is *juga* (Skr. *yuga*).

the city of Vāṇiyagāma, to the upper, lower, and middle classes, on his begging tour of house-to-house collection.

79. Then that blessed Goyama, going on his round of begging alms (exactly as *described*[148] in the Paṇṇatti, *and so forth, as before*, § 78, down to) in the city of Vāṇiyagāma, duly collected[149] food and drink just as he received[150] it; and having done so, he went out of the city of Vāṇiyagāma; and then as he was passing close by the suburb of Kollāga, he heard the voices of many people. These many people were thus saying (etc) to one another: "Truly, O beloved of the devas, *behold there*, a disciple of the Samaṇa the blessed one! A servant of *that* Samaṇa, Ānanda by name, is devoting himself in his posaha-house *to the self-mortification* by the last mortal emaceration, (*as above*, § 73, down to) patiently waiting for his end."

80. Then to that Goyama, on listening and attending to this *conversation* in the presence of those many people, there occurred the following inward reflection (etc.): "I will go to him, I will see Ānanda, the servant of the Samaṇa." Thus he reflected, and accordingly he proceeded to the posaha-house in the suburb of Kollāga, where Ānanda, the servant of the Samaṇa, was.

81. Then that Ānanda, the servant of the Samaṇa, saw

[148] The name Paṇṇatti appears to be an abbreviation of Vivāha Paṇṇatti, which is another name of the Bhagavatī, the fifth of the Jain Angas. See Bhag., pp. 363, 371, *et passim*, also *Ind. St.*, Vol. XVII, p. 99.

[149] Text *paḍiggāhei*, Skr. *pratigrāhayati*. The usual spelling of the MSS. is *paḍigāhei*, see Jacobi's note to Kap. (*Sam*) § 11, (p. 121).

[150] Text *ahāpajjattaṃ*, *sammaṃ*, Skr. *yathā-paryāptam*, *samyak*. The monk is directed to accept what is given, and not to choose or ask what pleases him. See the rules on the subject in the Ācārānga Sūtra, Book II, Lecture 1.

the blessed Goyama approaching; and having done so, he, being happy and pleased (*and so forth*, down to) in his heart, praised and worshipped the blessed Goyama, and then spoke *to him* thus: "Truly, Reverend Sir, having through the *ascetic exercises*, lofty (*as above*, § 72, down to) become reduced to a skeleton, I am not able to come forward into the presence of any beloved of the devas, in order to salute him by *circumambulating him* thrice and bowing my head to his feet:[151] so do you, Reverend Sir, out of your own will and without compulsion,[152] come even hither, so that I may praise and worship the beloved of the devas by thrice circumambulating him and bowing my head to his feet.

82. Then that blessed Goyama went to where Āṇanda, the servant of the Samaṇa, was.

83. Then that Āṇanda, the servant of the Samaṇa, praised and worshipped the blessed Goyama, by *circumambulating him* thrice and bowing his head to his feet; and having done so, he spoke *to him* thus: "Is it so, Reverend Sir, that to a householder, to one who resides within his *own* house, *the gift of* supernatural sight may be vouchsafed?"

Goyama replied: "Yes, it is so."

Āṇanda continued: "If then, Reverend Sir, to a house-

[151] The reference is, of course, to Goyama himself. The ceremony consists in walking round a person thrice, then falling on the ground before him, and touching his feet with the forehead. See note 17.

[152] Text *ichchhākāreṇaṃ anabhiogeṇaṃ*, Skr. *ichchhākāreṇa anabhiyogena*. According to the Jains there are ten ways of conduct in intercourse (*samāchārī* or *samvyavahāra*), which are enumerated in the 10th chapter of the Sthānanga Sūtra (Benares ed. leaf 500). Among these the *ichchhākāra*, i. e., acting of one's own will is the first. The reading *abhiogeṇaṃ* is false, because inconsistent with *ichchhākāra*, and a Sādhu should not act from compulsion. See also note 121.

holder (*as above*, down to) may be vouchsafed, truly, Reverend Sir, to me too, *who am* a householder and one who resides within his *own* house, *the gift of* supernatural sight has been vouchsafed. I can recognize and behold, towards the East, in the salt sea, *an area* of five hundred yojanas (*as above*, § 74, down to) the Loluyachchua hell."

84. Then that blessed Goyama spoke thus to Ānanda, the servant of the Samana: "It is so, Ananda, that to a householder (*as above*, § 83, down to) may be vouchsafed; but certainly not such a very extensive one. Therefore do thou, Ānanda, acknowledge thy sin in this matter,[158] promise amendment, and take upon thee a penance."

85. Then that Ānanda spoke thus to the blessed Goyama: "Is it so, Reverend Sir, that according to the word of the Jiṇa, one should make acknowledgment of sin and (*as above*, § 84, down to) take upon one's self *a penance* regarding things *that are* true, real, genuine and actual?"

Goyama replied: "No, it is not so."

Ānanda continued: "If, Reverend Sir, according to the word of the Jina, one need not make acknowledgment of sin regarding things *that are* true (*and so forth*, as above), nor (*as above*, § 84, down to) take upon one's self a penance, then, Reverend Sir, do you indeed yourself acknowledge your sin in this matter and (*as above*, § 84, down to) take on yourself *a penance*."

[158] See note 155. The 'sin' consisted in the untruthful or mistaken exaggeration of the gift vouchsafed to him.—Text *samuppajai*, Skr *samutpadyate*. The MSS. spell the word almost uniformly with a single *p*. The same peculiarity, or irregularity, of spelling may be observed in a few other words, such as *padiggāhei* (§ 79), *samuddāṇam* (§§ 77, 78), *uvattaṇam* (§ 26), etc, which are almost uniformly spelt in the MSS. *padigāhei*, *samudāṇam*, *uvattaṇam*, etc.

coming; then he gave an account of what he had accepted

punah karisyâmi" ity abhyupagamanam; see *Ind St.*, Vol. XVI, p. 433). On the 'promise of amendment' followed, as a matter of course, the 'priestly absolution.' Hence the double term *āloya-padikkante*, in the connection in which it usually occurs, may practically be taken to be equivalent to 'one who has made confession and received absolution.' This view of the two terms *āloyanā* and *padikkamana* is borne out uniformly by all Skr. commentaries, and vernacular paraphrases In the present case (§§ 84-89) there is no Skr commentary, but the Gujarātī paraph to § 84 has: *chija sthānak thikāno āloya, michchhā-dukkaḍ de, tapakarm no prāyachchhit tumhe lyo*, i. e., 'having acknowledged your sin in this matter and admitted that it is a sin and offence, take on yourself some self-mortification as a penance.' In the Skr. comm. to Ov. § 117, the words *anāloiya-appadikantā* are explained by *akritālochanās tato dosād anivrittāsh cha*, i. e., 'having made no acknowledgment (of sin) and hence being not freed from guilt.' In the Gujarātī paraph. to Ov. § 88, the words *āloiya-padikkantā* are explained by *āloyā pāp lāgā te siddh-ādik āguli prakāshyā, padikamyā michchhā-dukkaḍ-ādikas*, i. e, '*Āloyaṇā* means: on the occurrence of any sin, to make it known to the priest and other authorities, while *padikkamaṇa* means the admission of sin, offences, etc.' The same words are in the paraph. to Ov. § 119, thus explained: *dos lāgā huste guru samīpas āvī sambhalāvas, padikkamī pāp thakī nivartī nas*, i. e, 'on the occurrence of any sin, having gone to the priest and informed him, and having turned away from sin.' It may be noted that here *pāp* or 'sin' is used in connection with *padikkamana*, while, in the paraph to § 88, it was used with reference to *āloyanā*. Similarly *dos* or 'guilt' is here used with *āloyaṇā*, while in the Skr. comm to § 117, it was used with *padikkamana*. This clearly shows that both terms *āloyanā* and *padikkamaṇa* are applicable to the same kinds of sins and offences, and only denote two different acts to be done in reference to them. Nor does the Skr. commentary to Bhag., p. 300, which is quoted in support of the erroneous view in Ov., Index, p. 102, yield any different interpretation. The object of the commentator, in that passage, is simply to explain that the compound phrase *āloiya-padikkante* is susceptible of two different grammatical

of the Samaṇa; and having done so, I returned quickly to this place. Now, Reverend Sir, *tell me*, is it for Āṇanda, the servant of the Samaṇa, to acknowledge his sin in that matter and (*as above*, § 84, down to) to take on himself a penance,[157] or is it for me *to do so?*"

The Samana, the blessed Mahāvīra, turning to Goyama,[158] spoke to him thus: "Indeed, Goyama, it is thou who shouldst acknowledge thy sin in that matter, and (*as above*, § 84, down to) take on thyself a penance; and of Ānanda, the servant of the Samaṇa, thou shouldst ask pardon for that matter."[159]

87 Then that blessed Goyama, saying "be it so," humbly accepted the decision of the Samaṇa, the blessed Mahāvīra; and having done so, he acknowledged his sin in that matter, and took on himself *ascetic exercises* (and so forth, *as above*, § 72), and of Ānanda, the servant of the Samaṇa, he asked pardon for that matter.

88. Then the Samaṇa, the blessed Mahāvīra, for some time or other, abode elsewhere in a *different* country.

89. Then that Āṇanda, the servant of the Samana, having sanctified himself by many *exercises in the moral restraints imposed by the* religious vows (and so forth, *as above*, § 86), and having followed the profession of a servant of the Samana for twenty years, and having duly observed in his body (etc.) the eleven standards of an uvāsaga, *now* mortified[160] himself by *a* course *of* emaceration continued through

[157] Text *udāhu*, Skr. *utāho*. Perhaps the same word occurs in Āy. I, 2, 4, § 4.

[158] Lit. 'saying, Goyama.'

[159] That is, for having disputed Ānanda's well-founded claim.

[160] Text *jhūsittā*, which the Gujarātī paraph explains by *nirmala shuddha kari ne*, 'having made himself pure or holy,' 'having sanctified himself.' This is not a translation, but an explanation. The commentaries give two different interpretations, usually they make the root

one month, during which he deprived himself of sixty meals, remaining entirely without food. At the end of the month allotted for his death,[161] having made confession of sins and

jhūs to be a synonym of the root *sev*. This is evidently founded on a confusion of the two roots *jus* (Skr. *juṣ*) and *jūs* = *jhūs* (Skr. *jūṣ* or *yūṣ* or *jhūṣ*). Or they explain *jhūs* by *kṣapitaṃ* or *kṣīṇaṃ kar*, 'to starve, to waste'. The latter is the correct view.

161 Text *kāla-māse*. This is undoubtedly the correct reading, preferable to *kalaṃ-māse* or *kāle māse* given by some MSS.; see note 14 on page 8. The reading *kāle māse* is perhaps a mere clerical blunder for *kalaṃ māse*. The term *kāla-māse* means 'within the month allotted for the purpose of effecting one's death,' and refers to the words *māsiyāe saṃlehaṇāe*, or 'self-mortification lasting for one month', and *saṭṭhiṃ bhattāiṃ chheditā*, 'depriving one's self of sixty meals.' As a Jain takes two meals a day, the latter phrase means that he starves himself for one month, and is equivalent to the phrase *māsiyā saṃlehanā* or 'monthly starvation'. The object, as well as the result, of this monthly starvation is to effect one's death, a religious suicide. Hence the 'month of starvation' is called 'the month of death'. The Guj. paraph. rightly renders the phrase by *kāla-mase maraṇ nā avasar naī vikhaī kāl maraṇ kari nai* or 'having effected his death within the period (allotted) for dying,' (see, *e. g*, the paraph. of Ov. § 99).—This kind of religious suicide, by means of a one month's starvation, appears to have been a favourite resource with Jain devotees. Thus it is recorded of the monk (*aṇāgara*) Khandaga (Bhag. §§ 77, 79, pp. 300, 302), and of the layman (samaṇovāsaga) Ambada (Ov. § 100) and of all the pious men, whose story is related in the Uvāsagadasāo. It is also said to have been the mode of death of the patriarchs Pārshwa (Kap. § 168), and Arishṭanemi (Kap 182) Of course the phrase *kāla-māsa* does not necessarily mean, that the death actually occurred at the end of the month. It only shows that the death is intended to be effected by a course of a month's starvation, and it may occur at any time within the month, after a longer or shorter period. Hence

promise of amendment,[162] and being sunk in deep spiritual abstraction,[163] he attained his death, and was re-born as

it is said in Ov. § 69, *appataro vā bhujjataro vā kāla-māse kālaṃ kichchā*, i. e. 'having effected death within the month of death, after a shorter or longer time.' Or it is said (as in Ov. § 88) generally: *bahūiṃ bhattāiṃ aṇasaṇāe chhedittā kāla-māse kālaṃ kichchā*, i. e., 'having effected death within the month of death by the continued deprivation of many meals'. Or again it is said simply (as in Ov. §§ 70, 71, etc.) *kālā-māse kālaṃ kichchā*, 'having effected death within the month of death,' without any further definition of the time concerned in the process. It is not improbable that the term *kāla-māse* which originally had a very definite sense, came to be used sometimes in an indefinite way, as meaning simply 'the time of death', 'the period allotted for effecting one's death'. The proper term, however, for the idea in this indefinite sense, is *kāla-pariyāe*, which is always used in the Āchārānga Sūtra in those chapters where the different modes of religious suicide are described (see *Ay.* I, 7, 4-7).

[162] See note 155.

[163] Text *samāhi-patte*, Skr. *samādhi-prāptaḥ*. The term *samādhi* indicates a lethargic condition of the body, induced by absolute and long-continued fasting, with its attendant effects upon the mind and will; a state of bodily and mental coma. The Guj paraph. here simply renders it with *santoṣa* 'peace,' but the real meaning of the term is better brought out by the Guj paraphrase to Ov § 88, *samādhi sharīrai samādhi, tathā dyān dar'shan chāritra nī nirvighnatā, te pāmai chai*, i e, 'he obtained composure of the body, and freedom of conduct, thought and knowledge'; or the paraph. to Ov. § 100, *sharīr nī samādhi, tathā bhāv thī dyān chāritra nī samādhi*, i. e., 'composure of the body and thus composure of conduct and thought (abstracted) from the world'. The condition of a person in *samādhi* is thus described in Ov. § 30, VI, *su samāhiya-pāṇi-pāe kummo iva, gutt'indie, savva-gāya-paḍisamlīṇe chiṭṭhai*, i e, 'he remains with his hands and feet well-dr[illegible] or lik[illegible] his senses inactive (benumbed), and his [illegible] sed)'. The whole description is clearly [illegible] collapse, though,

a deva in the Aruṇa abode, *situated* towards the north-east of the grand abode of the Sohamma paradise, in the Sohamma heaven. There a certain class of devas is ordained to enjoy an existence through four paliovama periods. There Āṇanda also is ordained to enjoy an existence through four paliovama periods.

90. *Then Goyama enquired of Mahāvīra:* "Reverend Sir, Āṇanda, the deva, on making his descent from that world of devas after the termination of his *allotted* life (etc.),—where will he go to, and where will he be re-born?"

Mahāvīra replied: "O Goyama, in the Great Videha country he will attain perfection."

(*Here the usual* Conclusion[164] *is to be inserted*)

End of the First Lecture of the Seventh Anga, *called* the Uvāsagadasāo.

as it was but natural under the circumstances, the terms are chosen so as to surround the condition with a mystic halo.

164 Text *nikkheco*, Skr. *nikṣepaḥ*. The comm. says: "by way of conclusion the following should be added: 'Truly, Jambū, this was taught by the Samaṇa, the blessed Mahāvīra, as the purport of the first lecture.'"

SECOND LECTURE.

91. *Jambū enquired:* "If, Reverend Sir, the Samaṇa (*as above*, § 2, down to) who has passed away, has taught this as the purport of the first lecture of the seventh Anga, called the Uvāsagadasāo, what then, Reverend Sir, did he teach as the purport of the second lecture?"

92. *Suhamma replied:* "Truly, Jambū, at that time and at that period there was a town called Champā. *Near it* was the cheiya Puṇṇabhadda. Its king was Jiyasattū. In it lived the householder Kāmadeva, and his wife Bhaddā. *That householder possessed* a treasure of six kroṛ *measures* of gold deposited in a safe place, *a capital of* six kroṛ *measures* of gold put out on interest, a well-stocked estate of the value of six kroṛ *measures* of gold, and six herds, each herd consisting of ten thousand head of cattle. *At a certain time* the arrival *of the Samaṇa took place.* (*Then* as Āṇanda *had done, Kāmadeva also* went out *to hear him*, and, like him, he also took on himself the law of a householder. All this is to be related *here, exactly as before in* §§ 58—68, down to *where it is said that*) having taken leave of his eldest son and of his friends and kinsmen, he proceeded to where his posaha-house was; and having done so, he (*acting* like Āṇanda[156], *as in* § 69, down to) lived in conformity with the teachings of the Law which he had received in the presence of the Samaṇa, the blessed Mahāvīra.

93. Then *one day* in the presence of that Kāmadeva, the

[156] All MSS have *Āṇande*, as if it were a portion of the narrative. It can hardly be doubted, however, from the analogy of other such passages, that the words belong to a rubrical direction. The MSS. are not entirely uniform in the use of the nominative singular terminations o and e. But the general consensus seems to favour the rule that the termination *o* belongs to the rubric, while the termination *e* is proper to the narrative.

servant of the Samaṇa, at the time of the midnight hour, there appeared a certain false and lying deva.

94. On that occasion that deva had changed himself into the form of a huge pisāya[166]. Of the pisāya form of that deva the following is said to be a full description[167]: its head was fashioned like a cattle-feeding basket,[168] its hairs looked like the awns of ears of rice and shone with a tawny glare; its forehead was fashioned like the belly[169] of a large water jar;[170] its eyebrows were like lizards' tails, dishevelled, and of an aspect disgusting and hideous; its eyes were protruding from its globular[171] head, being of an aspect disgusting and hideous; its ears were exactly like a pair of winnowing sieves, disgusting and hideous to behold; its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking-stoves with large orifices;[172] its beard was like the tail of a horse, of an exceed-

[166] Text *pisāya*, Skr. *pishācha*, a kind of superhuman monster.

[167] Text *vaṇṇāvāse*, according to the comm., Skr. *varnaka-vyāsaḥ*, *lit.* 'extension of description,' or 'detailed description,' so that it would be a contraction of *vaṇṇaa-vāse*.

[168] Text *go-kilañja*, explained by the comm. to be a large tray or basket made of bambū twigs and used for feeding cattle. It is now commonly called Hindī *ḍalā* or *ḍal'wā*, Marāṭhī *ḍāl* or *ḍāl'gē*, from *ḍāli* 'a branch' or 'twig.' The well-known Indian *ḍālī* or 'a present of fruit, sweatmeats, etc.' has its name from the large, flat wicker baskets (*ḍāli*) in which the presents are carried. The Skr. has *kiliñja* or *kilīñcha*, and the Marāṭhī *kilach* or *kilīch*, 'a straw, stick, narrow slip of wood.'

[169] Text *kabhalla*, Skr. *kapāla*, lit. 'the half of a water jar', 'the skull.'

[170] Text *uṭṭiyā*, on which see note 30 on page 16.

[171] *Lit.* 'pitcher-like head.' On the *ghaḍi* or *ghaḍa*, see note 30 on p. 16.

[172] I have translated this clause as explained by the comm., but I do not feel quite satisfied as to its correctness. The comm. explains *jhusirā* by *mahārandhrā*, feminine singular, 'having large orifices,'

ing tawny hue, and of an aspect disgusting and hideous; its lips were pendant exactly like those of a camel, its teeth *in length*[173] looked like ploughshares,[174] its tongue was exactly like the pan of a winnowing sieve, disgusting and hideous to behold; its jaws *in length and crookedness* were fashioned like the handle of a plough,[175] and its cauldron-

and constructs it with *chulli*, making it to be the first portion of the whole compound The use of such an inflected (feminine) form in a compound is an anomaly, and though no doubt, Prakrit is capable of all sorts of grammatical irregularities, one would fain avoid it Assuming the received text to be correct, I would propose to separate *jhusira* from the compound and construct it (as nom plur masc with *nasa pudaya* The interpretation of the comm might be made to agree with this, if it be allowed to assume a clerical error in it and read *maharandhro* instead of *mahārandhra* The word *jhusira* is open to some doubt, the commentator himself seems to have been puzzled with it, he bestows very scant attention to it, contrary to his practice in all similar cases The word cannot be traced in any of the Gaudian languages, so far as known to me There occurs, however, a word very much like it in Hemachandra's Deshinama-mala (verse 62, page 135, Pischel's edition), *jhusaria* (var lect *jhusia*), which is there explained to mean either 'huge, exceeding,' (*atyartham*) or 'pure, sound, good' (*svachchham*) I make little doubt but that we have here got the same word,—whichever may be the correct form of it,—and that the word itself is a synonym of Prakrit *mahalla* 'huge', the meaning of the clause being 'and his huge nasal apertures resembled in shape (those of) a pair of cooking stoves' It may be noted that in East Tirhut a *chulh* or *chulhi* is a fire-place with two orifices, while *kaulhā* or *ekaulha* (contracted from *eka* and *chulha*) is a fire-place with one orifice (see Grierson § 1247)

173 The points of comparison added in italics here and elsewhere are those given in the commentary

174 For a description and figure of the native Indian plough and its several parts, see Grierson, pp 1 5, § 10

175 The word for 'handle' is uncertain. I have adopted the reading *kudala* of MS A, as it explains the two other readings *kula* or

like cheeks were hollow and sunken, and pale, hard and huge;[176] its shoulders resembled kettle-drums; its chest *in width* resembled the gate of a goodly town; its two arms *in bulkiness* were fashioned like *the shafts of* smelting furnaces; its two palms *in breadth and bulkiness* were fashioned like the slabs for grinding turmeric; the fingers of its

kuḍḍā and *kuḍḍāla* as blundered alterations in two different directions. *Kuddāla* is a well-known word also in the Gauḍians, and means a 'hoe' or 'spade'; and is here clearly out of place. A word *kuḍāla* (or *kuḍā* or *kuḍḍā*) I have not elsewhere met with in Prâkrit, nor is it found, so far as I am aware, in any of the Gaudians. It would be, however, a legitimate derivative of the Sanskrit *kuṭa* 'crooked,' (Skr. *kuṭāla*, synonymous with *kuṭila*), and might be used as a name for the crooked handle of a plough. This is the meaning assigned to the word by the comm., which explains it as the 'bent part above the plough.' The description suits the handle of the native Indian plough; see the figure in Grierson, page 1. The common Bihārī word for the handle of the plough is *parihath* or *parihat*, see ibidem, § 7.

[176] The comm. explains that the first two epithets refer to the resemblance of the cheeks to a cauldron. *Kaḍilla* 'cauldron' is explained to be 'a vessel for cooking rice gruel and other dishes.' The word does not occur in the Gaudians; the nearest to it that does occur is Hindī *karāhā* or *karāhī*, Marāṭhī and Gujarātī *kaḍhā* or *kaḍhāī* or *kaḍhai* (for *kaḍ'hā*, etc.), 'a cauldron' or 'boiler,' which is a vessel of a semispheroidal shape, of larger or smaller size (as indicated by the gender). The vernacular paraph, however, reads *kaḍahilā*, which would be a regular derivative from *kaḍāha* (Skr. *kaṭāha*); and it may be that this is the correct reading of the word instead of the one now found in the MSS. of the text. *Khaḍḍaṃ* is explained in the commentary by Skr. *garttākāra* 'having the shape of a hole;' it still exist in the Marāṭhī and Gujarātī *khāḍ* or *khaḍḍā* or *khaḍḍo*, 'a ditch, hole, cavity.' *Phuṭṭaṃ*, comm. *vidīrṇam*, signifies any breach, or deviation from the level, or symmetrical surface. *Pharusaṃ* is the Sanskrit *paruṣam*; the vernacular paraph. expresses its meaning by *kaṭhor* or *kaṭhiṇ* 'hard.'

hands *in length and bulkiness* were fashioned like the rollers[177] of grinding slabs; its nails were fashioned like the valves of oyster shells; the two nipples on its breast depended like a barber's pouch;[178] its belly was rotund like *the dome of* an iron smelting furnace; its navel *in depth* looked like the rice-water bowl *of a weaver*;[179] its penis *in length* was fashioned like the rope netting of a meat-safe;[180] its two testicles were fashioned like the sacks for holding yeast; its two thighs were fashioned like a pair of *shafts of* smelting furnaces; its knees were like the cluster of blossoms of the Ajjuṇa tree,

177 The object here referred to is the well-known *sil* or *sil'vaṭ*, one of the most necessary utensils of the Indian household. It is a flat stone slab, generally of an oblongish shape, on which turmeric and other condiments (for curry, etc.), are ground by means of a kind of stone roller, called *lorhā*. See Grierson, §§ 626, 627. From the explanation in the comm., *mudgādi-dalana-shilā*, 'a stone for breaking pulses,' it would seem, curiously enough, as if Abhayadeva took the object to be the round grindingstone of the well-known Indian handmill, called the *chak'rī* or *chakkī*; see Grierson, § 619, and the accompanying figurement.

178 Comm., "in which he carries his tools, the nail-parer, razor, etc."

179 On this object see Grierson, § 362 A, page 73. The cold rice water, with which the threads of the warp are moistened, is there called *māṛ*; but the name of the bowl in which the water is kept is not mentioned.

180 Text *sikkaga*, Skr. *shikvaka* according to the comm., or rather Skr. *shikyaka* (from Skr. *shikvan* or *shikya*). It is 'the rope, or sling, or netting of ropes by means of which vessels containing food are suspended in the air for the sake of protection' (comm.). It is now called *sikā* or *sīkā* or *sik* or *sik'kar* (Grierson, §§ 648, 651, 657). The word *actta* in the sense in which it is here used, would seem to be a slang expression, for the comm. explains that it properly means 'the rope with which the churning stick is made to revolve.' In this sense it is still commonly used in Bihār (see Grierson, § 145). The slang meaning is not noted in any dictionary, Sanskrit or other, known to me.

excessively tortuous, and of an aspect disgusting and hideous; its shanks were lean[131] and covered with hair; its two feet were fashioned like *large* grinding slabs; the toes of its feet were fashioned like the rollers of *large* grinding slabs; and its nails were fashioned like the valves of an oyster shell.

95. The knees *of this deva as he approached* were shaking and quaking,[132] his eyebrows were knit and bent, his tongue[133] was protruding from his widely opened mouth,[134] *he wore* a chaplet made of lizards; a garland of rats hung round him by way of adornment; *he wore* earrings made of mungooses, and a scarf made of serpents; he slapped his hands on his arms, and roared, and laughed aloud in a horrible manner; he was covered with various sorts of hair of five colours;

[131] Text *karakaḍio*, which the comm. explains by Skr. *kaṭhine* 'hard,' or *nirmāṃse* 'fleshless."

[132] Text *laḍaha-maḍaha*, an imitative and alliterative phrase, imitative of the manner and sound of the shaking or dangling of any rickety or hanging object. In the Gaudians the phrase occurs in the contracted form *laṛ'baṛ'* (Hindi) and *laṭ'paṭ* or *laḍ'baḍ* or *laḍ'phaḍ* (Marāṭhī). The comm. says that '*laḍaha*' is the name of a piece of wood which is placed at the back of country carts for the purpose of propping up its front part. The two-wheeled Indian country cart, from the manner of its build (see the figure in Grierson's Bihār Peasant Life), has, especially when laden, its centre of gravity in its posterior portion. So long as the bullocks are yoked to it, its balance is preserved. When they are unyoked, the anterior portion at once tilts up In order to prevent its doing so, a short, thick piece of wood is placed as a prop under its back part. This piece of wood is tied to the back of the cart by a bit of rope, and is carried, dangling behind, with the cart as it moves along. It may be noted that *laṛ'hiyā* (लड़्हिया or less correctly, *laṛhiyā* लढ़िया) is still a name of the light country cart in Bihār (see Grierson, § 201).

[133] Text *aggajīha*, lit the forepart, or tip, of the tongue.

[134] Text *vayaṇa-vivara*, lit. the opening of the face.

and *thus* brandishing a large sword, *which was* sharp as a razor and of the dark blue lustre of a lotus or a buffalo's horn or indigo or the blossom of flax, he went to where Kāmadeva, the servant of the Samaṇa, was in his posaha-house; and having gone there, he furiously, angrily, wrathfully, fiercely and savagely spoke thus to Kāmadeva, the servant of the Samaṇa: "O ho, Kāmadeva, thou servant of the Samaṇa, who desirest what no one desires,[185] who art marked out for a miserable end, who wast inauspiciously born on a holy chaüddasī day,[186] who art abandoned of propriety, fortune, happiness[187] and renown, who longest after truth, righteousness, heaven and salvation, and hankerest after them, and thirstest after them, truly *I tell thee*, though[188]

[185] *I. e.*, as the vernacular paraph explains, 'who desirest death.'

[186] Text *hīṇa-puṇṇa-chāuddasiyā*, lit., as the comm. explains it, 'he at the time of whose birth a meritorious fourteenth day is still incomplete,' i. e., 'who is born on such a day.' The *chauddasī* or fourteenth day of each half-month is one of the four posaha or fast-days which fall on the days of the full moon, the new moon, and the eighth and fourteenth of each half-month. See note 87, also Bhag, p. 219. Birth on such a day desecrates it, and is therefore inauspicious.

[187] The MSS of the text give two different readings. Some have *dhiï*, Skr. *dhṛti*, which I have adopted on the authority of the commentary; others have *dhī*, Skr. *dhī*. The latter would mean 'intelligence' or 'common sense,' and has the support of the vernacular paraph. which renders it by *buddhi*.

[188] Text *jam* 'though.' MSS. D and E omit it, whereby the sentence assumes a somewhat less offensive meaning: 'it does not become thee to practise austerities, therefore give them up, on pain of destruction.' According to the MSS. ABCF which read *jam*, the deva admits that it is Kāmadeva's duty to practise austerities, and for that very reason insists on his abstaining from them on pain of destruction. This refinement of cruelty, however, is in accord with the character of the deva, and therefore I have adopted the reading of the passage with *jam*.

it does not become thee, O beloved of the devas, to depart from *the practice of* the virtues, duties, restraints, renunciations, and posaha abstinences, or to swerve from it, or to interrupt it, or to suspend it, or to relinquish it, or to abandon it, yet if thou dost not this day forsake and interrupt *thy practice of* the virtues and (*as above*, down to) posaha abstinences, then I shall this day, with this sword of dark blue lustre (*and so forth*, as above), cut thee into small pieces, so that agonised by the intolerable force of thy agonies,[149] O beloved of the devas, thou shalt, even before thy time, be deprived of thy life."

96. Then that Kāmadeva, the servant of the Samaṇa, being thus spoken to by the deva in the form of the pisāya, showed no fear, dread, alarm,[150] agitation, emotion, or perturbation, *but* remained silent and engaged in the meditation of the Law.

97. Then that deva in the form of the pisāya, observing that Kāmadeva, the servant of the Samaṇa, showed no fear (*as above*, § 96, down to) occupied in the meditation of the Law, *spoke to him thus for a second and a third time:* "O

[149] Text *aṭṭa-duhaṭṭa-vas'-aṭṭe*. The comm. gives two alternative explanations, which, however, practically yield the same sense. The phrase may be taken as a single compound: 'agonised (Skr. *ārta*) by the intolerable force (Skr. *durghaṭa-vaśa*) of agonies (Skr. *ārta*)'; or it may be taken as a double compound: 'agonised by the pain (Skr. *duḥkh'-ārta*) of agonies (Skr. *ārta*), and mortified (Skr. *ārta*) by *the consciousness of* the power of earthly objects (Skr. *vaśa*, i. e., *viṣaya-vaśa*) *over one's self*. The comm. explains *aṭṭa* (Skr. *ārta*) to be a technical term, intending the so-called *aṭṭajjhāṇa* (Skr. *ārta-dhyāna*), 'the discernment' or 'experience of distress as connected with earthly objects.' See Ind. Stud., vol. xvi, p. 428 and vol. xvii, p. 12.

[150] Text *anuvvigge*. Skr. *anudvignaḥ*. The MSS spell this word also uniformly, though wrongly, with a single *v*. For other examples of this peculiarity, see note 133, page 55.

ho, Kāmadeva, thou servant of the Samaṇa, who desirest what no one desires, if thou dost not this day (*as above*, § 95, down to), thou shalt be deprived *of thy life*."

98. Then that Kāmadeva, the servant of the Samaṇa, being thus spoken to by that deva for a second and a third time, showed no fear (*as above*, § 96, down to) remained occupied in the meditation of the Law.

99. Then that deva in the form of the pisāya, observing that Kāmadeva, the servant of the Samaṇa, showed no fear[191] (*as above*, § 96, down to) *remained engaged in the meditation of the Law*, grew furious, etc., (*as in* § 95), and with an angry scowl on his face,[192] *proceeded to* cut into pieces[193] Kāmadeva, the servant of the Samaṇa, with his sword of dark blue lustre (*and so forth*, as above, § 95).

100. Then that Kāmadeva, the servant of the Samaṇa, bore (*and so forth*, down to) suffered[194] that fiery (*and so forth*, down to) insufferable torment with perfect composure.

[191] Text *āsuratte*; the correct form of this word is uncertain. The MSS. vary between *āsurutte* and *āsuratte*, though the former is perhaps the more usual spelling. Its Skr. equivalent is still more doubtful. Weber (Bhag., p. 214) suggests a derivation from the vedic root *sūrksh*. Perhaps it is a contracted compound of *asūyā* and *rakta*, lit. 'excited with anger,' or of *āsara* and *rakta*, 'affected by excitement,' or of *āśu* and *rakta* 'quickly excited.' In that case the correct spelling would be *āsuratte*, and the form *āsurutte* might be due to assimilation.

[192] Lit., 'contracting on his forehead a frown of three wrinkles.'

[193] Text *khaṇḍā-khaṇḍiṃ* lit. 'piece upon piece;' a similar compound is Skr. *nakhā-nakhi*, 'nail upon nail.'—I have translated 'proceeded to cut into pieces' in order to tone down the expression. The text simply says, 'he cut into pieces.' It is clear, however, from what follows, that the deva did not actually carry out his threat, but only made a feint to do so. The statements in §§ 105 and 110 must be understood similarly.

[194] Text *dur-ahiyāsaṃ*, Skr. *dur-adhivāsaṃ*, 'difficult to be borne;'

101. Then that deva, in the form of the pisâya, observing that Kâmadeva, the servant of the Samana, showed no fear (*as above*, § 96, down to) remained engaged in the meditation of the law, and seeing that he was not able to cause Kâmadeva, the servant of the Samaṇa, to depart from, or to swerve from, or to transgress against the doctrine of the Niggantha, being now weary, tired, and disappointed *with his efforts*, slowly and gradually retired, and thus departed from the posaha-house. Having done so he laid aside his celestial pisâya form, and then exchanged it for the form of a huge celestial elephant. *This form was* duly furnished with all the seven limbs,[185] in perfect condition,[186] and *allo-*

gether well made; in front it was lofty, and behind like a boar;[197] it had a belly like that of a goat and not protuberant,[198] it had a trunk and underlip hanging down like those of Lambodara,[199] it had tusks as white and pure as the budding blossoms of the jasmine and fixed in their bases *as in cases* of gold;[200] it had the fore-part of its trunk beautifully curved like a strongly bent bow; it had feet full-round[201] like a tortoise; it had twenty nails, and *a tail*

[197] I have adopted the reading *vārāhaṃ* of the MSS. BF, which is much simpler than the reading *varāhaṃ* of the MSS. ADE. The latter, however, was accepted by Abhayadeva, who in his comm. explains the form as a neuter, the change of gender (from the masc. in Skr.) being due to the usages of Prākrit. This explanation is hardly needed, for *varāhaṃ*, as required by the context, would be the accusative singular of the masc. *varāhaḥ* in agreement with *hatthirūvaṃ viūvvai*. The phrase would mean 'he assumed an elephant form (*which was*) behind a boar,' meaning of course, 'which looked like a boar.' But the expression sounds awkward, and *vārāhaṃ* 'boarish,' 'boar-like' is clearly the better reading.

[198] Text *a-lamba-kuchchhiṃ*, Skr. *a-lamba-kukṣi*, lit., 'having a belly which is not potuberant' or 'hanging down.' The commentary explains this *balavattvena* 'by its strength' or 'robustness.' But there is, in the phrase, clearly a reference to the Lambodara or 'pot-bellied one' of the succeeding phrase.

[199] *Lit*, 'the pot-bellied one,' *i. e.*, Ganapati (comm.) or Gaṇesha, the pot-bellied, elephant-headed offspring of Pārvatī, the divinity of wisdom and success.

[200] Text *kañchaṇa-kosi*, Skr. *kānchaṇa-koshi*. The comm. explains *koshi* by *pratimā*, which the Skr. dictionaries explain to mean *gaja-danta-bandha*, 'the muscular base in which an elephant's tusks are set.' *Koshi* means properly 'a sheath,' 'case,' and this, of course, is a natural description of the base of the tusks. As an elephant grows older, the skin around the base of the tusks becomes discoloured and takes a more or less pale, yellowish shade. Hence it is described as a 'golden case.'

[201] Text *padipuṇṇa*, Skr. *pratipūrṇa*. The meaning of this ex.

neat[202] and of a proper size.

pression can be clearly seen from the following phrase, occurring in Ov. § 16 (p. 29) *uḍuvai-paḍipuṇṇa-soma-vayaṇe, lit*, 'a face pleasing and full-round like the moon,' *i. e.*, 'pleasing like the full moon,' on account of its rotundity or plumpness. The Skr. comm. to Ov. § 16 (Calcutta print, p. 45) says: *iha prākṛitatvāt pratipūrṇ'oḍupati-saumya-vadanam iti dṛiśyate, i. e.*, 'the phrase *uḍuvai-paḍipuṇṇa* is to be understood, according to Prākrit usage, to be transposed for *paḍipuṇṇa-uḍuvai*.' This may show how the word *paḍipuṇṇa* came to acquire the meaning of 'full-round,' 'circular,' 'rotund. Similarly *vaṭṭa-paḍipuṇṇa-kaṇṇa* 'an ear full-round like a circle' occurs in Kap., Appendix, § 2.

[202] Text *allīṇa-pamāṇajutta*, Skr. *ālīna-pramāṇayukta*. In translating this phrase I have followed the comm. to Ov. § 16 (Calcutta print, p. 45). The comm. here says only *kaṇṭhyam*, which means that the interpretation of the phrase is 'known by memory,' *i. e.*, that it is given elsewhere and should be remembered thence. The reference is probably to Abhayadeva's own comm. to the Ovavāiya Sutta. In this comm., on § 16, *allīṇa* is explained by *na tu ṭappara*. The latter is properly a vernacular word. It still occurs in Hindī and Marāṭhī in the form *ṭāpar* or *ṭāp'rā*, which means 'a kind of boat,' or 'a kind of hood;' the latter is made by gathering up one end of a country-blanket so as to form a hood, and is used, especially by the poorer classes, as a cloak in rainy weather, covering the head and hanging down nearly to the heels. The word signifies, therefore, something large and ungainly; and in this sense it is in the commentary to § 94, applied to the ears of the pisāya. The comm. implies that the word *allīṇa* has an opposite signification; it must mean, therefore, something which is 'pleasing through simplicity and smallness,' *i. e.*, 'neat.' This is borne out by the paraph. which gives here *sundar* 'neat,' and in Ov. § 16, *atisundar* 'very neat.' The word *pamāṇajutta* the comm., to Ov. § 16, explains by *svapramāṇopeta*, 'possessing its proper size.' This agrees very well with the meaning 'neat' of *allīṇa*. In Ov. § 16 the phrase is used with reference to the ears of Mahāvīra; they are said to be 'neat,' *i. e.*, 'not of the size of a boat or blanket-hood, but of a proper size.' The same is said here of the

102. The form of such a celestial elephant, infuriated, roaring like a thunder-cloud and *moving* with a speed surpassing the wind or the mind, he assumed, and then went to where Kāmadeva was in his posaha-house; and having gone there, he spoke thus to Kāmadeva, the servant of the Samaṇa: "O ho, Kāmadeva, thou servant of the Samana (*and so forth*, speaking exactly as before, § 95, down to) *if* thou dost not interrupt *thy religious practices*, then I shall this day seize thee with my trunk, and carry thee out of thy posaha-house; and having done so, I shall toss thee high up into the air, and then receive thee on my sharp long[203] tusks, and then *dropping thee* on the ground, I shall trample thee three times under my feet, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time,[204] be deprived of thy life."

elephant's tail, which, as well-known, is a comparatively small object. The phrase as applied to Mahāvīra's ears almost looks as if it were an oblique allusion to the traditionally pendent ears of Buddha.—The original meaning of *allīna* is 'closely adhering' or 'closely approaching,' see Nām. 180 where it is explained by *uvagaya* (Skr. *upagata*) and *uvasappiya* (Skr *upasarpita, upasṛpta*). This is adopted by Dr. Leumann, see Index to Ov., p. 98. The expression would not be inappropriate, both with regard to the human ear and the elephant's tail; the latter animal ordinarily holds his tail depending close to the body. But I prefer the traditional meaning which seems more suitable to the occasion, and which, being an idiomatic and not an obviously derivative one, deserves consideration on that account.—The word *allīṇa*, it may be added, occurs also in another peculiar sense, 'quiet, abstracted,' so as to seem dead to life or the external world (explained by Skr. *guptendriya*) In this sense it is found, *e. g.*, in Kap §§ 92, 110, Bhag., p. 302.

[203] Lit. 'pestle-like.'

[204] Evidently a sarcastic allusion of the deva's to the *kālamāsa*, 'the appointed time,' within which Kāmadeva intended to effect his religious suicide. See the remarks in note 161.

103. Then that Kāmadeva, the servant of the Samaṇa, being thus spoken to by that deva in the form of the elephant, showed no fear (*as above*, § 92, down to) remained *engaged in the meditation of the Law.*

104. Then that deva in the form of the elephant, observing that Kāmadeva, the servant of the Samaṇa, showed no fear (*as above*, § 96, down to) occupied *in the meditation of the Law*, spoke thus for a second and a third time to Kāmadeva, the servant of the Samaṇa: "O ho, Kāmadeva," (*and so forth*, exactly as before, and he, *Kāmadeva*, too, *as before*) remained *engaged in meditation of the Law.*

105. Then that deva in the form of the elephant, observing that Kāmadeva, the servant of the Samana, showed no fear (*as above*, § 96, down to) remained *engaged in the meditation of the Law*, grew furious, etc. (*as in* § 95), and seized Kāmadeva, the servant of the Samaṇa, with his trunk, and then tossing him high up into the air, received him on his sharp long tusks, and then *dropping him* on the ground, he trampled him three times under his feet.

106. Then that Kāmadeva, the servant of the Samaṇa, bore (*and so forth*, down to) that fiery *torment with perfect composure.*

107. Then that deva in the form of the elephant, seeing that he was not able to cause Kāmadeva, the servant of the Samana, (*as above*, § 101, down to) slowly and gradually retired, and thus departed from the posaha-house. Having done so, he laid aside his celestial[205] elephant form, and then

[205] Text *divvaṃ*. The meaning of this term here and elsewhere is shown by its use in the phrase *divva-māṇusa-tirikkhajoṇie uvasagge*, Skr. *daiva-mānusha-tiryagyonikān upasargān*, 'temptations arising from devas or men or animals' (in § 119). It is a derivative of *deva*, just as *mānusa* from *manusa*; and a shortened form of *devva* (Skr. *daiva*, see Hem. I, 153), like *sijjā* 'bed, for *sejjā* (see § 58), and others. It means 'related to the devas' or 'the devaloka.' The

exchanged it for the form of a huge, celestial serpent. *This form was* furnished with a powerful venom, a virulent venom, a deadly venom;[206] it had a huge body, black as ink or as a rat; it was full of rage and venomous looks; it was of a lustre like a mass of heaped up collyrium; it had eyes red and bloodshot, and a double tipped tongue quickly moving to and fro; it looked, *in blackness and length,* like the single braid of hair of the *goddess* Earth; and it was dexterous at making its hood to swell large and stiff bending over like a top-knot in an exceedingly beautiful way.

108. The form of *such* a serpent, making a noise like the blowing of the bellows of a blacksmith, and exhibiting a wrath fierce, intense and unbounded, he assumed, and then went to where Kāmadeva was in his posaha-house; and having gone there, he spoke thus to Kāmadeva, the servant of the Samaṇa: "O ho, Kāmadeva, thou servant of the Samaṇa, *(as before,* § 95, down to) *if* thou dost not interrupt *thy religious practices,* then I shall even this day, creeping[207] forward, mount on thy body; and having done so, I shall with my hinder part three times encircle thy neck, and then with my sharp venom-bearing fangs I shall strike thee even in

attibute *divva* indicates that the elephant was not an ordinary, earthly one, but such as exist in the devaloka, a celestial one. Perhaps 'supernatural' would be a better translation of *divva* applied to the pisāya, the elephant and the serpent.

[206] Instead of the reading *chaṇḍavisaṃ ghoravisaṃ*, which I have adopted into the text from the commentary, all the MSS. read *diṭṭhivisaṃ*, Skr. *dṛiṣṭi-visaṃ*. The latter word is used in the commentary, to explain the expression *nayaṇa-visa* in the succeeding phrase *nayaṇa-visa-rosa-puṇṇaṃ*, 'full of rage and venomous looks.' I prefer the reading of the commentary as being more in agreement with the usual style of Jain phraseology.

[207] Text *sarasarassa*, Skr. *sarsarasya;* an imitative word, still used in the Gaudians, in indicating the manner and sound of the creeping movement of a snake.

thy breast, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time, be deprived of thy life."

100. Then that Kāmadeva, the servant of the Samana, being thus spoken to by the deva in the form of the serpent, showed no fear (*as above*, § 96, down to) remained engaged *in the meditation of the Law.* (He too spoke, *similarly as in* § 97, for a second and a third time; and Kāmadeva[204] too, *as above*, § 98, down to) remained engaged *in the meditation of the Law.*

110. Then that deva in the form of the serpent, observing that Kāmadeva, the servant of the Samaṇa, showed no fear (*as above*, § 96, down to) remained engaged *in the meditation of the Law*, grew furious, etc., (*as in* § 95), and creeping forward mounted on the body of Kāmadeva; and having done so, he encircled his neck three times with his hinder part, and then struck him even in his breast with his sharp venom-bearing fangs.

111. Then that Kāmadeva, the servant of the Samana bore (*and so forth*, § 100, down to) that fiery[205] *torment with perfect composure.*

[204] MSS AB read *Kāmadeve vi*, as if it were part of the narrative. But the reading of MSS. DE is undoubtedly correct, as the words are part of the rubrical direction, corresponding to the preceding *so vi*. As the latter words direct a repetition of the substance of § 97, so do the former with regard to § 98. The reading of MS F *Kāmadevā samaṇovāsayā*, 'O Kāmadeva, thou servant of the Samaṇa,' is an entirely misplaced quotation from § 97.

[205] Text *ujjalam*, Skr. *ujjvalām*. The commentary explains this to mean *vipakṣa-leśenā'py akalaṅkitam*, 'unsullied by the least bit of opposition.' It takes, therefore, the word in the metaphorical sense of 'brilliant,' the brilliance of the suffering consisting in the meekness with which it is borne. This seems a rather forced interpretation, nor does it well accord with the other expressions with which the character of the torment is described. The object of all

112. Then that deva in the form of the serpent, observing that Kāmadeva, the servant of the Samaṇa, showed no fear (*as above*, § 96, down to) and seeing that he was not able to cause Kāmadeva, the servant of the Samaṇa, to depart from, or to swerve from, or to transgress against the doctrine of the Nigganṭha, being now weary, etc. (*as in* § 101), slowly and gradually retired, and thus departed from the posaha-house. Having done so, he laid aside his celestial serpent form, and then exchanged it for the form of a huge celestial deva. *This form* had its breast adorned with a necklace (*and so forth*, down to) cast its radiance and splendour over *all* the ten quarters, and was magnificent, beautiful, charming, and well-proportioned.

113. The form of *such* a celestial deva he assumed; and having done so, he entered the posaha-house of Kāmadeva, the servant of the Samaṇa, and then taking his stand in mid air and decked out in five-coloured garments fringed with small bells, he spoke thus to Kāmadeva, the servant of the Samaṇa: "O ho, Kāmadeva, thou servant of the Samaṇa, happy art thou, O beloved of the devas, and satisfied,[210] successful, and fortunate,[211] thou hast well attained, O beloved of the devas, the true object of living in the

these expressions is clearly the same, to describe the intensity of the suffering. It is more natural, therefore, to take *ujjala* in its non-metaphorical sense of 'fiery,' 'burning like fire,' 'very painful.'

[210] Text *sampuṇṇe*, Skr. *sampūrṇaḥ*, meaning (as explained by by Abhayadeva in his comm. to Nāy. § 60, Calcutta print, p. 101) *ādeyavastubhiḥ paripūrṇaḥ*, 'filled with everything that one wishes to receive.' The reading of MSS. AB *sapuṇṇe*, if correct, would represent Skr. *sa-puṇyaḥ* 'full of merit'.

[211] Text *kaya-lakkhaṇe*, Skr. *kṛita-lakshaṇa*; comm. to Nāy. § 60, *kṛita-phalavach-chharīra-lakshaṇaḥ*, *i. e.*, 'one in whose case the promises of the lucky marks of his body have come true,' referring to the well-known Indian superstition about the luckiness or unluckiness of certain marks on the body.

condition of human existence; for that thou hast attained, acquired and achieved such a perfect hold on the doctrine of the Niggantha.[212] Truly, O beloved of the devas, Sakka, the lord of the devas, the prince of the devas (*and so forth*, down to),[213] *sitting* on his Sakka-named throne, in the midst of eighty-four thousands of his peers[214] (*and so forth,* down to) and of many other male and female devas, has thus said: (etc.) : "'Truly, O devas,[215] in the continent of Jambū, in

[212] MSS. DE here present an entirely different reading, the exact construction of which is not without obscurity. They have *nigganthāo pāvayaṇāo Meru vva padivatti laddhā*, etc., which may be translated; 'for that thou hast attained through the doctrine of the Niggantha a firmness as *great as that of* Mount Meru.'

[213] The insertion here, by the MSS., of *sayakkhū* or *sayakkhū sahassakkhe* is out of place; for a reference to the full formula given in the commentary (and in Kap. § 18) shows that those terms do not begin, but stand in the middle of the formula, the whole of which is covered by the rubric *jāva*.

[214] Text *sāmāṇiya*, Skr. *sāmānika*. The devas are divided into four classes, these again into subdivisions, each with a chief deva at its head. The highest subdivision of each class comprises the *sāmāniya* devas who are equal to their chief in length of life, majesty, etc. See the commentary in Kap., p. 101, note 11. On the deva classes see Bhag., pp. 210 ff., 439.

the country of Bhāraha,[216] in the town of Champā, Kāmadeva, the servant of the Samaṇa, in his posaha-house, keeping the posaha abstinences, practicing continence (*and so forth*, down to) abiding on his bed of dubbha grass, is living in conformity with the teachings of the Law which he has received in the presence of the Samaṇa, the blessed Mahāvīra. Truly, no deva, nor dānava, (*and so forth*, down to) nor gandhavva, is able to cause him to depart from, or to swerve from, or to transgress against the doctrine of the Nigganṭha." " Then I, not putting faith in this declaration of Sakka, the lord and prince of the devas, came quickly hither.[217] Ah! now, beloved of the devas, thou hast *indeed* attained, (etc.), success, (etc.). Now I see, O beloved of the devas, that thou hadst achieved (*and so forth*, down to) success. Now I ask pardon, O beloved of the devas; may the beloved of the devas pardon me; to pardon befits the beloved of the devas;[218] I will

216 Text *Bhārahe vāse*, Skr. *Bhārate varṣe*, or *Bharatavarṣe*, the well-known name of India. On the Prakrit form see Hem I, 214.

217 Text *ihaṃ havvam āgae;* MS. A has *iha ha°*. It has been said that *ihaṃ* is used before vowels, but *iha* before consonants (see Index to Ov.). But this rule is certainly not supported by the evidence of the MSS. According to my experience, at least, the use of the two forms seems to be altogether arbitrary, even in the best MSS. The case is the same with other words, *e. g.*, *mama* and *mamaṃ* 'of me.' Theoretical proprieties may speak for the rule; but the question, after all, is one of fact.

218 Text *khamantu majjha, de, khantum arahanti devāṇuppiyā*, Skr *kṣamantu mama, de., kṣantum arhanti devānupriyāḥ*. The MSS. readings vary greatly, and the phrase is not explained in the commentary. I have adopted substantially the reading of MS. H. The Skr root *arh* becomes in Pr *araha* or *ariha* or *aruha*. Note the change from the second pers. sing. to the respectful third pers. plur. in the request for pardon. A similar phrase occurs in Nāy. (Calcutta ed.), p. 773.

misconduct,[221] and having obtained it, he returned to the place whence he had come.

114. Then that Kāmadeva, the servant of the Samaṇa, proceeded with the practice of his standard *of an uvāsaga* (*see* § 70), saying that now he was free from all persecutions.[222]

115. At that time and at that period the Samana, the blessed Mahâvîra (*and so forth*, down to) was staying there.

attitude is that of giving a blessing, and is adopted by the superior to the inferior; while the other attitude is that of supplication or obeisance to a superior.

[221] *Lit.*, 'for that matter.'

[222] Text *nir-uvasaggam*, Skr. *nir-upasargam*, 'without *uvasagga*.' The *uvasagga*, Skr. *upasarga* (see § 113) are 'persecutions' viewed as spiritual temptations. These persecutions may proceed from three different sources, either from devas, or men, or animials (see § 110). They are often mentioned together with the *parisaha* (Skr. *pariṣaha* or *pariṣaha*) the common 'trials' of life, of which twenty-two are always enumerated, such as hunger, thirst, etc. Thus in Ov. §§ 87, 110, *bāviṣaṃ parisahovasaggā* are spoken of, which the comm. explains by *pariṣahāḥ kṣudhādayo dvāviṃshatiḥ, upasargā divyādayaḥ*, i. e., 'twenty-two trials, such as hunger, etc., and persecutions from devas, etc.' (Calcutta print, p. 285), or as the vernacular paraph. has it, *parisah* 22 *khudhā-pipāsā'dik, upasarg nar tiryañch devatā nā kidhā*, i. e., 'trials 22, such as hunger, thirst, etc, and persecutions inflicted by men, animals, or devas' (ib., p. 311). In his comm. on the Antakriddashā, Abhayadeva explains the same phrase thus: *dvāviṃshatiḥ pariṣahāḥ, upasargāsh cha ṣoḍasha*, i. e., 'twenty-two trials and sixteen persecutions' (MS. f, leave 28a). From this it would appear that the Jains believed in sixteen kinds of 'persecutions.' The *parisaha*, however, are also mentioned by themselves; e. g., in Nāy., § 4, *jiya-parisahe*, 'one who has overcome the twenty-two trials.' *Parisaha* properly means 'patience,' and as such it is one of the exercises of *saṃvara* (see Wilson, p. 311). It then comes to mean an 'object of patience.'

116. Then that Kāmadeva, the servant of the Samana, having been informed of this news, reflected thus: "Truly the Samaṇa, the blessed Mahāvīra, (*as above*, down to) is staying here; so it is truly better for me to *go and* praise and worship the Samaṇa, the blessed Mahāvīra, and returning thence to proceed with the practice of my posaha abstinences." Having thus reflected, he put on a fine state dress, adorned his person with a small number of costly jewels, and then, surrounded by a dense circle of attendant people, he came out of his own house. Having done so, he walked right through the midst of the town of Champā, and then *proceeded* to the Puṇṇabhadda cheiya, and (*acting in all respects* like Sankha, down to) stood waiting *on the Samaṇa*.

117. Then the Samaṇa, the blessed Mahāvīra, *expounded the Law* to Kāmadeva, the servant of the Samaṇa, and to that *right great company which had come with him* (*as above*, § 11, down to *where it is said that*) the sermon[223] was finished.

118. Then the Samana, the blessed Mahāvīra, addressing[224] Kāmadeva, the servant of the Samaṇa, spoke to him thus:

[223] The commentary here explains that the sermon referred to is that given in Ov. §§ 56, 57. The whole of it is quoted, and some portion of it commented on in the commentary. The comments given here differ slightly from those given in the comm. to the paragraphs of the Ovavāiya Sutta. The same sermon, of course, is to be supplied in Lecture I, § 11. If the reading *dhammakahāe* of MSS. D and E be accepted in § 11, it is not to be taken as part of the rubrical direction, but of the narrative, and must then be constructed, as the ablative singular, with the following *padigayā*, 'from (*i. e.*, after listening to) the sermon of the Law, the congregation returned'; though in that case one would rather expect the ablative form *dhammakahāo*.

[224] *Lit.*, "saying O Kamadeva!" See note 105.

"Surely Kāmadeva, at the time of the midnight hour, a certain deva appeared before thee. Then that deva assumed the form of a huge celestial pisāya, and then furiously, (etc., *as in* § 95) brandishing a large sword of dark blue luster (*and so forth*, as above, § 95), he spoke to thee thus: "'O ho, Kāmadeva (*as above*, § 95, down to) thou shalt be deprived of thy life.'". Now thou, being thus spoken to by that deva, showedst no fear (*as above*, § 96, down to) remainedst *engaged in the meditation of the Law*. (Exactly in the same way, without any detailed description, the two[225] other persecutions should also be repeated, down to *where it is said*, § 113, *that* the deva returned.) Surely, Kāmadeva, this account is correct?"

Kāmadeva replied: "yes, it is."

119. Then turning to his venerable companions,[226] the Samaṇa, the blessed Mahāvīra, addressed the many male and female Nigganthu ascetics[227] *who were with him*, and spoke to them thus: "Surely, Venerable Companions, if those servants of the Samaṇa, who are householders, living in the midst of householders,[228] bear (*and so forth*, down to) suffer

[225] The text has *tiṇṇi* 'three,' according to the Indian habit in enumerations or calculations to include the initial and final item. There were altogether three temptations. The first, in the form of the pisāya, is briefly recounted; and the direction is to treat the remaining two, those in the forms of the elephant and the serpent, in the same way.

[226] *Lit*, 'saying · O venerable ones;' see note 105.

[227] See note 18. The term as applied to Mahāvīra's followers is generally sanskritised *nirgrantha*, as applied to Mahavīra himself. But perhaps it would be more proper to sanskritise it *nairgrantha* and *nairgranthī* 'a male or female follower of the Nirgrantha,' like *bauddha* and *jaina* 'the followers of Buddha and Jina.' The phrase *nigganthaṃ pāvayaṇaṃ* is always sanscritised *nairgrantham pravachanam* 'the doctrine of the Nirgrantha'

[228] *gihi-majjhā*; so also in § 83 and elsewhere. The commentary

with perfect composure persecutions proceeding from devas, men and animals, then much more,[229] Venerable Companions, must the Niggantha ascetics who are students of the sacred collection[230] of the twelve Angas,[231] be able to bear (*and so forth*, down to) suffer with perfect composure the persecutions proceeding from devas, men and animals."

120. Then those many male and female Niggantha ascetics, saying "so it is," reverently assented to that opinion of the Samana, the blessed Mahāvīra.

to § 83 reads *gṛha-majjhā*, which reading I have followed in my translation of that paragraph. The common reading of the text, however, on reconsideration, appears to me preferable. The point to be expressed is, not that the person continues to live in his house or in a house, but that he continues to be a member of society.

229 Text *puṇāim* 'a fortiori,' 'with much more reason.'

230 Text *gaṇi-piḍaga*, lit., 'basket of the Gani or 'disciples' (*ganadhara*), see note 5. It is the collective name of the Jain sacred books. Most MSS. curiously read *gaṇi-paḍigāṃ*, (acc. sing. of *paḍigā*, Skr. *paṭikā*), lit., 'the cloth of the Gani,' perhaps the 'cloth' in which, according to Indian custom, manuscripts are wrapped up.

231 See note 6. According to Abhayadeva (see his comm. to Ov. § 26) the term 'twelve Angas' includes not only the 'eleven Angas,' but the whole of the traditional teaching of the Jina (*jina-pravachana*). In other accounts, the twelve Angas include the *diṭṭhivāo* (*dṛṣṭivāda*) in addition to the ordinary eleven Angas; see Bhag., p. 282. On the whole question, see Ind. St., vol. xvi, p. 211 ff., 242. "According to Jain tradition, all the twelve Angas already existed at the time of the first Jina (*Usaha*, *Ṛṣabha*); afterwards from the time of the second to that of the ninth (*Suvihi*, *Suvidhi*) only eleven existed, the last being lost; from the time of the tenth to that of the sixteenth (*Santi*, *Shānti*) those eleven also were lost; from the time of the seventeenth to that of the twenty-fourth (*Mahāvīra*) all twelve were again in existence, but afterwards the twelfth was lost once more."

121. Then that Kāmadeva, the servant of the Samaṇa, being happy and pleased (*and so forth, down to*) asked various questions of the Samaṇa, the blessed Mahāvīra, accepted the replies *given*, and respectfully took leave[232] of the Samana, the blessed Mahāvīra; and having done so, he returned to the place whence he had come.

122. Then the Samana, the blessed Mahāvīra, at some time or other, departed from Champā; and having done so, he abode elsewhere in a *different* country.

123. Then that Kāmadeva, the servant of the Samaṇa, engaged in conforming himself to the first standard of an uvāsaga.[233]

124. Then that Kāmadeva, the servant of the Samana, having sanctified himself by many *exercises* (*and so forth*, as above, §§ 66 *and* 89), and having followed the profession of a servant of the Samana for twenty years, and having duly observed in his body the eleven standards of an uvāsaga, *now* mortified himself by *a course of* emaceration continued through one month, during which he deprived himself of sixty meals, remaining entirely without food. At the end of the month allotted for his death, having made confession of sins and promise of amendment, and being sunk in deep spiritual abstraction, he attained his death, and was re-born as a deva in the Aruṇābha abode, *situated* towards the north-east of the grand abode of the Sohamma paradise in the Sohamma heaven. There a certain class of devas is ordained to enjoy an existence through four paliovama periods. *There* Kāmadeva also is ordained to enjoy an existence through four paliovama periods.

125. *Then Goyama enquired of Mahāvīra* "Reverend Sir, that Kāmadeva, on making his descent from that world of

[232] See note 101.

[233] See note 123.

devas, after the termination of his allotted life, existence and period,—where will he go to,[234] where will he be reborn?"

Mahavira replied "O Goyama, in the Great Videha country he will attain perfection"

(*Here the usual* Conclusion *is to be inserted*)

End of the Second Lecture of the Seventh Anga, *called* the Uvasagadasao

[234] Text *gamihii* This is the usual form of the future Another form much rarer, derived from the base *gachchha* occurs in § 90 (*gachchhihii*)

THIRD LECTURE.

(The introduction[235] to the third Lecture, *in the usual terms, is to be inserted here.*)

126. Truly, Jambu, at that time and at that period there was a town called Banārasī.[236] *Near it* was the cheiya Koṭṭhaga. Its king was Jiyasattu.

127. There lived there, in the town of Banārasī, a householder called Chulaṇipiyā *who was* prosperous and (*as above*, § 3, down to) without any equal. His wife was *called* Sāmā. *He possessed a treasure of* eight kror *measures* of gold deposited in a safe place, *a capital of* eight kror *measures* of gold put out on interest, a well-stocked estate of the value of eight kror *measures* of gold, and eight herds, each herd consisting of ten thousand head of cattle. (*Here it is to be related of him*, how, like Ananda, he was a person whom *many* kings and princes, *as above*, § 5, down to *where it is said that*) he was a cause of prosperity to whatever business he was concerned with. *At a certain time* the Lord arrived, and a congregation went out *from Banārasī to hear him*. (*Here it is to be related how* Chulaṇipiyā, like Ānanda, § 10, went out, *and how like him*, §§ 12-58, he took on himself the law of a householder, *how, similarly as in* § 62, *there occurred* Goyama's

[235] The introduction which is here to be recited from memory, is the standing one which will be found in § 91, only that "second" and "third" must be substituted respectively in the place of "first" and "second" lecture. Comm.

[236] Text *vāṇārasī*, the well-known city of Banāras or Benares. Skr. *vārāṇasī* changes in Prakrit to *vāṇārasī* (Hem. II, 116). The first short *a* of the modern name goes back to a Pr. form *vaṇarasī*, Skr. *varaṇasī*. The original form of the word is still preserved in the modern name of the little stream Bar'nā (*varaṇā*) which flows past Benares.

question, *and how* all the rest *took place* similarly as in Kāmadeva's case, §§ 63-69, down to *where it is said*, § 69 *that)* in his posaha-house, keeping the posaha abstinences and practising continence, he lived in conformity with the teachings of the Law which he had received in the presence of the Samana, the blessed Mahāvīra.

128. Then *one day* in the presence of that Chulanīpiyā, the servant of the Samana, at the time of the midnight hour, there appeared a certain deva.

129. Then that deva, brandishing a sword of the dark blue lustre of a lotus (and so forth, *as in* § 95), spoke thus to Chulanīpiyā, the servant of the Samana: "O ho, Chulanīpiyā, thou servant of the Samana (*and so forth*, as *he spoke to* Kāmadeva, § 95, down to) if thou dost not *interrupt thy practice of the virtues, etc.*, then I shall this day carry forth thy eldest son out of thy house; and having done so, I shall slay him before thy eyes, and then cut him up into three lumps of flesh, and then boil him in a cauldron full of a liquid[237]; and having done so, I shall bespatter[238] thy body with his

[237] Text *ādana° addahemi*, var. lect. *addehemi*. The MSS. of the Sansk. comm uniformly explain these words by *ādrahana* and *ādrahayami*, which I take to be merely a misspelling for *ardrahana* and *ardrahayāmi* from *ardra* 'wet' I can find, however, no authority for any such Skr. forms, spelt with *ha*; while there exist two regular Skr. words *ārdrayana* and *ārdrayami* The former would in Prakrit become *addaana* and, thence, contracted *ādana*,—the form that occurs in the text. The Skr. derivation of the Pr. form *addahemi* or *addehemi* is not clear to me The form *ārdrahayami* of the commentary seems to be a mere attempt at sanskritisation, but not intended to give the real Skr. equivalent; for it is explained by *utkrathayami*, 'I boil.'

[238] Text *āyanchāmi*, var. lect *āyanchāmi* The latter is also the reading of the MSS of the commentary. In some MSS of the text the Skr. word *āsiñcāmi* is substituted This, of course, is not the phonetic equivalent of the Pr. *āyanchāmi*. That is the Skr. *ātañchāmi*, which in Pr changes to *āyanchāmi*, and thence to *āyanchāmi*.

flesh and his blood, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time, be deprived of thy life "

130 Then that Chulanipiya, the servant of the S… being thus spoken to by that deva, showed no fear (as … § 96, down to) remained *engaged in the meditation of Law*

131. Then that deva, observing that Chulanipiya, servant of the Samana, showed no fear (and so forth, … in, § 96), spoke thus for a second and a third time … Chulanipiya, the servant of the Samana "O ho, Ch… piya, thou servant of the Samana" (*and so forth*, spe… the same as before, § 129, and he, *Chulanipiya, too, as bef…* § 130, down to) remained *engaged in the meditation of Law*

132 Then that deva, observing that Chulanipiya, servant of the Samana, showed no fear (and so forth, *as in* § 96) grew furious (etc, *as in* § 95), and carried forth the eldest son of Chulanipiya, the servant of the Samana, out

The Skr root *atanch* is said to be a synonym of the root *pratiksip*, 'to throw or pour one thing in or upon another' A derivation of it occurs in the term *atanchanodaka* Pr *ayanchanodaya*, which denotes the water kept by potters by their side to moisten their fingers with while at work Thus it is used in the Bhagavati, shataka 15, uddesha 1 (page 1251a of the Calc print) *ayanchaniodaenaia gatain parisinchamane viharai* 'he keeps sprinkling his body with the water with which the potter moistens his hands' Hence Skr *atanchana*, Pr *ayanchana* or *anchana* means 'anything thrown in to effect a change' Hence comes the modern Bihari term *anchi* or *anchi* or *inchi* for the opium sediment of a pipe which is added to the smoked opium to make it extra strong (see Grierson § 1031) As a parallel to the Pr changes *ayancha ancha ancha* in this word, may be compared the Pr forms *ayanchhai* (*ayanchhai*) *anchhai anchhai* (*anchai*) in Hem IV, 187, see Journal As Soc Beng, vol. XLIX Part I, p 38

of his house; and having done so, he slew him before his eyes, and then cut him up into three[*] lumps of flesh, and then boiled him in a cauldron[239] full of a liquid. Having done this, he bespattered the body of Chulanipiya, the servant of the Samana, with the flesh and the blood *of his son*.

133. Then that Chulanipiya, the servant of the Samana, bore (*and so forth, as in* § 111, down to) that fiery *torment with perfect composure*.

134. Then that deva, observing that Chulanipiya, the servant of the Samana, showed no fear (and so forth, *as in* § 96), spoke thus for the second time[240] to Chulanipiya, the servant of the Samana: "O ho, Chulanipiya, thou servant of the Samana, who desirest what no one desires (*as above*, § 95, down to) if thou doest not interrupt *thy practice of the*

[239] Text *kadāhayaṃsi*, var. lect. *kadāhiyaṃsi*. Similarly in the same paragraph *maṃsa sollae*, with var. lect. *maṃsa sollie*. These are good examples of the promiscuous use in Prakrit of the suffices *aka* and *ika*. The Sanskrit has only *kaṭāha* and *śūlyaka*.

[240] The text is here confused. MS. D alone gives the correct reading *dochcham pi*; all the other MSS. read *dochcham pi tachcham pi*. The fact is that there are four distinct temptations referring to each of the three sons and the mother respectively; and in each of the four cases, the temptation is repeated three times. The first temptation is described in § 120 and repeated twice (*dochcham pi tachcham pi*) in § 131. The second temptation (*dochcham pi*) is related in the story of § 134, and its repetition is merely implied in the rubric of that paragraph. The third temptation (*tachcham pi*) as well as its repetition are referred to in the rubric of § 134. The fourth temptation (*chauttham pi*) is narrated in § 135 and its repetition (*dochcham pi tachcham pi*) in § 137. In most of the MSS. the phrase *dochcham pi tachcham pi* indicative of the repetition appears to have been confused with the phrases *dochcham pi* and *tachcham pi* introducing the original temptations. It is clear, that in the opening of § 134 the words *tachcham pi* are out of place. Their proper place is in the rubric before *kaṇīyasaṃ*, where I have inserted them.

religious works; and having done so, I shall slay her before thy eyes, and then cut her up into three lumps of flesh, and then boil her in a cauldron full of a liquid; and having done so, I shall bespatter thy body with her flesh and her blood, so that agonised by the intolerable force of thy agonies, thou shalt, even before thy time, be deprived of thy life."

136. Then that Chulaṇipiyâ, the servant of the Samana, being thus spoken to by that deva, showed no fear (*as above*, § 96, down to) remained *occupied with the meditation of the Law*.

137. Then that deva, observing that Chulaṇipiyâ, the servant of the Samana, showed no fear (*as above*, § 96, down to) remained *engaged in the meditation of the Law*, spoke thus for a second and a third time to Chulaṇipiyâ, the servant of the Samaṇa: "O ho, Chulaṇipiyâ, thou servant of the Samaṇa (*and so forth*, exactly as before, § 135, down to) thou shalt be deprived *of thy life*."

138. Then to that Chulaṇipiyâ, the servant of the Samaṇa, being thus spoken to by that deva for the second and the third time, there occurred the following inward (*etc.*) reflection: "Halloo! this low, low-minded fellow is indulging in low acts of sin, in that he carries forth my eldest son out of my own house, and having done so, slays him before my eyes (*and so forth*, bethinking himself of all that *the deva* had done, § 122, down to) bespatters my body; in that

he *further carries forth* my second son out of my house (*as above*, § 132, down to) bespatters *my body* with his blood, in that he *further carries forth* my youngest son out of my house (exactly as before, § 132, down to) bespatters *my body*, and now this mother of mine, Bhaddā, a merchant's wife, the parent of a most religious son, the performer of the most arduous works *of religion*, even her too he wants to carry forth out of my house, and slay her before my eyes. So then, surely, it is better for me to catch that fellow." Thus reflecting, he rose up. Then the other sprung up into the air, while he *himself* caught up a stout pole,[242] and with many loud shouts began to make an uproar.

139 Then that Bhaddā, a merchant's wife, having heard and observed the noise of that uproar, went to where Chulaṇipiyā, the servant of the Samaṇa, was, and having gone there, she spoke thus to Chulaṇipiyā, the servant of the Samaṇa. "Why is it, my son, that thou makest an uproar with such loud shouting?"

140 Then that Chulaṇipiyā, the servant of the Samaṇa, spoke thus to his mother Bhaddā, a merchant's wife: "Truly, mother, I do not know *how it is, but* some fellow, furious (etc., *as in* § 95) and brandishing a large sword of dark blue lustre (and so forth, *as in* § 95), has thus spoken to me "'O ho, Chulaṇipiyā, thou servant of the Samaṇa, who desirest what no one desires and art abandoned (etc., *as in* § 95), if thou dost not (*as above*, §§ 95, 129, down to) thou shalt be deprived of thy life.'" Being thus spoken to by that fellow,[243] I showed no fear (*as above*, § 96, down to) re-

[242] Text *khambhe asaie* Skr *stambha asaditah* The *khambha* is here a long stout staff or pole commonly called a *laṭṭhi*. The Gujarati paraphrase has *thambho pakadyo thambho grahita*, or *thambho garloyl aljo* i e, 'he took hold of a stout pole'

[243] There is much confusion here in the MSS The correct word throughout this paragraph is *purusa* for it is clear from the context

mained *engaged in the meditation of the Law*. Then that fellow, observing that I showed no fear (*as above*, § 96, down to) remained *engaged in the meditation of the Law*, spoke thus to me for a second and a third time "'O ho, Chulanipiya, thou servant of the Samana'" (*and so forth*, exactly as before, §§ 129—132, down to) he bespattered my body. Then I bore (*as above*, § 100, down to) that fiery *torment with perfect composure*. (In like manner, all the rest is to be repeated, down to) my youngest son (*and* down to) he bespattered *my body*. *But* I bore (*as above*, § 100, down to) that fiery *torment with perfect composure*. Then that fellow, observing that I showed no fear (*as above*, § 96, down to) remained engaged *in the meditation of the Law*, spoke thus to me for the fourth time "'O ho, Chulanipiya, thou servant of the Samana, who desirest what no one desires (*as above*, § 95, down to), *if* thou dost not interrupt *thy practice of the virtues*, then this day that mother of thine, *the parent of* a religious son, (*as above*, § 135, down to) thou shalt be deprived *of thy life*.'" Then I, being thus spoken to by that fellow, showed no fear (*as above*, § 96, down to) remained engaged *in the meditation of the Law*. Then that fellow spoke to me thus for a second and a third time "'O ho, Chulanipiya, thou servant of the Samana, this day (*as above*, § 135, down to) thou shalt be deprived *of thy life*.'" Then being thus spoken to by that fellow for a second and a third time, there occurred to me the following inward (etc., *as in* § 66) reflection. "'Halloo! this low fellow is indulging (and so forth, *as in* § 138), in

that Chulanipiya was under the belief that he was attacked by an ordinary person, or a man, until he was undeceived by his mother (in § 141) who showed him, that it was not an ordinary man, but an apparition, or a deva, that attacked him. The MSS., however, very often read *deva*, instead of *purisa*. I have restored the latter throughout.

that *he carries forth* my eldest son out of my house (exactly as above, § 138, down to) my youngest son (*and* down to) he bespatters *my body;* and now even you too he wants to carry forth out of my house in order to slay you before my eyes; so then surely it is better for me to catch that fellow." " Thus reflecting, I rose up. Then he sprang up into the air, while I caught up a stout pole, and with much loud shouting made an uproar."

141. Then that Bhaddā, a merchant's wife, spoke thus to Chulanīpiyā, the servant of the Samaṇa: "Truly, *I tell thee,* it is not any human person that has carried forth (*as above,* §§ 132 *and* 134, down to) thy youngest son out of thy house, and having done so, has slain him before thy eyes. This is not any human person, that has been persecuting thee. This is a monster apparition that thou hast seen. So now thou hast succeeded in breaking thy vows, thy principles, and thy abstinences. Do thou, then, my son, acknowledge thy sin in this matter and (*as above,* § 81, down to) take upon thyself *a penance.*"

142. Then that Chulanīpiyā, the servant of the Samaṇa, saying "be it so," respectfully accepted the decision of his mother Bhaddā, a merchant's wife; and having done so, he acknowledged his sin in that matter and (*as above,* § 81, down to) took upon himself *a penance.*

143. Then that Chulanīpiyā, the servant of the Samaṇa, engaged in conforming himself to the first standard of an uvāsaga. *He practised* the first standard according to the sacred writings (*and so forth,* just as Ānanda *had done,* §§ 70, 71, down to) the eleventh standard.

144. Then that Chulanīpiyā, the servant of the Samaṇa, through these lofty *ascetic exercises* (as above, §§ 72—89, down to), was re-born as a deva in the Aruṇappabha abode, *situated* towards the north-east of the grand abode of the Sohamma paradise in the Sohamma heaven. There he is ordained to

enjoy an existence through four paliovama periods *Finally* he will obtain perfection (etc) in the Great Videha country.

(*Here the usual* Conclusion *is to be inserted*)

End of the Third Lecture of the Seventh Anga, *called* the Uvasagadasao

FOURTH LECTURE

(*Here the usual* Introduction to the Fourth Lecture *is to be inserted*)

145 Truly, Jambu, at that time and at that period, there was a town called Banarasi *Near it* was the Cheiya Kotthaga Its king was Jiyasattu *In it lived* the householder Suradeva *who was* prosperous *He possessed a treasure of* six kror *measures* of gold (*as above*, § 92, down to) six herds, each herd consisting of ten thousand head of cattle His wife was *called* Dhanna *At a certain time* the Lord arrived (*Here it is to be related how acting* in all respects like Ananda, §§ 10—65, Suradeva also took on himself the law of a householder, *and how he, acting* like Kamadeva, §§ 66—69, down to) lived in conformity with the teachings of the Law which he had received in the presence of the Samana, the blessed Mahavira

146 Then *one day* in the presence of that Suradeva, the servant of the Samana, at the time of the midnight hour, there appeared a certain deva

147 That deva, brandishing a large sword of dark blue lustre (and so forth, *as in* § 95), spoke thus to Suradeva, the servant of the Samana "O ho, Suradeva, thou servant of the Samana, who desirest what no one desires (etc, *as in* § 95), if thou dost not interrupt *the practice* of the virtues (and so forth, *as in* § 95), then I shall carry forth thy eldest son out of thy house, and having done so, I shall slay him before thy eyes Then I shall cut him up into five lumps of flesh, and boil him in a cauldron full of a liquid, and having done so, I shall bespatter thy body with his flesh and his blood, so that, even before thy time, thou shalt be deprived of thy life" (*Here it is to be related, how he said the same*

with regard to the second and the youngest sons, *except that there were five lumps of flesh in each case, and how* he did the same as he had done in the case of Chulanipiya, except that there were five lumps of flesh in each case.)

148. Then that deva spoke thus for the fourth time to Surādeva, the servant of the Samana: "O ho, Surādeva, thou servant of the Samana, who desirest what no one desires, (etc., *as in* § 95, down to), *if* thou dost not abandon *the practice of the virtues*, then I shall this day afflict thy body, all at once, with the sixteen diseases and sicknesses, *viz.*, asthma, cough (*and so forth*, down to) leprosy, so that agonised by the intolerable force of thy agonies, (*as above*, § 95, down to) thou shalt be deprived *of thy life*."

149. Then that Suradeva, the servant of the Samana, (*as above*, § 96, down to) remained *engaged in the meditation of the law*.

150. (*Here* the deva spoke in a similar manner for the second and a third time, *as in* §§ 95—97, down to) "thou shalt be deprived *of thy life*."

151. Then to that Suradeva, the servant of the Samana, on being thus spoken to by that deva for a second and a third time, there occurred the following inward (etc., *as in* § 66) reflection: "Halloo! this low fellow indulges (and so forth, *as in* § 138) *in sin*, in that *he has carried forth* my eldest son (*and so forth*, down to) my youngest son, (*and so forth*, § 138, down to) has bespattered *my body*; and now those sixteen diseases and illnesses, with them too he wants to afflict my body. So then, surely, it is better for me to catch this fellow." Thus reflecting he rose up. Then the other sprang up into the air, while he caught up a stout pole, and with much loud shouting created an uproar.

152. Then that Dhannā, his wife, hearing and observing the uproar, went to where Surādeva, the servant of the Samana, was; and having gone there, she spoke to him

thus "Why is it, beloved of the devas, that you[264] make an uproar with such loud shouting?"

153 Then that Suradeva, the servant of the Samaṇa, spoke thus to Dhannā, his wife "Truly, beloved of the devas, some fellow" (*and so forth, here he says exactly the same as Chulaṇipiya, Dhannā too replies as before, §§ 140, 141, down to "the youngest"*) "Truly, beloved of the devas, it is not any human person, that is about to afflict your body, all at once, with the sixteen diseases and sicknesses. This is not any human person that has been persecuting you," (*and so forth, saying the rest exactly as in the case of Chulaṇipiya*).

154 (*In like manner all the rest, without exception, as in §§ 142—144, is to be repeated down to*) *he was reborn as a deva* in the Aruṇakanta abode, in the Sohamma heaven, *where he, Suradeva, enjoys* an existence of four paliovama periods, and in the Great Videha country he will attain perfection, (etc)

(*Here the usual* Conclusion *is to be inserted*)

End of the Fourth Lecture of the Seventh Anga, *called* the Uvasagadasao

264 MS A reads *tubbhe*, and MSS B D E F read *tubbhe naṁ* (or perhaps *tubbhenaṁ*) The case here required is the *instrumental* plural which, according to Hem III, 95, is *tubbhehiṁ* and which accordingly I have adopted in the text The wife always addresses her husband in the second person plural while the husband uses the singular towards his wife See also note 263

FIFTH LECTURE

(*Here the usual* Introduction to the Fifth Lecture *is to be inserted*)

155 Truly, Jambu, at that time and at that period there was a town called Alabhiya[245] *Near it* was the garden Sankhavana Its king was Jiyasattu[246] *In it lived* the householder Chullasayaga *who was* prosperous and (*as above*, §§ 3, 4, down to) *possessed a treasure* of six kror *measures* of gold (*and so forth, as in* § 92, down to) six herds, each herd consisting of ten thousand head of cattle His wife was *called* Bahuli *At a certain time* the Lord arrived (*Here it is to be related, how* like Ananda, §§ 10 to 65, he, *Chullasayaga*, took on himself the law of a householder, also the rest, *how* he like Kamadeva, §§ 66—69, down to) lived in conformity with the teachings of the Law

156 Then *one day* in the presence of that Chullasayaga, the servant of the Samana, at the time of the midnight hour, there appeared a certain deva, *who*, brandishing a *large* sword (and so forth, *as in* § 95), spoke to him thus "O ho, Chullasayaga, thou servant of the Samana, (*as above*, § 95, down to) *if thou* dost not interrupt *thy practice of the virtues*,

245 Text *alabhiya* var lect *alahiya* or *alambhiya* The correct form of the name is uncertain The site of the town has not yet been identified In the Kalpasutra (§ 122) it is mentioned as one of the places where Mahavira spent one rainy season, and in the Bhagavati (p 1243*a*, Calc print) it is mentioned as the place where Gosala Mankhaliputta underwent his fifth change by reanimation, (see Rokhill s *Life of Buddha* p 250)

246 See note 9 In the *Rayapasenaijja* Jiyasattu is mentioned as king of Savatthi in the Kunala country ' The town is the well known capital of the Kosala country, see Cunningham s *Ancient Geography* p 407 This seems to point to an identity of Jiyasattu with Prasenajit and Chedaga ' See also Leumann s *Beziehungen zur Jaina Literatur*, pp 35, 70

then I shall this day carry forth thy eldest son out of thy house" (*and so forth, saying* the same as to Chulanipiya, *as in* §§ 129—134, except that there were seven lumps of flesh in each case, down to) "thy youngest son" (*and* down to) "I shall bespatter *thy body*"

157 Then that Chullasayaga, the servant of the Samana, (*as above*, §§ 96, 98, down to) remained *engaged in the meditation of the Law*

158 Then that deva spoke thus, for the fourth time, to Chullasayaga, the servant of the Samana "O ho, Chullasayaga, thou servant of the Samana (*as above*, § 95, down to) if thou dost not interrupt *thy practice of the virtues*, then I shall this day carry away from thy house that treasure of thine of six kror *measures* of gold deposited *in a safe place*, that capital of thine of six *kror measures of gold* put out on interest, and that well-stocked estate of thine of the value of six *kror measures of gold*, and having done so, I shall scatter the whole of it everywhere throughout the town of Alabhiya on its crossings (*and so forth*, down to) roads, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time, be deprived of thy life"

159 Then that Chullasayaga, the servant of the Samana, being thus spoken to by that deva, showed no fear (*as above*, § 96, down to) remained *engaged in the meditation of the Law*

160 Then that deva, observing that Chullasayaga, the servant of the Samana, showed no fear (and so forth, *as in* § 96), *spoke thus to him* for a second and third time, (saying the same as before, § 158, down to) "thou shalt be deprived *of thy life*"

161 Then to that Chullasayaga, the servant of the Samana, on being thus spoken to by that deva for a second and a third time, there occurred the following inward (etc., *as in* § 96) reflection "Halloo! this low fellow" (*and so forth* thinking exactly the same as Chulanipiya, § 138, down to) "my youngest son" (*and* down to) "I shall bespatter

thy body", and now this treasure of mine of six kror *measures* of gold deposited *in a safe place* and this capital of mine of six kror *measures* of gold put out on interest, and this well stocked estate of mine of the value of six kror *measures* of gold, those too he wants to carry away from my[257] house, and scatter them throughout the town of Mithiya on its crossings (and so forth, *as in* § 158) So then, surely, it is better for me to catch this fellow" Reflecting thus, he rose up (*and acted in all respects* like Suradeva, § 151, in like manner his wife questioned him,[263] and in like manner he replied, §§ 152, 153)

162 (The remainder *is to be related* as in the case of Chulanipiya, §§ 142—144, down to) he was reborn *as a deva* in the Arunasiddha abode in the Sohamma heaven, *where he is enjoying* an existence through four palıovama periods (The remainder *is to be related* exactly as before, § 125, down to) he will attain perfection in the Great Videha country

(*Here the usual* Conclusion *is to be inserted*)

End of the Fifth Lecture of the Seventh Anga, *called* the Uvasagadasao

SIXTH LECTURE

(Here the Introduction to the Sixth *Lecture, in the usual terms, is to be inserted)*

163. Truly, Jambū, at that time and at that period there was the town of Kampillapura[249] *Near it* there was the garden Sahassambavana[250] Its king was Jiyasattu *In it lived* the householder Kundakoliya His wife was *called* Pusa *He possessed a treasure of* six kror *measures* of gold deposited in a safe place, *a capital of six kror measures of gold* put out on interest, a well-stocked estate of the value of six *kror measures of gold*, and six herds, each herd consisting of ten thousand head of cattle *At a certain time* the Lord arrived *(Here is to be related how,* like Kamadeva, §§ 10—65, *Kundakoliya* took on himself the law of a householder, and all the rest, down to *where it is said that)* he devoted himself to supplying *the Nigganthas*

164 Then that Kundakoliya, the servant of the Samana, at some time or other, at the time of the midday hour, went to where the *sacred* masonry platform was in the little grove of Asoga trees, and having gone there he placed on the masonry

[249] *Kampillapura*, Skr *Kampilyapura*, now a village called Kampil, on the old Ganges, between Badaon and Farrukhabad, was the ancient capital of the South Panchala country It still possesses several Jain temples See Cunningham's Arch Reports, vol I, p 255 (Plate 11), and vol XI, pp 11, 12 (Also Ind Ant vol IV, p 111) It is famous in the Brahmanic and Jain legends as the place of Draupadi's svayamvara-marriage See Nay, chap XVI, pp 1226 ff (Calc also Leumann, *Beziehungen zur Jaina Literatur*, p 73

[250] Text *sahassambavana*, Skr *sahasramravana*, 'the grove of a thousand mango trees'

platform[251] a seal *inscribed* with his name[252] and his upper garment, and thenceforth he lived in conformity with the

[251] Text *pudhavi-sila paṭṭae*, Skr *prithivi-shila paṭṭakah*, 'a masonry platform.' *Paṭṭaya* = *sthana* or 'platform', see the Guj paraph to Bhag, p 172*a* (Calc print) *prithivi shila sthan* *Pudhavi sila* does not mean 'a natural rock' ('Erdfels platte', Bhag, pp 293, 297), for these platforms are not unfrequently made at the foot of sacred trees, where there is no rock. The phrase is not usually explained either in the Skr comm or in the paraph But here the paraph has *prithivi no shila-paṭṭ* 'a stone platform of earth' It is still more clearly explained in the paraph to Ov § 10, where we find *prithivi kaya ni shila ctavata shila paṭṭa*, i e 'stone of earth stuff, a stone platform made of such stone' The meaning of *prithivikaya* (Pr *pudhavikaya*) is explained in Bhag, p. 1287*a* (Calc print) It refers to *pudhavio* 'earth, clay, etc,' *sakkarao* 'gravel, pebbles, etc,' *valuyao* 'sand,' *uvalao* 'stones,' *suvakantao* 'crystals,' 'sunstone,' etc The Skr comm there explains *pudhavio* by *mrittikah* This is also the ordinary Jain explanation of the term *pudhavi sila paṭṭaya*, 'a platform made of (*mati* or) earth or clay' As a matter of fact these platforms are frequently built up of clay, well stamped down, which when dried becomes hard like stone, and when coated with a surface of *chunam* ('lime') looks as if made of polished stone slabs Or they are made of stones set in clay or lime. Such platforms, of varying sizes, are still commonly found near Jain shrines Votive offerings are placed on them Sometimes they are situated at the foot of a sacred tree, sometimes on the summit of a sacred mountain Thus we find a *paṭṭae* at the foot of an Asoga tree, in Ov § 10, and again on the summit of the Pundarija or Shatrunjaya Mountain, in Nay, p 592 (Calc print) or of the Vipula Mountain, in Bhag, p 293, (see Cunningham s *Ancient Geography*, p 465)

[252] Seals of this description are still dug out in great numbers from ancient sites of Jain or Buddhist shrines See my '*Notes on some clay-seals found in the Panjab*,' in the *Proceedings* of the Asiatic Society of Bengal, for September 1884 See also Cunningham s *Archaeological Survey Reports*, Vol XI, pp 35, 59, Vol. III, p 157, Vol X, p 5, *et passim*

teachings of the Law which he had received in the presence of the Samana, the blessed Mahāvira.

165 Then *one day* in the presence of that Kundakolya, the servant of the Samana, there appeared a certain deva

166. Then that deva snatched away from the masonry platform the seal inscribed with his name and his upper garment, and having done so and mounting up with them into mid air under the sound of little bells, he thus spoke to Kundakolya, the servant of the Samana. "O ho, Kundakolya, thou servant of the Samana! good, O beloved of the devas, is the doctrine of the Law of Gosala, Mankhaliputta,[253]

[253] Text *gosalassa mankhaliputtassa*, Skr *goshalasya mankhaliputrasya.* Gosala, the son of Maul hali, the founder of the Ajivaka sect, was one of the principal rivals of Mahavira, as also of Buddha In the Skr comm to Ov § 120, the Ajivikas, are said to be *Goshalaka-mat anuvartinah*, *i e*, 'followers of the doctrine of Gosala', and in the Skr comm to § 181 (below), they are called *Goshalakashishyah* or 'disciples of Gosala' That the sect was, at one time, of considerable importance, appears from the reference to them in Ashoka's inscription on the Dihli pillar where the Ājivil is are named together with the Brahmanas and the Nigranthas or Jainas (*babhanesu, ajivikesu, niggamthesu*), see *Corpus Inscript Indicarum*, Plate XX, lines 4, 5, also *Mahavamso* (ed Turnour), p 67 Gosala is said to have received his name from having been born in a cow-shed (*gosala*), and his father is said to have been a *maukha* (Skr comm *chitraphalaka vyagrakara bhikshuksheva*), *i e*, a kind of beggar that tries to extract alms from the charitable by showing them pictures of deities, which he carries about with him In the present day in Bengal such beggars usually carry ugly pictures or representations of such deities as *Shitala*, the goddess of small pox, or *Olabibi*, the goddess of cholera, etc In Puri they carry pictures of Jagannath, and greatly pester the pilgrims to that shrine The history of Gosala is related at length in the fifteenth section (*shataka*) of the Bhagavati sutra As that section is of considerable importance also from the chronological and doctrinal points

terably fixed *On the other hand* bad is the doctrine of the Law of the Samana, the blessed Mahāvīra, *which says that*

passed by Gosala in Paṇiyabhumi, and the time of his attaining Jina-hood (for 6 + 2 + 16 = 24) After Gosala's death, Mahavira still lived for a period of sixteen years, according to his own prophecy (*ib*, pp 1250*a*, 1269*a*), which, of course, is to be taken as a historical statement made in the form of a prophecy. We thus obtain the following series of dates for determining the length of Mahavira's life to have been 72 years

Mahavira left his home	30	years
,, meets Gosala	[redacted]	,,
,, lives with Gosala	[redacted]	,,
Gosâla lives alone before Jina hood ..	2	,,
,, lives as Jina	16	,,
Mahavira survives Gosala	16	,,
Total of Mahavira's life ..	72	years

Now this agrees with the express statement of the Kalpasūtra (§ 147), according to which

Mahavira lived as householder ...	30	years	(Kap § 110)	
,, ,, as imperfect ascetic	12	,,	(Kap §§ 117, 120)	} 42
,, ,, as Kevalin or Jina	30	,,	(Kap § 147)	
Total of Mahavira's life .	72	,,		

Out of the 72 years of his life, Mahavira spent 42 years in monk-hood (Kap § 147), *viz*, 12 in the preliminary and 30 in the perfect state Similarly Gosala spent 24 years of his life in monk hood, *viz*, 8 in the preliminary and 16 in the perfect state, and further, out of the 8 years of monk hood in the preliminary state, Gosala spent 6 in the company of Mahavira, and [redacted] by himself Again out of the 12 years of monk-hood in the preliminary state, Mahavira spent upwards of one year as a clothed monk, but in the second year he became a naked monk (Kap § 117) The latter year coincides with that in which Mahavira, according to the Bhagavati met Gosala and attracted him as his (apparently, first) disciple Of the remaining 10 years he spent 6 with Gosala. Accordingly after having separated from Gosala,

there is *such a thing as* exertion or labour or power or vigour or manly strength,[254] and *that* all things are not unalterably fixed."

Mahâvîra lived for 4 years longer in his preliminary monk-hood. On the other hand, seeing that Gosâla attained Jina-hood within 2 years after his separation from Mahâvîra, it follows that at the time Mahâvîra became a Kevalin or Jina, Gosâla had already been a Jina for 2 years. This priority of Gosâla in regard to Jina-hood, before Mahâvîra is a noteworthy point. As Gosâla had originally been a disciple of Mahâvîra, it naturally enough explains the intense hostility, towards him, of Mahâvîra, who resented the presumption of the disciple in taking precedence of his master. It is evident from the tenor of the account in the Bhagavatî, that Mahâvîra and Gosâla never met but once, after the separation; and that was in the town of Sâvatthî at the time of the fatal encounter. As Sâvatthî was the head-quarters of Gosâla, it is clear that Mahâvîra can have visited that town but once in his life as a monk, otherwise he could not have avoided meeting Gosâla much oftener. Now this is borne out by the express statement in the Kalpasûtra (§ 122) that Mahâvîra spent but one rainy season in Sâvatthî. During that rainy season the fatal encounter must have taken place. At that time Mahâvîra had been 14 years a Jina, while Gosâla had been so 16 years: and the event took place in the 56th year of Mahâvîra's life (for $30 + 12 + 14 = 56$). If we accept the year 467 B. C. (see Jacobi's *Kalpasûtra*, Introd., p. 9) as the date of Mahâvîra's death, his visit to Sâvatthî and the death of Gosâla will fall in 483 B. C. The only discrepancy between the accounts of the Bhagavatî and the Kalpasûtra is, that according to the former Mahâvîra spent 6 years in Paniyabhûmi (in the company of Gosâla), while the latter gives him only one year in that place, but 6 years in Mithilâ. Of this difficulty I am, at present, unable to offer any satisfactory solution.

167. Then that Kundakoliya, the servant of the Samana, spoke thus to that deva. "If, deva,[255] the doctrine of the Law of Gosāla Mankhaliputta is good, *because it says, that* there is no *such thing as* exertion (*as above*, § 166, down to) all things are unalterably fixed, *and if on the other hand*, the doctrine of the Samana, the blessed Mahavira, is bad,[256] because it *says that* there is *such a thing as* exertion (*as above*, § 166, down to) all things are not unalterably fixed; then, deva,[255] how didst thou attain, how didst thou acquire, how didst thou achieve this thy celestial bliss, thy celestial glory, thy celestial power of a deva? Was it by dint of exertion (*as above*, § 166, down to) manly strength, or on the other hand, was it without exertion, without labour (*as above*, § 166, down to) manly strength"?

168. Then that deva spoke thus to Kundakoliya, the servant of the Samana "Truly, beloved of the devas, I have attained, acquired and achieved this my celestial bliss (etc *as in* § 167) of a deva without any exertion (*as above*, § 166, down to) manly strength"

169. Then that Kundakoliya, the servant of the Samana, spoke thus to that deva "If, deva, thou hast attained, acquired and achieved this thy celestial bliss (etc, *as in*

[255] The MSS are uncertain reading *deva* or *devana°* or *deva nuppiya* I have adopted the reading *deva*, for reasons, similar to those explained in note 215 See also note 257

[256] Text *mangula* The Skr comm explains the word by *asundara* It is enumerated as a deshi word by Hemachandra in his *Deshinama mala*, VI, 115 *mangulam anittha-pavesu*, comm *mangula n a ustam papam cha mangulo chaura ity anye*, i e, *mangula* means 'undesirable' or a sin, according to others, it means 'a thief' I imagine it is the same as Skr *madgura*, from *madgu* 'an outcast,' 'low' Ordinarily *madgu* becomes Pr *maggu* (Hem II, 77), but the form *mangula* would be made analogously to Pr *vanka* (for *vakka*), Skr *vakra*, etc (Hem I, 26) The corresponding Marathi word is *māg* or *mānda*

say anything more in reply[260] to Kundakoliya, the servant of the Samana. So he placed the seal inscribed with his name, and his upper garment on the masonry platform; and having done so, he went away to the place whence he had come.

171. At that time and at that period the Lord arrived *in Kampillapura*.

172. Then that Kuṇḍakoliya, the servant of the Samaṇa, having been informed of this news, was happy, and (*acting in all respects like Kāmadeva, he went out to hear Mahāvīra, as above*, § 116, *down to*) stood waiting *on the Samaṇa*. (*Here* the Sermon of the Law *is to be recited*.)

173. *Then* the Samaṇa, the blessed Mahāvīra, addressing Kundakoliya,[261] the servant of the Samana, spoke to him thus: "Surely, Kundakoliya, yesterday, at the time of the midday hour, in the little grove of Asoga trees, there appeared before thee[262] a certain deva. Then that deva *snatched*

the truth, and he felt guilty of the sin of falsehood (*michchha*) regarding Mahāvīra's doctrine.

[260] Text *pāmokkham*, Skr. *pramukhyam*, 'what is opposed to,' hence 'a reply.' This is the interpretation of the comm., which has *uttaram* 'a reply.' It gives *pramokṣa* as the Skr. equivalent. But the word occurs also in Pali *pāmokkha* with the meaning 'principal, chief' From this it is clear, that the Skr. equivalent is *pramukhya* The passage might also be translated: 'he was unable any more to say anything excellent, or of importance, to Kundakoliya'; thus giving to *pāmokkha* the sense of 'principal,' 'excellent.'

[261] Lit, 'saying: O Kuṇḍakoliya'; see note 105.

[262] Text *tubbha*, Skr. *tava*. This is the reading of MS. G. It is the correct reading according to Hemachandra's rule (III, 99), which allows only the form *tubbha*, without the anuswāra, for the genitive singular, while the form *tubbham*, with the anuswara, is assigned by his rule (III, 100) to the genitive plural. Again the singular is here the correct number, because that number is always used by a master in addressing his disciple. Thus we find the singular number

away the seal inscribed with thy name and (exactly as before, §§ 166—170, down to) went away. Surely Kuṇḍakoliya, this account is correct?"

Kuṇḍakoliya replied: "Yes, it is."

Mahāvīra continued: "Then happy art thou, Kuṇḍakoliya" (*and so forth, saying* the same as in the case of Kāmadeva, § 113).

174. Then turning to his venerable companions,[263] the Samaṇa, the blessed Mahāvīra addressed the male and female Nigganṭha ascetics *who were with him*, and spoke to them thus: "Surely, Venerable Companions, if those *servants of the Samaṇa who are* householders, living in the midst of householders,[264] refute the theo-

a little lower down in *dhanne si tumaṃ*, 'happy art thou.' It should be noted, however, that the Jain MSS, in such contexts, read almost uniformly the form *tubbhaṃ*, with the anuswāra; see, *e. g*, § 118. See also Nāy. § 79, where the king uses *tubbhaṃ*, in speaking to his wife, whom he has immediately before addressed by the singular *tumaṃ* 'thou.' Here the form *tubbhaṃ* is clearly intended to be the singular; for that number is always used by a husband in speaking to his wife. The nearly uniform MSS. authority, therefore, does not seem to bear out Hémachandra's rule, but to permit both forms, *tubbhaṃ* as well as *tubbha*, for the genitive singular. Of course, it is just possible, that the anuswāra is a clerical error, the general consensus of MSS. notwithstanding. Still, seeing that Hemachandra himself allows (III, 99) both forms *tumhaṃ* and *tumha* in the singular, and seeing further that the forms *tubbha*, *tumha*, *tujjha*, etc. are mere variants (III, 99), it is quite probable that *tubbhaṃ* is as true a form of the genitive singular as *tumhaṃ*. Moreover the analogy of Hemachandra's rule (I, 27) would support the addition of the anuswara.

263 Lit., 'saying: O venerable ones'; see notes, 105, 226.

264 Text *gihi-majjhā vasantā*, Skr. *gṛhi-madhye vasantaḥ*, 'living in the midst of householders.' The commentary follows another reading *gihamajjhāvasantā*, which it here interprets by Skr. *gṛihaṃ*

SEVENTH LECTURE

(*Here the usual* Introduction to the Seventh Lecture *is to be inserted*.)

180. There was a town called Polāsapura. Near it there was the garden Sahassambavana. Its king was Jiyasattu.

181. There in the town of Polāsapura, lived a potter, named Saddālaputta, *who was* a servant of the Ājīviya.[267] He having heard and understood and questioned and ascertained and mastered the tenets of the Ājīviya, and being filled with a passionate love towards them as for the most excellent thing,[268] was conducting himself according to the

[267] That is, of Gosāla Mankhaliputta. See note 253.

[268] *Atthimiñja pemanuraga ratte*, Skr. *asthi majja prem'anuraga-raktah*, lit. 'impassioned with the passion of love towards them as for the marrow of bones', is explained in the Guj. paraph. to Ov. § 124 by *asthi had, anai miñja had māhilī mij* (or *miji*) *dhatuvishesa, te Bhagavant na siddhanta rup, prema rup kusum-bhadik ragai* (apparently a vul. lect. for *anuragai*) *kari nai rangana chhai jeh na*, i. e., '*asthi* means *a bone*, its *miñja* is the *marrow* (*mij*) within the bone, and is a kind of *element*; it stands for the doctrine of the Blessed one (Mahavira), love is like saffron, with the colour of which he is coloured.' The usual Sanskrit equivalent of *miñja* = *majja* (stem *majjan*), but the Prakrit form *miñja* occurs in the Skr. *miñjikamiñjika*, the name of two beings said to be sprung from the 'semen' of Rudra, for *majja* is a medical term for the element or essential ingredient of the body, which is produced from the bones and itself produces semen, (Abhidhana Chintamani, v. 619). Hence the marrow is called *śukra kara* 'semen producing' (*ib.*, v. 628), and the semen, *majja samudbhava* or 'produced from the marrow' (*ib.*, v. 629). The word *miñja* occurs in

dictates of the Ājīviya tenets, believing[269] those tenets to be the truth, the highest truth, and all the rest to be false.

182. That Saddālaputta, the servant of the Ājīviya, possessed *a treasure of* one kroṛ *measures* of gold deposited *in a safe place, a capital of* one *kroṛ measures of gold* put out on interest, a well-stocked estate of the value of one *kroṛ measures of gold,* and one herd consisting of ten thousand head of cattle.

183. That Saddālaputta, the servant of the Ājīviya, had *a wife called* Aggimittā.

184. That Saddālaputta, the servant of the Ājīviya, possessed, outside of the town of Polāsapura, five hundred potter shops. There a large number of men who received food in lieu of wages, day by day,[270] prepared a large number of bowls, pots, pans, and pitchers and jars of six different sizes;[271] *and another large number of men who also* received food in lieu of wages, day by day, used to carry on a trade on the king's high road with that large number of bowls and (*as above,* down to) jars of various sizes.

185. Then that Saddālaputta, the servant of the Ājīviya,

Sindhī in the form *mija or miju,* in Hindī *as mīgī,* in Panjābī *as mijh* or *minjh;* the Hindī has also *bhejā* which might be a corruption of the same word.

[269] Lit, "'O long lived one, the tenets of the Ājīviya are the truth, the highest truth, and all the rest are false" thus *believing*'. *Ayamāuso* is a form of address used by a father towards his son or by a teacher towards his pupil; see Comm. to Ov. § 124.

[270] Text *kallākallim,* Skr. *kalyaṃ kalyaṃ,* lit. every morning.

[271] These were the *ghada,* the ordinary Indian pitcher (see note 30), the *addhaghaḍa,* a small pitcher, about half the size of a *ghaḍa,* and the *kalasa* or large pitcher, further three very large kinds of jars called *alinjara* or *alanjara* (or *aranjara,* see comm. to § 91), *jambālaya* and *uṭṭiyā* (see note 30). The last named kind was also used to hold liquors or oil (Comm.). They are now usually called *maṭ'kā.*

sight,[274] who knows the past, present and fu-

in the buddhistic work Kārandavyūha (in the 11th prakaraṇa), where the doorkeepers of Bali admit the Vāmana with the words: *pravisha mahābrāhmaṇa*, i. e., 'enter Mahābrāhmana!' According to a verse, quoted by Bharatamallika, in his commentary to the Bhaṭṭikāvya (canto I, verse 2, *shākhe taile tathā māṃse vaidye jyotiṣike dvije yātrāyāṃ pathi nidrāyāṃ mahach-chhabdo na diyate*) the word *mahā* may not ordinarily be used with the words meaning 'branch', 'oil', 'flesh', 'physician,' 'astrologer', 'brāhman', 'journey', 'path' and 'sleep', because in composition with these words, it forms technical or proper names; e. g., *mahāmāṃsa* is 'human flesh', *mahānidrā* is 'death'. The word *mahābrāhmana* is, in Bengal, a technical term for those degraded (*patita*) brāhmans who accept the gift of gold in the Shrāddha ceremony (hence also called *agradānī* or 'takers of the first gift'), as well as for the so-called *bhāṭa* brāhmans who live from hire. Possibly the use, by the Jains, of the term *mahāmāhaṇa* (*mahābrāhmaṇa*) for their saints may have occasioned its loss of estimation among the Brāhmans and Buddhists.—With regard to the imperative form *hana*, above quoted from the commentary, it may be noted, that though disallowed in standard Sanskrit (with has *jahi*), it is often used in tantric works (brahmanic as well as buddhistic); e. g., one of the mantras in a tantric homa ceremony runs thus: *chitpingala hana hana daha daha pacha pacha sarvajñājñāpaya svāhā*; i. e., 'O Chitpingala, kill kill, burn burn, cook cook, O Omniscient, command, *svāhā*!'

[274] Text *uppanna-ṇāṇa-daṃsaṇa-dhare*, Skr. *utpanna-jñāna-darshana-dharaḥ*; here *uppanna* 'fully formed' has, according to the comm., the emphatic meaning of *āvaraṇa-kṣayeṇa āvirbhūte*, 'become manifest through the cessation of (all) obstruction.' The obstructions referred to are the *jñān'āvaraṇa* 'obstruction of knowledge,' and *darshan'āvaraṇa* 'obstruction of insight,' the first two of the eight hurtful classes of acts (*karma*). By *jñāna* are meant the five kinds of knowledge (see note 132), and by *darshana* the insight or belief in the Jain system. See Bhag., pp. 166, 169, 258. The whole epithet describes the highest stage of ascetic perfection. The same idea is referred to, in § 74, in the phrase *tad-āvaraṇijjāṇaṃ kammāṇaṃ*

ture,[275] who is an Arhat,[276] a Jina, a Kevalin,[277]

khaovasamenaṃ ohi-ṇāṇe samuppanne, i. e., 'the *avadhi-jñāna* or supernatural sight was fully formed through the patient endurance of the cessation of (all) acts that tend to obstruct it.'

[275] Text. *tīya-paḍupanna-m-aṇāgaya-jāṇae*, Skr. *atīta-pratyutpann'ānāgata-jñānakaḥ*. The compound contains several irregularities: *tīya* stands for *atīya* (see Bhag, p 258, E. Muller, p. 20, in modern Hindi only in *gotīt* 'incomprehensible'); *paḍuppanna* for *pachchupanna* which occurs as a 'various reading'; and °*uppanna-m-aṇāgaya* for °*uppannāṇāgaya* which also occurs as a various reading (see Bhag, p 400, and note 31, above). In *prati*, when followed by a vowel, the conjunct *ty* should regularly be changed to *chch* (see Hem. II, 13, 14), but sometimes *y* is elided, and sometimes the conjunct is dissolved into *tiya*, in either case *t* being changed to *ḍ*; thus here *paḍuppanna*, and in § 218 *paḍochchhanna* for *pratyavachchhanna*; again in § 118 *paḍiuchchhārcyaı vā* for *pratyuchchārayitayā* (also Bhag., p. 381), or in § 259 *paḍiyāikkhie* for *pratyākhyāyikaḥ*, so also probably here the reading of MS. B *paḍiya-uppanna* (for *paḍiyuppanna*), so also Ov. 123 *paḍiyāṇanda* for *pratyānanda*, etc. The two anomalous changes of *ty* are not specifically referred to by Hemachandra; but instances of the elision of *y* are incidentally noted; thus Hem. IV, 154 *paḍḍuhaï* for *pratyūhati* (apparently with doubling of *ḍ* on account of shortening of *ū*), and IV, 107 *paḍiaggaï*, a denominative from *pratyag* or *pratyagra*.

[276] The comm. explains that an Arhat is one who, on account of his worth as a saint (*arhatva*), is the recipient of the homage (*pūjā*) implied in the *mahā-prātihārya* or 'great marvels', or one for whom, on account of his omniscience (*sarvajñatva*), there exists no mystery (*rahas*). The former explanation derives the word from the

[277] The Jina is uniformly explained to be so called on account of his having obtained the mastery of his passions.—A *Kevalin*, lit. 'he who is alone or absolute,' is said to be one whose knowledge, etc. are fully developed or unlimited; or as the comment to Bhag, says 2, uddesa 1, (Calc. print, p. 155a) says. 'he is so called *asahaya-jñānatvād*, i. e, 'on account of his unconditioned or absolute knowledge'.

who knows all and sees all, who is rapturously gazed

Skr. root *arh*, 'to be worthy', and is, of course, the true one. The latter makes the word to be a compound *a-raha*, 'having no mystery'. Both these traditional interpretations are referred to in the Kalpasûtra, § 121, where Mahāvira is said to have become an *araha* or 'saint' as well as an *a-rahā* or *a-rahassa-bhāgī*, 'omniscient'. The Kalpadruma commentary to that paragraph adds another fanciful derivation, based on the alternative form *arihā*, *viz*, *ari-ha* or 'killer of the enemies' (*ari-ghātaka*), the enemies being the *rāga* or passions. This derivation would make the word *arihā* a synonym of *jina*. All three explanations are also given by Hemachandra, in his commentary to verse 4 of his Abhidhāna Chintāmaṇi (see Bohtlingk's ed., p. 291, where °*atishayāt surendrādi*° should be read for °*atishayān surendrādi*°). The Buddhists give similar explanations of the terms. The Nepalese work *Bhadrakalpāvadāna* (chapt. on *Sabhikāvadāna*) says: *yo gṛhaṃ tyaktvā akliṣṭo vishuddho vijitendriyaḥ sarveṣāṃ hitārthaṃ tapash charati, so arhan parikīrtitaḥ*, i. e., 'who, having left his house, sinless, holy, and with passions subdued, pursues asceticism for the benefit of all, he is well known to be an Arhat'. Similarly, in a Ceylonese work, called *Buddhanda Hilla* or 'the Faith of Buddha', it is said: *araham rāya-yada dveṣa-yada moha-yada yan kelesun keren durāvuheyinda*, i. e., 'an Arhat is one who has put away these sins, *viz.*, anger, hatred, lust.' The *mahā-prātihārya*, mentioned in the comm. as the cause of the *pūjā* given to an Arhat, are, as the commentary to the fourth verse of the Abhidhāna Chintāmaṇi shows, identical with the well-known thirty-four *atishaya* or 'excellencies' (see note 278). According to another, and apparently later, view, however, the number of *mahā-prātihārya* is limited to eight. Thus the printed copy of the commentary to § 157 (Calcutta print, p. 169) reads *aṣṭa-mahāprātihārya-rūpa-pūjā* or 'the reverence implied in the eight great marvels.' Similarly the Kalpadruma by Lakṣmīvallabha, a late commentary on the Kalpasûtra, explains (to Kap. § 121) *arahā* by *aṣṭa-mahāprātihārya-yuktaḥ* or 'furnished with the eight great marvels.' A modern Jain work, in the Hindi language, called the Jina-tattvādarsha, also names only 'eight great marvels,' and says *ashoka-vṛikṣ'ādi aṣṭa mahāpratiharya sarva Jaina-logõ mẽ prasiddha*

worlds,[278] who, for the world of the good devas, men and asuras,[279] is an object of worship, praise, honour, respect

mani, vv. 57—64. The excellencies of homage are said to be so called, because, on account of them, the Jina receives the homage of the three worlds. This classification is not quite intelligible; for the twelve *guṇa* are said to consist of the four *mūl'ātishaya* and the eight *mahāprātihārya*; while afterwards the latter are themselves classed in one of the sub-divisions (the *pūjā'tishaya*) of the former. Hemachandra's classification is different. He only mentions thirty-four *pūjā'tishaya* or excellencies of homage' (Abhidhāna Chintāmani, vv. 57—64), and thirty-five *vāg-guṇa* or 'good qualities of speech' (ib., vv. 65—71); besides eighteen *doṣa* or 'bad qualities' (ib., vv. 72, 73).

[278] Text °*iahiya*°, Skr. *vahita*, is explained by the comm. to mean that 'he is beheld by the three worlds with a fixed gaze of intense curiosity and profound happiness, and with a mind deeply agitated by the sight of the complete assemblage in him of the excellencies constituting his majesty.' By the 'excellencies' are meant the thirty-four *atishaya*, for an enumeration of which see Hemachandra's Abhidhāna Chintāmaṇi, v. 57—64, Wilson's Essays (in Asiatic Researches, vol. XVII), pp. 249, 260, Bhag. pp. 307, 314. See also note 276.

[279] Text *sa-deva-maṇuy'āsurassa*, Skr. *sa-deva-manuj'āsurasya*. This is the almost uniform spelling of all MSS. here, as well as in the Kalpasūtra (§§ 113, 121, 143), and elsewhere. The MS. G alone reads *sad-deva*°. The comm. explains the phrase as a *bahuvrīhi* compound, thus: *sa-deva-manuj'āsurā yasmin sa sa-deva-manuj'āsuraḥ*, i. e., 'the world in which there are asura together with men and deva, that is called the *sa-deva*° world'; and it adds that this phrase is but a detailed specification of the preceding expression *telokka*, Skr. *trailokya*, 'inhabitants of the three worlds.' A slightly different explanation, as a *karmadhāraya* compound, is given of the same phrase by the Kalpadruma comm. to Kap. § 121; viz., *devaiḥ manujaiḥ asuraiḥ saha tasya sarvalokasya paryāyam*,, i. e., 'the circle of the whole world, with its asura, men and deva', (= *deva-manuj'āsura-sahitasya lokasya*). The reading of MS. G, *sad-deva*°, would mean:

, he spoke to him thus: "Truly, Reverend Sir, I possess, utside the town of Polāsapura, five hundred potter shops. here do you live in the enjoyment *from me* of a standing provision of stool, plank and bedding."

194. Then the Samaṇa, the blessed Mahāvīra, accepted that offer of Saddālaputta, the servant of the Ājīviya, and lived in the five hundred potter shops of Saddālaputta, the servant of the Ājīviya, in the enjoyment of a standing provision of stool, plank and bedding.

195. Then that Saddālaputta, the servant of the Ājīviya, at some time or other, brought out his air-dried potter's ware from within his workshops; and having done so, he placed them[237] in the heat of the sun.

196. Then the Samaṇa, the blessed Mahāvīra, spoke thus to Saddālaputta, the servant of the Ājīviya: "Saddālaputta, this potter's ware,—how *is it made?*"

197. Then that Saddālaputta, the servant of the Ājīviya, spoke thus to the Samaṇa, the blessed Mahāvīra: "This *ware*, Reverend Sir, at the first is clay, after that it is kneaded

Sanskrit masculine noun *uṭṭha*, synonymous with *uṭṭhānam*, the form *uṭṭhāe* is more likely to be the dative of the masc. *uṭṭha*, being another survival like the dative *aṭṭhāe* of *aṭṭha* (Skr. artha). The use of the dative to express the object or purpose is extremely common. The phrase literally means: 'he arose for the purpose of arising,' and is intended to express the instantness of the action.

[237] Text *dalayai*, Skr. *dadāti*. The readings usually vary between *dalayai* and *dalai*. The former may be regarded as a Xth class formation from the latter. It is certainly not used as a proper causal; and the commentaries always render it by the Skr. primar verb *dadāti*, (e. g., comm. to Ov. § 20). Of course, Saddālaputt himself did not place the ware in the sun, but had it done throu his workmen, but no more did he himself bring them out of shops. Like *nīṇei*, also *dalayai* is intended to be a D

so, he spoke to him thus: "Truly, Reverend Sir, I possess, outside the town of Polāsapura, five hundred potter shops. There do you live in the enjoyment *from me* of a standing provision of stool, plank and bedding."

194. Then the Samana, the blessed Mahāvīra, accepted that offer of Saddālaputta, the servant of the Ājīviya, and lived in the five hundred potter shops of Saddālaputta, the servant of the Ājīviya, in the enjoyment of a standing provision of stool, plank and bedding.

195. Then that Saddālaputta, the servant of the Ājīviya, at some time or other, brought out his air-dried potter's ware from within his workshops; and having done so, he placed them[281] in the heat of the sun.

196. Then the Samaṇa, the blessed Mahāvīra, spoke thus to Saddālaputta, the servant of the Ājīviya: "Saddālaputta, this potter's ware,—how *is it made*?"

197. Then that Saddālaputta, the servant of the Ājīviya, spoke thus to the Samaṇa, the blessed Mahāvīra: "This *ware*, Reverend Sir, at the first is clay, after that it is kneaded

Sanskrit masculine noun *uṭṭha*, synonymous with *uṭṭhānam*, the form *uṭṭhāe* is more likely to be the dative of the masc. *uṭṭha*, being another survival like the dative *aṭṭhāe* of *aṭṭha* (Skr. artha). The use of the dative to express the object or purpose is extremely common. The phrase literally means: 'he arose for the purpose of arising,' and is intended to express the instantness of the action.

[281] Text *dalayai*, Skr. *dadāti*. The readings usually vary between *dalayai* and *dalai*. The former may be regarded as a Xth class formation from the latter. It is certainly not used as a proper causal, and the commentaries always render it by the Skr. primary verb *dadāti*, (e. g., comm. to Ov. § 20). Of course, Saddālaputta himself did not place the ware in the sun, but had it done throu[gh] his workmen, but no more did he himself bring them out of [the] shops. Like *nīṇei*, also *dalayai* is intended to be [a] p[rimary] verb.

with water,[288] and then it is mixed well together with ashes and dung;[289] then it is placed[290] on the wheel; and finally many bowls and (*as above*, § 184, down to) jars of various sizes are made."

198. Then the Samana, the blessed Mahāvīra, spoke thus to Saddālaputta, the servant of the Ājīviya: "Saddālaputta, this potter's ware,—is it made by dint of exertion and (*as above*, § 166, down to) manly strength; or on the other hand, is it made without exertion and (*as above*, § 166, *down to*) *manly strength?*"

199. Then that Saddālaputta, the servant of the Ājīviya, spoke thus to the Samaṇa, the blessed Mahāvīra: "Reverend Sir, *it is made* without exertion and (*as above*, § 166,

[288] Text *nimijjaï*, Skr. *nimīyate*, passive of the root *ni-mi*; the verb is repeatedly noted by Hemachandra, *viz.*, *nimmaï* (or *nummaï*) for Skr. *nyasyati* (Hem. IV, 199, see also IV, 21), and *nimiam* for Skr. *sthāpitam* (Hem. IV, 258). The latter form is also given in Dhanapāla's Nāmamālā, verse 193, as a synonym of *nihiyaṃ* (Skr. *nihitam*) or *nikkhittaṃ* (Skr. *nikṣiptam*). It also occurs in the Saptashataka, verse 939, *gaṇḍatthala-nimiaṃ diṭṭhiṃ* 'the gaze fixed on the cheek,' where the comm. also explains it by Skr. *sthāpitam*. The real Skr. equivalents, of course, are *nimitam* and *niminoti* (the regular Prākrit form of which one would expect to be *niminaï*), from the root *nimi*, which means 'to fix, settle.' The word, therefore, here literally *means*: 'it is fixed', 'it is made firm or tough or tenacious (with water).'

[289] Text *chhāreṇa*, *kariseṇa*, Skr. *kṣāreṇa*, *karīṣeṇa*. The former is explained by the Guj. paraph. to mean *rākhi*, Hindi *rākh*, 'ashes,' especially of cowdung. The latter is explained, *ibid.*, to be *nānhi mīṅgṇī* (Hindi *meṅgnī* or *miṅgnī*), the small globules of goats' or sheep's dung. In Hindi the word is *karas* or *karasī*, and is used also of the sweepings of dung from a cowshed.

[290] Some MSS. read *arobhijjaï* or *ārubhijjaï* instead of *ārohijjaï* or *aruhijjaï*. On the radical form *ruhh*, see E. Müller's *Beiträge*, p. 33.

down to) manly strength; *for* there is no *such thing as* exertion and (*as above*, § 166, down to) manly strength, *but* all things are unalterably fixed."

200. Then the Samaṇa, the blessed Mahāvīra, spoke thus to Sadālaputta, the servant of the Ājīviya: "Saddālaputta, if any one of thy men were to steal thy unbaked or baked potter's ware, or scatter it about, or make holes in it, or let it drop into pieces, or place it outside *unguarded*, or if he were to indulge in outrageous familiarities with thy wife Aggimittā, what punishment wouldst thou inflict on that man?"

Saddālaputta replied: "Reverend Sir, that man I should curse or beat or tie up or frighten or threaten or cuff or fine or bully, or even before his time deprive him of his life."

Mahāvīra continued: "Saddālaputta, truly none of thy men can steal thy unbaked or baked potter's ware or (*as above*, down to) place it outside *unguarded*, or indulge in outrageous familiarities with thy wife Aggimittā; nor oughtest thou to curse that man or beat him or (*as above*, down to) even before his time deprive him of his life, if *it is true that* there is no *such thing as* exertion or (*as above*, § 166, down to) manly strength, and *that* all things are unalterably fixed. But I *maintain, that* any one of thy men can *steal and* (*as above*, down to) place outside *unguarded* thy unbaked, (*etc.*) *potter's ware*, and that thou canst curse that man and (*as above*, down to) deprive him *of his life*. Therefore, what thou sayest, that there is no *such thing as* exertion (*as above*, § 166, down to) manly strength, and that all things are unalterably fixed, that *saying* of thine is false."

201. At this point, that Saddālaputta, the servant of the Ājīviya, became fully convinced *of the truth of what Mahāvīra had said.*

202. Then that Saddālaputta, the servant of the Ājīviya, praised and worshipped the Samaṇa, the blessed Mahāvīra;

and having done so, he spoke to him thus: "I desire, Reverend Sir, in your presence to hear the Law."

203. Then the Samana, the blessed Mahāvīra, expounded the Law to Saddālaputta, the servant of the ~~Samana~~ Ājīvika, and to that *right great company* (and so forth, *as in* § 11).

204. Then that Saddālaputta, *the servant of the* Ājīviya, having listened and attended to the Law in the presence of the Samana, the blessed Mahāvīra, and being happy and pleased (*as above*, § 11, down to) in his heart, took on himself the law of a householder. (He did this, like Āṇanda; only *that he limited himself to a treasure of* one kror *measures* of gold deposited *in a safe place, a capital of* one kror *measures* of gold put out on interest, a well-stocked estate of the value of one kror *measures* of gold, and one herd consisting of ten thousand head of cattle; *all this should be related, as in* §§ 13-58, down to *where it is said that*) he praised and worshipped the Samana, the blessed Mahāvīra; and having done so, he returned to where the town of Polāsapura was. Having returned, and walking right through the midst of the town of Polāsapura, he came to where his wife Aggimittā was in his house; and having done so, he spoke thus to his wife Aggimittā: "Truly, O beloved of the devas, the Samaṇa, the blessed Mahāvīra (*as above*, § 9 down to) has arrived *on a visit*; so now do thou go and praise and (*as above*, § 9, down to) wait on the Samana, the blessed Mahāvīra, and in his presence take on thyself the twelvefold law of a householder which consists of the five lesser vows and the seven disciplinary vows."

205. Then that wife of his, Aggimittā, saying "so be it," respectfully accepted that direction of Saddālaputta, *who was now a servant of the* Samaṇa.[281]

[281] Here is a distinct instance of two different recensions. Abhayadeva, when writing his commentary (q. v.) had a different recen-

206. Then that Saddālaputta, the servant of the Samaṇa, called his domestic servants; and having done so, he spoke *to them* thus: "Be quick, O beloved of the devas, and let the state vehicle[292] be yoked by skilful men,[293] with a pair of excellent young bulls, matching each other in hoofs, tails and symmetrically marked horns, adorned with neck-ropes *set*

sion before him, which omitted §§ 206 and 207 entirely. Its reading must have run thus: § 205, *tae naṃ sā Aggimittā bhāriyā Saddālaputtassa samaṇovāsayassa "taha" tti eyam-aṭṭhaṃ viṇaeṇa paḍisuṇei, 2 ttā* (§ 208) *ṇhāyā jāva pāyachchhittā*, etc. He was acquainted, however, with the recension given in the MSS. on which the present text is founded, and which he refers to as being *pustakāntare*, 'in another book.' Similarly his recension omitted the passage describing Mahāvīra as a *mahā-dhammakahi* in § 218.

[292] Text *dhammiyaṃ jāṇa-pavaraṃ*, Skr. *dhārmikaṃ yāna-pravaram.* The word *dhammiya* occurs, with a similar use, in Ov. § 42, where the Skr. comm. explains it by *dharmaṇi niyukta.* There is no exact equivalent in English for the terms *dharma, dhārmika.* The meaning here appears to be that the vehicle was one that was set apart for use on occasions of ceremony, such as going to hear the Law. It seems, therefore, best expressed by 'state vehicle' or 'state carriage.'

[293] This is, according to the comm., the meaning of the phrase *lahu-karaṇa-jutta-joiyaṃ*, Skr. *laghu-karana-yukta-yojitam.* It says the vehicle was 'caused to be yoked (*sambandhita*) with harness, pole, etc. (*yantra-yūp'ādi*) by men who were furnished (*yukta*) with dexterity (*dakṣatva* = *laghu-karaṇa.*)' The Gujarāti paraph., however, (here as well as in § 59) refers the phrase *lahu-karaṇa-jutta*, not to the stable-servants, but to the vehicle itself in the sense of 'fast-going.' For it says: *shīgra chhe veg jeh'no, eh'vo rath tumhe jot'ro*, i. e., 'do you yoke that carriage, the speed of which is fast.' Literally the construction of the whole passage is: 'do you cause to be brought (*uvaṭṭhaveha*) the vehicle (*jāṇa-pavaraṃ*) which is caused to be yoked (°*joiyaṃ*) with a pair of oxen (°*goṇa-juvaṇehiṃ*) and which is well appointed (°*lakkhaṇovaveyaṃ*)', etc.

various *kinds of* jewels, provided with a suitable, straight, excellent, well made and well fixed pole of good wood and *altogether* furnished with an excellent equipment.[297] When this is done, bring back *word to me that* my order *is carried out*."[298]

207. Then those domestic servants (*as above*, § 206, down to) brought back word *that his order was carried out*.

208. Then that wife of his, Aggimittā, having bathed (*as above*, § 10, down to), performed precautionary rites,[299]

[297] Text °*lakkhaṇovaveyaṃ*, Skr. °*lakṣaṇopapetaṃ*; this is the reading of the comm. to Bhag., saya 11, uddesa 1 (p. 150*a* in the Calcutta print), which explains: *upapetam upa-apa-i ity etasya sthāne nirukti-vashād upapetaṃ bhavati*, i. e., 'according to the rules of etymology *upa* with *apetam* forms *upapetam*.' Weber suggests (Bhag., p. 260) that it is an irregular form for *upavitam*. The reference, in the expression *nirukti-vashāt*, is probably to the well-known verse *varṇ'āgamo varṇa-viparyayash cha dvau ch'āparau varṇa-vikāra-nāshau dhātos tad-arth'ātishayena yogas tad uchyate pancha-vidhaṃ niruktam*, i. e., 'the derivation of words may be explained in five different ways, by the addition of a vowel, the transposition of a vowel, the change and loss of a vowel, and the alteration of the meaning of a root.'

[298] Text *eyam āṇattiyaṃ pachchappiṇaha*, Skr. *etām ājñaptikām pratyarpayata*. The comm. to Ov. § 10 (p. 175, Calc. print) explains the phrase thus: *ājñaptikām ājñāṃ pratyarpaya*, *sampādya mama nivedaya*, i. e., 'deliver back the order, that is, having carried it out, inform me (of the fact of having done so).'

[299] Text *pāyachchhittā*. The comm. explains this by Skr. *prāyash-chitta*, and this is the usual interpretation of the commentaries. Only the commentary to Kap. § 66 (quoted in Jacobi's edition, p. 103) gives as an alternative interpretation the Skr. *pāda-chhupta*, 'touched with the feet,' which act is there said to insure protection against the effects of the 'evil eye.' In Bengal there is a belief that so long as one touches the earth with one's feet, one is safe from the evil eye. On the Pr. form *chhitta* for Skr. *chhupta* see Hem. IV, 258, where it is given as the equivalent of the Skr.

put on a clean state dress,[300] and adorned her person with a small number of costly jewels,[301] proceeded, surrounded by

sprista 'touched.' Regarding the interpretation by Skr. *prāyashchitta*, the comm. says that it refers to the application of collyrium (*masi*) to the eyes, and vermilion to the head (the *pundra* or *tilaka* or 'mark' of a married woman), and to the putting of curds or rice or sandal powder, etc. to the forehead; and these acts are called so, because they are like a *prāyashchitta* or 'expiation.' As the latter is performed to ensure protection against the consequences of sin, so the former acts are resorted to to insure protection against evils, such as unlucky dreams, etc., or as Lakṣmī Vallabha's comment on Kap. § 104 says. *vighna-nivāraṇāya*, 'to ward off evils.'—On these and similar precautionary rites, especially as used on the occasion of marriage, see Grierson's *Bihār Peasant Life*, §§ 1303—1353.

[300] Text *suddhappāvesāiṁ*. The MSS. vary between this and *suddhapāvesāiṁ* and *suddhappavesāiṁ*; but that the first is the correct reading, is clearly shown by the explanations of the comm. Here Abhayadeva explains it by Skr. *shuddhātmā-vaiṣikāṇi*, *i. e.*, '(clothes) fit to adorn (*veṣ'ārhāṇi*) a purified person.' In his comm. on the Ovavāiya Sutta (§ 17 on p. 61 of the Calcutta print), however, Abhayadeva adds an alternative interpretation of the phrase; *viz.*, that it is Skr. *shuddha-prāveshyāni*, *i. e.*, '(clothes which are) clean and fit to be worn on occasion of entering a king's court' (*rāja-sabhā-pravesh'ochitāni*). Both interpretations are also given in the comm. to Kap. § 66, quoted in Jacobi's edition, p. 108. On the other hand, the later commentary of Lakṣmī Vallabha, in its comment on Kap. § 66, admits only the latter interpretation of a 'clean state dress,' and in its comment on Kap. § 104, explains the word simply by *navīna*, 'fresh (clothes).' It would appear, that the former interpretation was in later times abandoned. This, no doubt, was correct.

[301] The Kalpadruma, Lakṣmī Vallabha's comm. to the Kalpa Sūtra, explains (ad Kap. § 66) the phrase *appa-mah'aggha* differently, by *alpa-maulyāni bahu-maulāni*, *i. e.*, '(jewels) of small value and of great value.' Jacobi, in his translation of Kap. § 66, gives a third interpretation: 'small but costly ornaments.'

various *kinds of* jewels, provided with a suitable, straight, excellent, well made and well fixed pole of good wood and *altogether* furnished with an excellent equipment.[297] When this is done, bring back *word to me that* my order *is carried* out."[298]

207. Then those domestic servants (*as above*, § 206, down to) brought back word *that his order was carried out.*

208. Then that wife of his, Aggimittā, having bathed (*as above*, § 10, down to), performed precautionary rites,[299]

[297] Text *°lakkhaṇovaveyam*, Skr. *°lakṣaṇopapetam*; this is the reading of the comm. to Bhag., saya II, uddesa 1 (p. 156*a* in the Calcutta print), which explains: *upapetam upa-apa-i ity etasya sthāne nirukti-vashād upapetam bhavati*, i. e., 'according to the rules of etymology *upa* with *apetam* forms *upapetam*.' Weber suggests (Bhag., p. 260) that it is an irregular form for *upavitam*. The reference, in the expression *nirukti-vashāt*, is probably to the well-known verse *varṇ'āgamo varṇa-viparyayash cha dvau ch'āparau varṇa-vikāra-nāshau dhātos tad-arth'ātishayena yogas tad uchyate pancha-vidham niruktam*, i. e, 'the derivation of words may be explained in five different ways, by the addition of a vowel, the transposition of a vowel, the change and loss of a vowel, and the alteration of the meaning of a root.'

[298] Text *eyam āṇattiyam pachchappiṇaha*, Skr. *etām ājñaptikām pratyarpayata*. The comm. to Ov. § 40 (p. 175, Calc. print) explains the phrase thus: *ājñaptikām ājñām pratyarpaya, sampādya mama nivedaya*, i. e, 'deliver back the order, that is, having carried it out, inform me (of the fact of having done so).'

[299] Text *pāyachchhittā*. The comm. explains this by Skr. *prāyash-chitta*, and this is the usual interpretation of the commentaries. Only the commentary to Kap. § 66 (quoted in Jacobi's edition, p. 108) gives as an alternative interpretation the Skr. *pāda-chhupta*, 'touched with the feet,' which act is there said to insure protection against the effects of the 'evil eye.' In Bengal there is a belief that so long as one touches the earth with one's feet, one is safe from the evil eye. On the Pr. form *chhitta* for Skr. *chhupta* see Hem. IV, 258, where it is given as the equivalent of the Skr.

many people of the Ugga and Bhoga[204] (and other) castes have in your presence, O beloved of the devas, (*as above*, § 12, down to) entered *into the monastic state*, yet I cannot

[204] Text *uggā bhogā*, Skr. *ugrāḥ bhogāḥ*. This is the commencement of a standing phrase which contains a long list of castes or classes of people. The remainder of it will be found in Ov. §§ 23 and 38, Kap. § 211. Among them are also specially named the *Nāya*, or the kshattriyas of the Jñātṛi clan, to which Mahāvīra belonged, see note 8. The comm. to Ov §§ 23, 38, as well as that to Kap. § 211 and Nāy. § 127, describes the Ugga as being *rakṣa-vaṃsha-ja*, lit., 'men of the guards' class' The Gujarātī paraph. to Ov. § 38 calls them 'kṣattriyas' (*ghaṇā ugra-kul nā ūp'nā kṣatriya*, i. e., 'many kṣattriyas born in the Ugra-race'), and that to Ov. § 23 says that they were *koṭ'wal-panai thāpā hutā*, i. e., 'employed in the position of a koṭ'wal or police officer.' The latter remark is also made in the Kalpadruma commentary on Kap. § 18, which says that they were *koṭṭapalatve 'vasthāpitāḥ*. The Bhoga are described in the same comm. as *guru-vaṃsha-ja*, lit., 'men of the guru class', and in the Gujarātī paraph. to Ov § 23 as *pūjyasthān karī thāpā*, i. e., 'appointed as objects of worship.' With respect to both classes of people all the Skr. commentaries add that they were *ādi-devena* (or *ādi-nāthena* or *adīshvarena* or *ādināthasvāminā*) *avasthāpita* (or *niyukta*), *i. e.* 'appointed by the Ādideva' (*i. e.*, the Jina or Mahāvīra) in their respective occupations. I can learn nothing as to the exact force of this phrase, it seems to indicate, however, that they were considered 'natural divisions of people' or hereditary classes or castes. I am not quite satisfied as to the identity of the two classes. According to Manu X, 9, 49 the 'Ugra' were a mixed caste, sprung from a kshatriya father and a sūdra mother (so also in the Abhidhāna Chintāmani, *v.* 896), who lived by catching and killing animals living in holes. There is a Rājput clan (*gotra*) called 'Uga', still existing in the Mallāni State, on the borders of Marwār and Sindh (see the *Rājpūtānā Gazetteer*, p. 275, also Sherring's *Hindu Tribes and Castes*, vol. III, p. 16). I cannot find them named anywhere else, but I may add that I am told by Pandit

a circle of maid-servants, to ascend the state vehicle; and having done so, she drove out of the town of Polāsapura, *passing* right through the midst of it, and went to where the Sahassambavana garden was. Having arrived there, she descended from the state vehicle, and then, still surrounded by the circle of her maid-servants, she advanced to where the Samaṇa, the blessed Mahāvīra, was *staying*. Having done so, she *circumambulated him* three times *and* praised and worshipped him; and then remaining at a distance, not too near nor too far from him, (*and so forth*, down to) joining the palms of her hands in a suppliant manner, she stood devoutly[302] waiting on him.

209. Then the Samaṇa, the blessed Mahāvīra, preached the Law to Aggimittā and to that *right great company* (and so forth, *as in* § 11).

210. Then that wife of his, Aggimittā, having listened and attended to the Law, in the presence of the Samaṇa, the blessed Mahāvīra, being *now* happy and pleased, praised and worshipped the Samaṇa, the blessed Mahāvīra; and having done so, she spoke to him thus: "I believe, Reverend Sir, the Naigganṭha doctrine (*as above*, § 12, down to) it is so as you have declared it.[303] Still though, *admitting this*,

[302] Text *ṭhiyā cheva*, Skr. *sthitā eva*, lit 'being in the very act of standing.' MS. G reads *ṭhiyā jāva*, but from a comparison of parallel passages, nothing appears to be omitted to which *jāva* could refer. *Cheva* is simply intended to emphasize her posture, which may be expressed by the translation 'standing devoutly.'

[303] The drift of this passage is thus explained in the comm. to Bhag., saya II, uddesa 1 (p 131*b*, in the Calcutta print): first the act of faith is described by various terms, next the contents of the faith are also described by various terms. The meaning in outline is, 'I believe (*saddahāmi*, etc.), that it is so (*evam eyam*, etc), as you say (*jah'eyam tubbhe vadaha*).' Or the passage may be taken as describing in its first portion the speaker's belief, and in its second expressing her respect for Mahāvīra.

214. Then that Gosāla Mankhaliputta, having been informed of this news, reflected thus: "Truly, Saddālaputta, having eschewed the tenets of the Ājīviyas, has adopted the views of the Nigganthas. So I will go, and having made Saddālaputta, *who used to be* a servant of the Ājīviya, to eschew the views of the Niggantha ascetics, I will make him adopt once more the views of the Ājīviyas." Having thus reflected, he proceeded, surrounded by a company of his Ajīviyas, to where the place of assembly of the Ājīviyas was in the town of Polāsapura. Having arrived there, he deposited his begging bowl,[305] and then proceeded with some of *his* Ājīviyas to where Saddālaputta, the servant of the Samaṇa, was *staying.*

215. Then that Saddālaputta, the servant of the Samaṇa, observed Gosāla Mankhaliputta, as he was approaching; and having done so, he neither honoured[306] him, nor *even*

[305] Text *bhaṇḍaga-nikkhevaṃ kareï*, Skr. *bhāṇḍaka-nikṣepaṃ karoti*. Gosāla professed to be emphatically a 'mendicant' or *ājīviya*, and possessed absolutely nothing but a begging-bowl. That he owned no clothes whatever, may be seen from the story of his getting beaten by the women of a village in Magadha on account of his nudity. (See *Asiatic Researches*, vol. XVII, p. 253).

[306] Text *āḍhāi*, Skr. *ardhayati*. The MSS. give this root in three different forms, *viz.* *āḍhā* (3. sg. *āḍhāï*, part. pres. act. *āḍhāmāṇe*, part. pres. pass. *āḍhāijjamāṇe* in § 216), or *āḍha* (3. sing. *āḍhai* as in MS. A, part. pres. pass. *āḍhijjamāṇe* as in MSS BDE in § 216), or *āḍhāya* (part. pres. act. *āḍhāyamāṇe* as in MSS AF) See also the various readings in §§ 246, 247. The MSS. of Steinthal's edition of the *Nāyādhammakahāo* appear also to favour both forms *āḍhā* (3. sing. *āḍhāï* in § 69) and *āḍhāya* (part. pres. act. *āḍhāyamāṇī* in § 69; the part. pass. *āḍhāijjamāṇio* in § 72 may be referred to both radical forms). From the variations of the MSS. it is difficult to decide which of the three forms is to be accepted as the really correct one, unless indeed all three are equally correct. Hemachandra would seem to have considered the form *āḍha* to

do the same, and, in your presence, O beloved of the devas, submitting to the tonsure, (*as above*, § 12, down to) *enter the monastic state*. But I will, in your presence, O beloved of the devas, take on myself the twelvefold law of a householder, which consists of the five lesser vows and the seven disciplinary vows. May it so please you, O beloved of the devas; do not deny me!"

211. Then that wife of his, Aggimittā, in the presence of the Samaṇa, the blessed Mahāvīra, took on herself the twelvefold law of a Sāvaga, consisting of the five lesser vows and the seven disciplinary vows; and having done so, she praised and worshipped the Samaṇa, the blessed Mahāvīra; and then she ascended *again* that state vehicle; and having done so, she returned to the place whence she had come.

212. Then the Samaṇa, the blessed Mahāvīra, at some time or other, departed from the Sahassambavaṇa *garden* and *the town of* Polāsapura; and having done so, he abode elsewhere in a different country.

213. Then that Saddālaputta, the servant of the Samaṇa, devoted himself to mastering *the discrimination of* the living and lifeless (and so forth; *as in* § 64).

Hara Prasāda Shāstrī, that there is a class of people (mostly agriculturists) in Bengal, commonly called 'Āguri', who claim to be Ugra kshatriyas. They fall into two divisions, popularly called 'Jāuā' and 'Sūt', of whom the former assume the 'jaueo' or sacrificial thread before marriage, but not the latter. These Sūts may be those, described in Manu X, 11, 17, (and Abhidhāna Chintāmaṇi, v. 898) as sprung from a kshatriya father and brāhmaṇī mother, and hence constituting a lower caste. Regarding the Bhoga I have not been able to obtain any information, save the solitary notice in Sherring (*ibidem*, vol. II, p. xxiv) of a class of brāhmans in the Panjāb, called 'Bhog'. The Jains of these parts know nothing about them.

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do the same, and, in your presence, O beloved of the devas, submitting to the tonsure, (*as above*, § 12, down to) *enter the monastic state*. But I will, in your presence, O beloved of the devas, take on myself the twelvefold law of a householder, which consists of the five lesser vows and the seven disciplinary vows. May it so please you, O beloved of the devas; do not deny me!"

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212. Then the Samaṇa, the blessed Mahāvīra, at some time or other, departed from the Sahassambavana *garden* and *the town of* Polāsapura; and having done so, he abode elsewhere in a different country.

213. Then that Saddālaputta, the servant of the Samaṇa, devoted himself to mastering *the discrimination of* the living and lifeless (and so forth, *as in* § 64).

that the Samaṇa, the blessed Mahāvīra, is a great Māhaṇa. Yea, beloved of the devas, a great Guardian[307] has arrived."

Saddālaputta enquired: "Who is that great Guardian, O beloved of the devas?"

Gosāla replied: "The Samaṇa, the blessed Mahāvīra, is the great Guardian."

Saddālaputta again enquired: "For what reason, O beloved of the devas, (*as above,* down to) the great Guardian?"

Gosāla replied: Truly, O beloved of the devas, the Samaṇa, the blessed Mahāvīra, protects and guards, with his staff of the Law, all the numerous living beings that, in the wilderness of the world, are straying or perishing, being devoured or cut asunder or pierced through or mutilated or castrated,[308] and with his own hand brings them to the great fold of the Nirvāṇa. It is for this reason, Saddālaputta, that I say, that the Samaṇa, the blessed Mahāvīra, is the great Guardian. Yea, O beloved of the devas, a great Guide has arrived."

Saddālaputta enquired: "Who, O beloved of the devas, is that great Guide?"

307 Text *gove*, Skr. *gopaḥ*, lit. 'a cow-keeper'; comm. *go-rakṣakaḥ* 'a guardian or keeper of cows'.

308 The comm. explains that the word 'devoured' refers to animals, such as deer, etc., that are devoured by tigers and other wild animals. The following words refer to men who are cut asunder with a sword, or pierced through with a spear, or deprived of their ears or noses, or expelled from their caste or sect. The last word *viluppamāṇa* (Skr. *vilupyamāna*) is, in the comm., explained by *vāhy'opadhy-apahārataḥ* '(mutilated) by the removal of the external marks of distinction.' The word *upadhi* seems here to be used in the sense of *upādhi* or 'a distinctive mark.' The idea of castration seems best to suit the context; though the reference might also be to the distinctive marks of a sect or caste (such as the sacred thread and top-knot of a brāhman), the removal of which is equivalent to the excommunication of a person from his sect or caste. Such excommunication is held to be worse than death.

Gosāla replied: "Saddālaputta, the Samaṇa, the blessed Mahāvīra, is the great Guide."

Saddālaputta again enquired: "For what reason?"

Gosāla replied: "Truly, O beloved of the devas, the Samaṇa, the blessed Mahāvīra, keeps safely on the path of the Law all those numerous living beings, that, in the wilderness of the world, are straying or perishing (*as above,* down to) being castrated, and with his own hand brings them straight to the great city of the Nirvāna. It is for this reason, Saddālaputta, that I say that the Samaṇa, the blessed Mahāvīra, is a great Guide. Yea, O beloved of the devas, a great Preacher has arrived here."

Saddālaputta enquired: "Who is that great Preacher, O beloved of the devas?"

Gosāla replied: "The Samaṇa, the blessed Mahāvīra, is the great Preacher."

Saddālaputta again enquired: "For what reason is the Samaṇa, the blessed Mahāvīra, a great Preacher?"

Gosāla replied: "Truly, O beloved of the devas, the Samaṇa, the blessed Mahāvīra, by means of many theses and (*as above,* § 174, down to) explanations, with his own hand delivers from the vast wilderness of the world all those numerous living beings that, in this right great world, are straying or perishing, because, overwhelmed by the power of falsehood and overcast by the dense darkness of the eightfold *kinds of* works,[209] they have lost the true path and got on to a wrong road. It is for this reason, O beloved of the devas, that I say that the Samaṇa, the blessed Mahāvīra, is a great Preacher. Yea, O beloved of the devas, a great Pilot has arrived here."

Saddālaputta enquired: "Who is that great Pilot, O beloved of the devas?"

[209] On the eight kinds of works see note 274, also Bhag., p. 110.

Gosāla replied: "The Samaṇa, the blessed Mahāvīra, is the great Pilot."

Saddālaputta again enquired: "For what reason?"

Gosāla replied: "Truly, O beloved of the devas, the Samaṇa, the blessed Mahāvīra, by means of his boat of the Law, with his own hands brings straight to the shore of the Nirvāṇa all those numerous living beings that, on the great sea of the world, are straying or perishing[310] by sinking or drowning or floating. It is for this reason, O beloved of the devas, that I say that the Samaṇa, the blessed Mahāvīra, is a great Pilot."

219. Then that Saddālaputta, the servant of the Samaṇa, spoke thus to Gosāla Mankhaliputta: "You, O beloved of the devas, that are so clever, so penetrating, so sagacious, so well instructed and so full of knowledge, are you able to to hold a disputation with my teacher and instructor in the Law, the Samaṇa, the blessed Mahāvīra?"

310 The MSS. repeat here, or direct for repetition, the whole of the phrase about "being devoured and castrated," which was said at the beginning of the paragraph with regard to the great Guardian and Guide. The same is done in the MSS. with regard to the great Preacher. It is quite clear, however, from the context, that both with regard to the great Preacher and the great Pilot, the repetition of the full phrase is out of place. For the expression *khajjamāṇa* 'being devoured' is said, in the comm., to apply to animals, with whom the office of Preacher can hardly be said to have any concern. Again, 'to be devoured, or to be cut asunder, or to be castrated,' cannot well be enumerated among the dangers of seafaring from which the 'great Pilot' is to protect the 'living beings.' The two words *nassamāṇe* and *viṇassamāṇe*, of course, are appropriate, and this probably led to the thoughtless addition of the remainder of the standing phrase, by careless scribes. The structure of the text itself, in fact, shows the true state of things: the two words *nassamāṇe* and *viṇassamāṇe* are common to the description of all four titles of Mahāvīra (Guardian, Guide,

Gosāla replied : "No, indeed, I am not."[311]

Saddālaputta again enquired : "For what reason, O beloved of the devas, do you say that you are not able to hold a disputation with my teacher in the Law, (*as above,* down to) Mahāvīra ?"

Gosāla replied : "Saddālaputta, any man, whatsoever his name, whether he be in his youth or in full manhood, (*and so forth,* down to) if he is experienced in the subtle arts, can prevent a goat or sheep or pig or cock or black partridge or grey quail or bush-quail or pigeon or grey

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Preacher, Pilot), but the place of the five words (*khajjamāṇe,* to *viluppamāṇe*), used in the description of the two titles Guardian and Guide, is taken up, in the description of the other two titles of Preacher and Pilot, by two different sets of words consisting of four and three words respectively, *viz.,* four (*ummagg°* to *atthaviha°*) in the case of the Preacher, and three (*vuddamāṇe* to *uppiyamāṇe*) in the case of the Pilot.

[311] Text *no tiṇ'atthe samatthe.* This is the reading of MSS. ABD; but MSS. EG read *no iṇ'atthe samatthe,* and MS. F reads *no iṇa-m-atthe samatthe.* With reference to my note 107, I wish to add, that if Hem. III, 85 is really to be taken as enjoining the form *iṇam* as a nom. masc. singular (see E. Muller, *Beiträge,* p. 55), the rule is probably founded on such readings as that exhibited by MS. F. In that case, however, Hemachandra's rule is based on a misunderstanding; for in the phrase *iṇam atthe,* the consonant *m* is not the nominative inflection of *iṇa,* but an euphonic letter (see note 31). Such a misunderstanding would be somewhat strange on Hemachandra's part. It appears to me, therefore, more probable that in III, 85 he intended *iṇam* to be the nom. sing. neuter of *etad ;* and that, if he wanted to teach any nom. sing. masculine at all, it would have been *iṇa.* Regarding the main point at issue, the reading *iṇam,* if the final *m* of it is to be taken as an inflection, would rather favour its interpretation as an instrumental form. I may add, that there is no intrinsic improbability of the existence of a nom. masc. *iṇa,* corresponding to the acc. sing. masc. *iṇam* (as in

its hands[313] or feet or hoofs or tail or feathers or horns or tusks or hair, wherever he may catch hold of it. In like manner, the Samaṇa, the blessed Mahāvīra, can refute my theories by means of many theses, arguments (*as above*, § 174, down to) explanations wherever he gets hold of me. It is for this reason, Saddālaputta, that I say that I am not able to hold a disputation with thy teacher in the Law (*as above*, § 73, down to) Mahāvīra."

220. Then that Saddālaputta, the servant of the Samaṇa, spoke thus to Gosāla Mankhaliputta: "Since you have told, O beloved of the devas, the praises of my teacher in the Law (*as above*, § 73, down to) Mahāvīra, regarding things that are true, real, genuine and actual, therefore I *now* hospitably invite you to a standing provision of stool, plank and bedding. But *do not think that* it is an act of duty or of penance.[314] So you may go *now* into my potter shops and live there in the enjoyment of a standing provision of stool, plank and bedding."

221. Then that Gosāla Mankhaliputta, accepted this offer of Saddālaputta, the servant of the Samaṇa; and having done so, he lived in the potter shops in the enjoyment of a standing provision of stool, plank and bedding.

Hindi *tītar*, is the common francoline or black partridge (Jerdon, ib., p. 558). The *vaṭṭaya* is the Hindi *baṭer*, the common grey quail (*coturnix communis*, Jerdon, *ib.*, p. 586). The *lāvaya* is the Hindi *lāvā*, the rock bush-quail (*perdicula asiatica*, Jerdon, *ib.*, p. 583), properly a kind of dwarf partridge.—The name *seṇaya* is very variously spelled in the MSS; but I believe the Skr. *syena* is intended, 'a hawk'. The word is now no more in use.

[313] *I. e.*, 'forefeet', as the comm. explains.

[314] He means that Gosāla is not to think, that his act is an indication of a change of mind on his part, and of a return to his old allegiance to Gosāla.

222. Then that Gosāla Mankhaliputta, seeing that he was not able, in spite of much talking, explaining, persuading and ingratiating, to cause Saddālaputta, the servant of the Samaṇa, to depart from, or to swerve from, or to transgress against the doctrine of the Nigganṭha, *and* being now weary, tired and disappointed *with his efforts*, departed from the town of Polāsapura; and having done so, he abode elsewhere in a different country.

223. Then fourteen years passed by, during which that Saddālaputta, the servant of the Samaṇa, sanctified himself by many exercises in the moral restraints (and so forth, *as in* § 66); and when he was in the middle of the fifteenth year, at the time of the midnight hour (*as before*, §§ 66—69, down to *where it is said that*) in his posaha-house, he lived in conformity with the teachings of the Law which he had received in the presence of the Samaṇa, the blessed Mahāvīra.

224. Then *one day* in the presence of that Saddālaputta, the servant of the Samaṇa, at the time of the midnight hour, there appeared a certain deva.

225. Then that deva, brandishing a large sword of dark blue lustre (and so forth, *as in* § 95), spoke thus to Saddālaputta, the servant of the Samaṇa. (*Here it should be related, how* the deva inflicted on him exactly the same persecutions as on Chulaṇīpiyā; only that he cut up each of his sons into nine lumps of flesh; *and so forth, as in* §§ 129—134, down to *where it is said that*) he slew his youngest son; and having done so, he bespattered his body *with his flesh and his blood.*

226. Then that Saddālaputta, the servant of the Samaṇa, showed no fear (*as above*, § 96, down to) remained *engaged in the meditation of the Law.*

227. Then that deva, observing that Saddālaputta, the servant of the Samaṇa, showed no fear (and so forth, *as in* § 96), spoke thus for the fourth time to Saddālaputta, the servant of the Samaṇa: "O ho, Saddālaputta, thou servant

of the Samaṇa, who desirest what no one desires (*as before*, § 95, down to) if thou doest not interrupt *thy practice of the virtues*, then I shall this day carry forth out of thy house that wife of thine, Aggimittā, who is well affected towards the Law, fully conversant with it, and passionately devoted to it, and who patiently bears *both* pleasure and pain; and having done so, I shall slay her before thy eyes, and then cut her up into nine lumps of flesh, and then boil her in a cauldron full of a liquid; and having done so, I shall bespatter thy body with her flesh and her blood, so that agonized (*as above*, § 95, down to) thou shalt be deprived *of thy life*."

228. Then that Saddālaputta, the servant of the Samaṇa, being thus spoken to by that deva, showed no fear (*as above*, § 96, down to) remained *engaged in the meditation of the Law*.

229. Then that deva, for a second and a third time, spoke thus to Saddālaputta, the servant of the Samaṇa: "O ho, Saddālaputta, thou servant of the Samaṇa," (here he spoke exactly as before, *in* § 227).

230. Then to that Saddālaputta, the servant of the Samaṇa, being thus spoken to by that deva for the second and the third time, there occurred the following inward, (etc., *as in* § 66) reflection: (here he bethought himself, exactly as Chulaṇīpiya, *in* § 138) "that he *carries forth* my eldest son, and my second son, and my youngest son (*and so forth*, down to) bespatters *my body*; and now this wife of mine, Aggimittā, who patiently bears *both* pleasure and pain, even her too he wants to carry forth out of my house and slay her before my eyes. So then, surely, it is better for me to catch that fellow." Thus reflecting, he rose up. (Here everything is to be related exactly as in the case of Chulaṇīpiyā, *in* §§ 138—142; only that his wife Aggimittā, hearing the uproar, spoke to him; the remainder *again* is to be related as in the case of Chulaṇīpiyā; only that) he was

reborn *as a deva* in the Aruṇabhūya[315] abode (*and so forth, as in* §§ 89, 90, 144, down to) he will obtain perfection (etc.) in the Great Videha country.

[315] The MS. readings of this name vary greatly. I have adopted that of MS. G, which is supported by all MSS. (exc. F) in the enumeration of all the different 'abodes' in § 277. All the names of the 'abodes' refer, in one way or the other, to the splendour of the dawn. Thus we have 1, *aruṇa* (Skr. the same), 'the dawn'; 2, *aruṇābha* (Skr. the same), 'shining like the dawn'; 3, *aruṇa-ppabha* (Skr. *aruṇa-prabha*), 'resplendent like the dawn'; 4, *aruṇa-kanta* (Skr. *aruṇa-kānta*), 'lovely like the dawn'; 5, *aruṇa-siṭṭha* (Skr. *aruṇa-shiṣṭa*), 'excellent like the dawn'; 6, *aruṇa-jjhaya* (Skr. *aruṇa dhvaja* Hem. II, 27), 'having the dawn for its standard; 7, *aruṇa-bhūya* (Skr. *aruṇa-bhūta* or *aruṇa-bhūya*), 'being the very dawn'; 8, *aruṇa-vaḍiṃsaya* (Skr. *aruṇ'āvataṃsaka*), 'having the dawn for a crest'; 9, *aruṇa-gava* (Skr. the same), 'being like the rays of the dawn'; 10, *aruṇa-kila* (Skr. the same), 'being like the light of the dawn.' The reading of MS. D *aruṇ'achchae* would also yield a good sense, as it represents Skr. *aruṇ'ārchakaḥ*, 'radiant like the dawn' (from *archa*); so would also that of MS. H *aruṇa-bha* (Skr. the same), 'being like the dawn,' and also that of MS. A in the Berlin Catalogue (ed. Weber, p. 188) *aruṇ'achchua* (Skr. *aruṇ'-āchyutaḥ*), 'imperishable like the dawn.' Of the reading of MSS. AF *aruṇa-chūe* (repeated by F in § 277) I can make nothing satisfactory. I may add that the reading *aruṇābhe* of all MSS in § 62 and of MSS. FG in § 89 is clearly an error, being inconsistent with the whole scheme of the names. Accordingly I have altered it to *aruṇe*. The reading *aruṇa-siddhe* of E in § 162, though it would give a good sense, 'perfect like the dawn,' is negatived by the commentary to § 277.

(*Here the usual* Conclusion *is to be inserted.*)

End of the Seventh Lecture of the Seventh Aṅga, *called* the Uvāsagadasāo.

EIGHTH LECTURE.

(*Here the usual Introduction to the Eighth Lecture is to be inserted.*)

231. Truly, Jambū, at that time and at that period there was the city of Rāyagiha, the ceiya Guṇasila, *and* the king Seṇiya.

232. There, in Rāyagiha, lived a householder, called Mahāsayaga, *who was* prosperous and (*here the rest of his epithets to be given* as in the case of Āṇanda, *in* §§ 3, 4, except that) he possessed *a treasure of* eight kror kaṃsa[316] of gold deposited

[316] Text *sa-kaṃsāo*, Skr. *sa-kāṃsyāḥ*, 'measured by kāṃsya.' The *kāṃsya* or *kamsa* is a drinking vessel of brass, used as a measure. According to the statement, in § 235, it held two *droṇa*. The drona is usually said to contain four *āḍhaka*; but there was also another drona of two *āḍhaka* and a third of one *āḍhaka*. According to the Bhāva Prakāsha (and the Medinī Kosha, see the Shabda Kalpadruma, new ed, s v *kamsa*) the kaṃsa is equal to one āḍhaka; for both are there said to be equal to 64 pala (for 1 *āḍhaka* = 4 *prastha* = 8 *sharāva* = 64 *pala* = 1 *kaṃsa*). But according to the Charaka, the kaṃsa holds 8 prastha (see ibid, s. v *āḍhaka*), that is, 2 adhaka It follows that the droṇa, referred to in § 235, is the smallest of the three kinds, namely that which is equal to one āḍhaka The āḍhaka is variously said to contain "about 750 of our cubic inches" (see Bate's Hindī Dictionary, s. v.), or 432, or 290, or 91 cubic inches (see Colebrooke's Essays, Vol. I, pp 534—538). From the statement in § 235, it would appear that the gold was measured not so much by weight, as by the quantity which a

a safe place, a capital of eight kroṛ kaṃsa of gold put out interest, a well-stocked estate of the value of eight kroṛ ṃsa of gold, and eight herds, each herd consisting of ten housand head of cattle.

233. *That Mahāsayaga had thirteen wives, among whom* Revai was the chief, and who were perfect in every way *(and so forth*, down to) beautiful.

234. This Revai, the wife of that Mahāsayaga, possessed ncestral *property consisting of* eight kroṛ *measures* of gold and ight herds, each herd containing ten thousand head of cattle. The remaining twelve wives possessed each only one kroṛ *measures* of gold and one herd, containing ten thousand head of cattle.

235. At that time and at that period the Lord arrived *on a visit*, and a company of people went out *to hear him*. (*Here it is to be related, as in* §§ 10—58, *how*, like Ānanda, *Mahāsayaga also* went out, and *how* similarly he took on himself the law of a householder, only that *in his renunciations* he specified eight kroṛ kaṃsa of gold and eight herds, and that, with the exception of his thirteen wives of whom Revai was chief, he renounced all other sexual intercourse. All the rest *is to be repeated* exactly as before. In addition he pronounced the following vow:) "*Henceforth* it shall be a rule with me, every day to traffic with *no more than* one brass vessel[117] holding two doṇas of gold.

236. Thus that Mahāsayaga, having became a servant of the Samaṇa, *now* devoted himself to mastering *the descrimination of* the living and lifeless (and so forth, *as before*, § 58).

237. Then the Samaṇa, the blessed Mahāvīra, abode elsewhere in a different country.

238. Then while that Lady[318] Revaī, at some time or other, at the time of the midnight hour, was kept awake by thoughts on her household affairs, there occurred to her the following inward (etc., *as in* § 66) *reflection*: "Surely it is owing[319] to these twelve co-wives of mine, that I am un-

Text *be-doṇiyāe*, Skr. *dvai-droṇikayā*, 'containing two droṇa.' Similar formations are *beindiya*, *behiya* (Bhag., p. 425). The alternative reading *do-doṇiyāe* would correspond to such forms as *do-māsiyaṃ*, 'two monthly' (Bhag., p 425).

[318] Revaī is throughout called a *gāhāvaṇī* (Skr. *griha-patnī*), except once in § 234 where she is called simply *bhāriyā* 'wife.' All the other women, mentioned in the several chapters of the Uvāsagadasāo, are simply called the *bhāriyā* or 'wives' of their respective husbands; thus Sivanandā, the bhāriyā of Ānanda, § 58, 59, 60; Dhannā, the bhāriyā of Surādeva §§ 152, 153; Aggimittā, the bhāriyā of Saddālaputta, §§ 204, 205, 211, etc. The reason of making a distinction in the case of Revaī appears to be, that in § 234 she is expressly stated to be a wealthy woman. Her wealth is stated to be equal to that of her husband, and is described as 'ancestral.' She was, therefore, come of an old landed family, and belonged to the land owning class. The term *gāhāvaṇī*, in her case, therefore, is clearly not only intended to describe her as 'the wife of a land owner,' (which description would be equally applicable to nearly all the other women of the book), but as 'a lady of the land owning class.' It would be translated by 'landed proprietress,' corresponding to *gāhāvaī* 'a landed proprietor' or 'land owner.' I have adopted 'Lady' as a shorter and more convenient term.

[319] Lit. 'through the obstacle of these twelve co-wives I am unable' etc.

able[320] to keep enjoying thoroughly the usual connubial pleasures with Mahāsayaga, the servant of the Samaṇa; so it is better for to me deprive all these twelve co-wives of mine of their life, either by means of fire or by means of *some* weapon, or by means of poison, and after having appropriated as my own their several kroṛ of gold and their several herds, to live in thorough enjoyment (and so forth, *as above*) with Mahāsayaga, the servant of the Samaṇa." Thus she reflected; and having done so, she kept watching her opportunities when those twelve co-wives of hers were sparingly attended or left entirely by themselves.[321]

239. Then that Lady Revaī, at some time or other, having observed her opportunity with those twelve co-wives of hers, dispatched[322] six of them by means of a weapon; and six

[320] Text *samchāei*, Skr. *santyājayati.* The commentaries always explain it by Skr. *shaknoti.* This, however, does not give the phonetic equivalent, but merely explains the meaning of the word. The same word, in its simple form *chaeī* (for *chāei*, metri causa) occurs in Ov. § 183. The real derivation is suggested by Hemachandra (in IV, 86), who gives *chayaī* with the same meaning, and places it with the synonymous words *tarai, tīrai, pārai*, and suggests the Skr. *tyajati* as its equivalent. This is correct. The words *tarai, tīrai, pāraī*, either in the primary or in the causal form, mean originally 'to pass over,' hence 'to complete' or 'to accomplish,' and hence 'to be able;' for if one accomplishes a thing, he is able to do it. Similarly *chayaī* (Skr. *tyajati*) and *chāei* (Skr. *tyājayati*), the primary and causal forms, mean originally 'to pass by,' 'to quit,' hence 'to complete' or 'to accomplish,' and hence 'to be able.' Accordingly Pr. *samchāeī* is the Skr. *santyājayati.*

[321] Lit., 'kept watching the times and the openings and the lonelinesses of the co-wives.' See the commentary, which explains *chhiddāṇi* by *virala-parivaratvāni*, lit. 'state of the suite having interstices.'

[322] Text *uddavei*, Skr *uddravayati.* This is a rare word, which

others she dispatched by means of poison; and having done so, she took into her own possession the several kror of gold and the several herds of those twelve co-wives of hers; and then she lived in thorough enjoyment of the *usual* connubial pleasures with Mahāsayaga, the servant of the Samaṇa.

240. Then that Lady Revaī, being greedy after meat, infatuated with *the desire* for meat (*and so forth*, down to) solely intent upon meat, used to indulge in the consumption (etc.) of juices, liquors and spirits of various kinds,[323] to-

does not seem to occur in Sanskrit. It occurs again in § 242, where the comm. explains it by *vinashayata* 'destroy,' 'kill.' Here the word clearly bears the same meaning of 'killing.' The substantive *uddavaṇa* occurs in Ov. § 30II, where the Skr. comm. gives two alternative explainations of the compound *uddavaṇakare*. It means either *maraṇāntika-vedanā-kāri* 'torturing to death,' or *dhanaharan'ādy-upadrava-kāri* 'injuring by seizure of property.' It seems clear from this, that the word is a denominative formation from the substantive *uddrava* (from the root *ud-dru*), a synonym of *upadrava*. This is confirmed by the var. lect. of MSS. DEG in § 242, which have *uvaddaveha* instead of *uddaveha*, i. e., Skr. *upadravayata* for *uddravayata*. The derivation from a root *ud-du* (see Ov., Index, s. v. *uddavaṇa*) is not tenable, for though the meaning 'to burn up,' i. e., 'to distress to death' might suit the word in Ov. § 30, it would not well suit the word in § 242, where it is applied to the slaughter of cattle, nor would the derivation from root *uddu* suit the alternative meaning given by the comm. to Ov. § 30II. On the other hand, both meanings of 'killing' and 'plundering' are easily deducible from the root *uddru* 'to run away.' The English word 'to dispatch' is similarly used to mean 'to kill.' The compound denominative verb *uddravaya* has not been met with in Sanskrit, but the corresponding simple verb does occur in the prākṛticed form *davaya* (for *dravaya*) 'to remove.'

[323] The original has six different terms, of a more or less general import. *Surā* is explained by the comm. as 'that which is extracted from what is crushed by wood'; it would apply

gether with many kinds of viands *consisting* of roasted or fried or baked meat.

241. Then, in the town of Rāyagiha, at some time or other, a proclamation was made, forbidding all slaughtering[224] *of animals*.

242. Then that Lady Revaī, being greedy after meat, infatuated with *the desire* for meat (etc., *as in* § 239), called her family retainers; and having done so, she spoke to them thus: "Do you, beloved of the devas, kill every morning two young bulls out of the herds *belonging to* my ancestral property, and having done so, bring *them* to me."

243. Then those family retainers, saying "be it so," respectfully accepted that order of the Lady Revaī; and having done so, they every morning killed two young bulls

to wine or cider or any juice, extracted by pressure. *Prasannā* is simply said to be a kind of *surā*. *Mahu* (Skr. *madhu*) is said to be *kṣaudra*, 'a preparation of honey.' *Majja* (Skr. *madya*) is said to be 'prepared from molasses and (the flowers of) the Dhātakī plant' (*Woodfordia floribunda* or *Grislea tomentosa*, see Watt's *Economic Products of India*, Part V, p. 297). *Sīdhu* (Skr. *śīdhu*) is said to be a kind of the same *majja*; and so is also *meraga* said to be a kind of *majja*. The comm. identifies the latter with Skr. *meraka*, which appears to be intended for *maireyaka*. Böhtlingk's Skr. Dictionary gives for *meraka* only the meaning of 'a seat padded with the bark of trees.'

[224] Text *amā-ghāe*, explained in the comm. by Skr. *am…*, lit. 'not-slaughter,' 'prohibition of slaughter.' I explain the expression as two separate words: *a-mā* = *a-māna* or *a-pramāṇa*, 'having no permission,' and *ghāe* 'slaughter'. The whole would thus mean 'slaughter has no authority,' 'slaughter is not permitted,' and give the actual words of the proclamation. The word *amā*, in the sense of 'no authority' or 'having no authority' occurs in the last verse of the Jaiminīya-nyāya-mālā-vistara (I, 3, 10, where read so 'mā'). The vernacular paraph. adds that the proclamation was made by *order of king Seṇiya*.

from the herds belonging to the ancestral property of that Lady Revaī, and brought them to her.

244. Then that Lady Revaī used to indulge in the consumption of juices (*etc., as before*, § 240) together with the viands made of the roasted (*etc., as in* § 240) meat of those bulls.

245. Thus fourteen years passed by, during which that Mahāsayaga, the servant of the Samana, sanctified himself by exercises in the moral restraints (and so forth, *as in* § 63). (Here it is to be related, *as in* §§ 66—69, how he likewise placed his eldest son *in charge of his household*, down to *where it is said that*) in his posaha-house he lived in conformity with the teaching of the Law.

246. Then that Lady Revaī, in a state of intoxication, with reeling steps and dishevelled hair, and entirely divested of her upper garment, came to where Mahāsayaga, the servant of the Samaṇa, was in his posaha-house; and having done so, while exhibiting, according to the manner of women, all sorts of amorous wiles calculated to excite the passion of love, she thus spoke to him: "O ho, Mahāsayaga, thou servant of the Samana, who longest after truth, righteousness, heaven and salvation, and hankerest after them, and thirstest after them, what is to thee, O beloved of the devas, the use of truth or righteousness or heaven or salvation, if thou wilt not indulge[326] in thorough enjoyment of *connubial pleasures* with me?"

[326] In illustration of Revaī's sentiments, the commentary here quotes three verses, one in Prākrit and two in Sanskrit. I have not been able to identify any of them, and they would rather seem to be popularly current verses (text *bhaṇanti*) of no known author. Their scansion, too, shows irregularities, such as are found in popular verses. The meaning of the Prākrit verse is: 'if there were no women with the charming red colour, then surely libera-

247. Then that Mahāsayaga, the servant of the Samaṇa, neither regarded nor noticed the invitation of that Lady Revaī, *but* without paying any regard or taking any notice, he continued *silently* in the meditation of the Law.

248. *Then that Lady Revaī spoke thus for a second and a third time to Mahāsayaga, the servant of the Samaṇa:* "O ho," and so forth. (Here she said the same as before, and he also in the same way) without paying any regard or taking any notice continued *in the meditation of the Law.*

249. Then that Lady Revaī finding that Mahāsayaga, the servant of the Samaṇa, paid no regard to her nor took any notice of her, returned to the place whence she had come.

250. Then that Mahāsayaga, the servant of the Samaṇa, engaged in conforming himself to the first standard of an uvāsaga. *He practised* the first standard according to the sacred writings (*as above*, §§ 70, 71, down to) the eleventh standard.

251. Then that Mahāsayaga, the servant of the Samaṇa, through these *ascetic exercises* lofty (*as above*, § 72, down to) become emaciated and reduced to a sceleton.

tion (or salvation) would be threefold bondage; it would not be (real) liberation.' The reference is to the custom of Indian women of marking the parting of the hair (*simanta*) with red colour. The Sanskrit verses mean: 1, 'I say truly, I say well, I say really, again and again; in this unreal world, the only thing real is a beautiful (lit. deer-eyed) woman;' 2, 'a young woman of twice eight years, and a man of twenty-five and above,—their constant love is heaven; *thus it is laid down.*' *The use of the singular* (*tumaṃ viharasi*, Skr. *tvaṃ viharasi*), in an address of the wife to her husband, is unusual. Perhaps this circumstance accounts for the many various readings. The singular may have been put in the mouth of Revaī in conformity with her intoxicated condition, which made her forget herself and put aside the usual rules of propriety. *Tubbhaṃ*, of course, is also singular; see notes 244, 252.

252. Then while that Mahāsayaga, the servant of the Samaṇa, at some time or other, at the time of the midnight hour, was keeping religious vigils, there occurred to him the following inward (*etc., as in* § 66) reflection: "Truly, through these ascetic exercises, lofty" (and so forth; *here* everything *is to be repeated* as in the case of Aṇanda, § 73, down to *where it is said that*) he devoted himself to the mortification of his body by the last mortal emaceration, renouncing all food and drink and patiently waiting for his end.

253. Then to that Mahāsayaga, the servant of the Samaṇa, by reason of his splendid perseverance (*as above*, § 74, down to) his patient endurance of the cessation *of all acts that tend to obstruct its acquisition,* there was vouchsafed the gift of supernatural sight. Towards the East, in the salt sea, he recognised and beheld an area of a thousand yojana, and the same towards the South and West. Towards the North he distinguished and saw as far as the Vāsadhara mountain, *called* Chulla Himavanta. Below, on this Rayaṇappabhā earth, he recognised and beheld the Loluyachchua hell, the period *of punishment* in which extends to 84,000 years.

254. Then that Lady Revaī, at some time or other, intoxicated and (*as above*, § 240, down to) entirely divested of her upper garment, came to where Mahāsayaga, the servant of the Samaṇa, was in his posaha-house; and having done so, *she spoke thus* to Mahāsayaga: (*here it is to be related how* she spoke exactly as before, §§ 246—248, down to *where it is said that*) she spoke thus to him for a second and a third time: "O ho" (*and so forth*, exactly as before, § 248).

255. Then that Mahāsayaga, the servant of the Samaṇa, being thus spoken to by that Lady Revaī, grew furious (*etc., as in* § 95), *and* applying his *power of* supernatural

sight, by means of it ascertained[326] *her future;* and having done so, he spoke thus to that Lady Revaī: "O ho, Revaī, who desirest what no one desires (etc., *as in* § 95), truly within seven days,[327] being overpowered by the tortures of wind-dropsy[328] and agonised by the intolerable force of thy

[326] Text *ohiṃ paunjai, ohiṇā ābhoei*, Skr. *avadhiṃ prayunakti* (or *prayunkte*), *avadhinā ābhogayati*. The same phrases occur in a passage of the Bhagavatī (shata 15, uddesha 1, p. 1280 of the Calcutta print): *ohiṃ pauṃjihii, Vimala-vāhaṇassa ranno tiyaddhā ābhoehii*, 'he shall apply his avadhi-power, and ascertain the past career of the king Vimala-vāhana.' This shows that, in the present case, *ābhoei* is used elliptically, and some word meaning 'her future' must be supplied. The Gujarātī paraph. always renders the denominative verb *ābhogaya* by the synonyms *jovũ* or *dekhũ*, 'to see,' 'to ascertain.' It does not seem to occur, with that meaning, in Sanskrit.

[327] Text *anto sattarattassa*, Skr. *antaḥ saptarātrasya*, lit. 'within a period of seven nights.'

[328] Text *alasaeṇaṃ*, Skr. *alasakena*. The *alasaka* is some painful disease of the intestines, said to be the wind-dropsy or tympanitis. Its symptoms, according to the Charaka (see the new edition of the Shabda-kalpadruma, s. v. *alasaka*) are: debility of the system, weak digestion, abundant phlegm, and interruption of the functions of the bowels. The verse quoted in the comm. I take to be quoted from Vāgbhaṭa's Aṣṭānga Hṛidaya Saṃhitā, where (in sūtra-sthāna, 8th adhyaya, p. 189 of A. M. Kunte's edition) it occurs with the slightly different reading of *prayāti n'ordhvaṃ* for *n'ordhvaṃ vrajati*. In the Shabda-kalpadruma as well as in the Vāchaspatya dictionaries this verse is quoted from Vijaya Rakṣita's Madhukosha commentary to Mādhavakara's Nidāna, as occurring merely in *tantrāntare*, i. e., in another medical work, the identity of the work, apparently, being unknown to them. In another edition of Vāgbhaṭa's work, the verse reads *vipachyate* for *cha pachyate*, and *tenāmo* for *tena so*. The Bhāva-prakāsha, part II, p. 25, quotes from Kashyapa (*Kashyapas tv āha*) a similar verse: *n'ādho yāti na chāpy ūrdhvaṃ āhāro na cha*

agonies, thou shalt, without having obtained peace, come by thy end at the appointed time,[229] and be re-born as a Neraiya[230] on this Rayaṇappabhā earth in the Loluyachchua hell among the Neraiya, the period *of punishment* of whom extends to 84,000 years."

256. Then that Lady Revaī, being thus spoken to by Mahāsayaga, the servant of the Samaṇa, spoke thus *to herself*: "Mahāsayaga, the servant of the Samaṇa, is angry with me, Mahāsayaga is unkind to me, I have been cursed by Mahāsayaga, the servant of the Samaṇa; who knows[231] but I shall die by some evil death." Saying so *to herself*, in fear, dread, alarm, anxiety and terror she very slowly retired; and having done so, she returned to where her own house was, and there with anxious *thoughts (and so forth*, down to)[232] she meditated.

257. Then that Lady Revaī, overpowered by the tortures of wind-dropsy and agonised by the intolerable force of her agonies, came to her end at the appointed time within seven days, and was re-born as a Neraiya on this Rayaṇappabhā

pachyate, koṣṭha-sthito 'lasibhūtas tato 'sāv alasaḥ smṛitaḥ. According to this verse the disease consists in indigestion without evacuation upwards or downwards.

[229] On the terms *a-samāhi-patta* and *kāla-māse*, see notes 161, 163. Here they are not used in the technical, but in a more general sense.

[230] A *neraiya* (Skr. *nairayika*) is an inhabitant of a *niraya* or hell. See Bhag., p. 156.

[231] Lit., 'it is not known, (but) I shall be killed by some evil death.'

[232] The remainder is given thus in the Kalpa Sūtra § 92 (Jacobi's Translation, in *Sacred Books*, vol. XXII, p. 249): 'with anxious thoughts and ideas, plunged in a sea of sorrow and misery, reposing her head on her hand, overcome by painful reflections, and casting her eyes on the ground, she meditated.'

earth in the Loluyachchua hell among the Neraiya, whose period *of punishment* extends to 84,000 years.

258. At that time and at that period the Samaṇa, the blessed Mahâvîra, *arrived. (Here the usual account of* his arrival *is to be given,* down to *where it is said that*) the company of people returned home.

259. *When they had gone away,* the Samaṇa, the blessed Mahâvîra, addressing Goyama, spoke to him thus: "Truly, Goyama, here in this town of Râyagiha, a disciple of mine, Mahâsayaga by name, a servant of the Samaṇa, is devoting himself in his posaha-house, to the mortification of his body by the last mortal emaceration, renouncing all food and drink, and patiently waiting for his end. Then *the wife* of that Mahâsayaga, the Lady Revaî, coming intoxicated and (*as above,* § 246, down to) entirely divested of her upper garment, to where Mahâsayaga was in his posaha-house, and *exhibiting* (*as above,* § 246, down to) *wiles* calculated to excite the passion of love, spoke to him thus: (here her speech is to be repeated, *as before in* § 246, down to *where it is said that*) she spoke to him in the same way for a second and a third time (*see* § 249). *Then that* Mahâsayaga, the servant of the Samaṇa, being thus spoken to by that Lady Revaî for a second and a third time, grew furious (etc., *as in* § 95) *and* applying his *power of* supernatural sight, by means of it ascertained *her future*; and having done so, he spoke thus to that Lady Revaî: (*here the whole of his reply is to repeated as in* § 255, down to *where he said*) "'thou shalt be re-born as a Neraîya.'" *Now* truly, Goyama, it does not befit a servant of the Samaṇa, who, renouncing all food and drink, is devoting himself to the mortification of his body by the last mortal emaceration, to enter any more into undesirable, uncharitable, unkind, unwelcome and unpleasing explanations, however true, real, genuine and actual they may be. So do thou, beloved of the devas, go and

speak thus to Mahāsayaga, the servant of the Samaṇa: "'It does not, O beloved of the devas, befit a servant of the Samaṇa, who, renouncing all food and drink, *is devoting himself* (*as above*, down to) the last *mortal emaceration*, to enter any more (*as above*, down to) actual they may be. Now thou, beloved of the devas, hast entered with that Lady Revaī into undesirable (etc., *as above*) explanations, however, true (etc., *as above*) they may be. So thou must acknowledge thy sin in this matter (*and so forth, see* § 84, down to) take upon thyself a suitable penance.'"

260. Then that blessed Goyama, saying "so be it," respectfully accepted that command of the Samaṇa, the blessed Mahāvīra; and having done so, he departed thence, and entered the town of Rāyagiha, *walking* right through the midst of it. He then proceeded to the house of Mahāsayaga, the servant of the Samaṇa, and to the place where Mahāsayaga himself was.

261. Then that Mahāsayaga, the servant of the Samaṇa, observed the blessed Goyama approaching; and having done so, being happy (*as above, see* § 12, down to) in his heart, he praised and worshipped the blessed Goyama.

262. Then that blessed Goyama spoke thus to Mahāsayaga, the servant of the Samaṇa: "Truly, O beloved of the devas, the Samaṇa, the blessed Mahāvīra, declares, says, points out, and presents thus: '"It does not, beloved of the devas, befit a servant of the Samaṇa, who is devoting himself (and so forth, *as above* § 259) to enter into explanations (and so forth, *as above* § 259)."' Now thou, beloved of the devas, hast entered with that Lady Revaī into *unkind* (etc., *as in* § 259) explanations, however true (etc., *as in* § 259) they may be. So now, beloved of the devas, do thou acknowledge thy sin in this matter (*and so forth*, down to) take upon thee a penance."

263. Then that Mahāsayaga, the servant of the Samaṇa,

saying "*so be it*," *humbly accepted that reproof of the blessed* Goyama; and having done so, he acknowledged his sin in that matter, and (*as above*, down to) took on himself a suitable penance.

264. Then that blessed Goyama departed from the presence of Mahāsayaga, the servant of the Samaṇa; and having done so, he went out of the town of Rāyagiha, *walking* right through the midst of it; and then proceeded to where the Samaṇa, the blessed Mahāvīra, was *staying*. Having arrived there, he praised and worshipped the Samaṇa, *the blessed Mahāvīra, and then engaged in sanctifying himself* by *the exercise of* restraints and austerities.

265. Then the Samaṇa, the blessed Mahāvīra, at some time or other, departed from the town of Rāyagiha; and having done so, he lived elsewhere in a different country.

266. Then that Mahāsayaga, the servant of the Samaṇa, having *sanctified himself by many exercises in the moral* restraints (and so forth, *as above*, §§ 66, 89), and having followed the profession of a servant of the Samaṇa for twenty years, and having duly observed *in his body* the eleven standards of an uvāsaga, now mortified himself by *a course of* emaceration continued through one month, during which he deprived himself of *sixty meals*, remaining entirely without food. At the end of the month allotted for his death, having made confession of sins and promise of amendment, and being sunk in deep spiritual abstraction, he attained his death, and was re-born as a deva in the Aruṇa-vaḍiṃsaga abode in the Sohamma heaven. *There* his existence *will extend* to four paliovama periods. *Finally* he will attain perfection in the Great Videha country.

(*Here the usual* Conclusion *is to be inserted*.)

End of the Eighth Lecture of the Seventh Aṅga, *called* the Uvāsagadasāo.

NINTH LECTURE.

(*Here the usual* Introduction to the Ninth Lecture *is to be inserted.*)

267. Truly, Jambū, at that time and at that period there was the town of Sāvatthī, the cheiya Koṭṭhaga, *and* the king Jiyasattū.

268. There, in the town of Sāvatthī, there lived a householder, named Nandiṇīpiyā, *who was* prosperous. He possessed *a treasure of* four kroṛ *measures* of gold deposited *in a safe place,* a capital of four kroṛ *measures* of gold put out on interest, a well-stocked estate of the value of four kroṛ *measures* of gold, and four herds, each herd consisting of ten thousand head of cattle. His wife was *called* Assiṇī.

269. *At some time* the Lord *arrived on a visit.* (*Here it is to be fully related* how, like Āṇanda, so also) he took on himself the law of a householder. *Then* the Lord *went away and* abode elsewhere *in a different country.*

270. Then that Nandiṇīpiyā, having *now* become a servant of the Samaṇa, devoted himself (and so forth, *as before,* §§ 58, 64).

271. Thus fourteen years passed by, during which that Nandiṇīpiyā, the servant of the Samaṇa, sanctified himself by many exercises in the moral restraints *imposed* by the religious vows (and so forth, *as in* § 66). (*Here it is fully to be related, as in* §§ 66-69, *how*) he likewise placed his eldest son *in charge of his household, and then lived in conformity* with the teachings of the law, *and thus followed* the profession *of a servant of the Samana* for twenty years. (*There is to be* the variation, *however,* that his re-birth *took place* in the Aruṇa-

gava abode.) *Finally* he will attain perfection in the Great Videha country.

(*Here the usual* Conclusion *is to be inserted.*)

End of the Ninth Lecture of the Seventh Anga,
called the Uvâsagadasâo.

TENTH LECTURE.

(*Here the usual* Introduction to the Tenth Lecture *is to be inserted.*)

272. Truly, Jambû, at that time and that period there was the town of Sâvatthî, the cheiya Koṭṭhaga, *and* the king Jiyasattû.

273. There in the town of Sâvatthî, there lived a householder named Sâlihipiyâ,[333] *who was in* prosperous and brilliant *circumstances.* He possessed *a treasure of* four kroṛ *measures of* gold deposited *in a safe place*, a capital of four kroṛ *measures of* gold put out on interest, a well-stocked estate of the value of four kroṛ *measures of* gold, and four herds, each herd consisting of ten thousand head of cattle. His wife was *called* Phaggunî.

274. *At some time* the Lord arrived *on a visit.* (*Here it is to be related*, how, like Âṇanda, so also) *Sâlihipiyâ* took on himself the law of a householder, and (how like Kâmadeva, so also) he, having placed his eldest son *in charge of his household*, lived in his posaha-house in conformity with the teachings of the Law of the Samaṇa, the blessed Mahâvîra. (*Here* all the eleven standards of an uvâsaga are to be re-

[333] The first part of this name occurs in various forms in the MSS., here as well as in § 2. The chief variations are *Sâlahi* in BF, *Sâlati* in B, *Sâlaṇi* in F, *Sâleiṇi* in DE, *Sâleiyâ* in E, and *Leiyâ* or *Leikâ* (§ 4) in G. The last mentioned form was found also in the MS. examined by Prof. A. Weber (see *Indische Studien, vol. XVI, p. 317*). The reading *Laluânka* in MS. C is probably an error. In a work called *Vardhamâna-deshanâ*, (referred to by Prof. Weber, *ibid.*) the name is given as *Tealipio* (*Tealipiyâ ?*). See also the Berlin Catalogue (ed. Weber), pp. 481, 489, 493.

lated exactly as before, §§ 70, 71, 114, 123, except that they were attained without *suffering* any persecution; likewise *the rest of* the account is to be adduced as in the case of Kāmadeva, down to *where it is said that*) he was reborn as a deva in the Aruṇakīla abode in the Sohamma heaven. *There* his existence *will extend to* four paliovama periods. *Finally* he will attain perfection in the Great Videha country.

275. To all the ten *men*, while they were in the fifteenth year *of their profession*, there occurred the thought *of ascetic retirement*; and of all ten men the period of profession as servants of the Samaṇa extended to twenty years.

276. Truly, Jambū, this was taught by the Samaṇa (as before, § 2) who has passed away, as the purport of the tenth lecture of the seventh Anga, *which is called* the Uvāsagadasāo.

277. *Summary in gāthā verses.*[324]

1. Vāṇiyagāma, Champā, and twice the town of Bāṇārasī; also the goodly town of Ālabhiyā and Kampillapura may be noticed;

2. Polāsa, Rāyagiha, *and let be added twice the town of* Sāvatthī;[325] these truly are to be noted as the towns of the *ten* uvāsagas.

[324] This summary is probably a later addition. A portion of it, including the first six verses, however, existed already early in the twelfth century, as Abhayadeva, in his commentary, quotes them, as being contained "in another manuscript." The MSS., therefore, showed already in his time the same divergence with regard to these verses, as they do now. The last six verses would appear to have been unknown to Abhayadeva, and are probably a still later addition. To this the form *abbhiṅgaṇa* in verse 8, a late modification of the Skr. *abhyañjana*, for the older *abbhaṅgaṇa*, seems to point. The latter form would not suit the metre.

[325] It may be noted that *duvas* is here used as a collective

3. Sivanandā, Bhaddā, Sāmā, and Dhannā, Bahulā, Pūsā, Aggimittā; Revaī, Assiṇī next, and Phagguṇī are the names of the *ten* wives.

4. Supernatural knowledge, the pisāya, the mother, also desease, wealth *and* the upper garment; the pious and the impious wives, and the two unpersecuted ones, *these are the leading features of the ten lectures.*

5. Aruṇa, Aruṇābha, truly, and Aruṇappaha, Aruṇakanta, Siṭṭha; also Aruṇajjhaya as the sixth, *and* Bhūya Vaḍiṃsa, Gava, Kīla *are the names of the ten abodes.*

6. Forty, sixty, eighty, sixty, sixty, sixty, and ten thousands *of cattle*; eighty, forty, forty are also the amounts of their *other* thousands.

7. Twelve, eighteen, twenty-four, three times eighteen, these, be it known, are the kroṛs of wealth *of the ten uvāsagas*, and three, twenty-four, twelve, twelve.

8. Towels, tooth-brushes, fruits, ungents, powders, and bathing water; clothes, perfumes, flowers, ornaments, incense, *and* beverages;

9. Pastry, boiled rice, pottages, clarified butter, vegetables, liquors, relishes, and drinking water, are the twenty-one *objects* vowed by Āṇanda and the other *uvāsagas*.

10. Above to Sohamma, below to Lolūya, then northwards to Himavanta, *and* over five hundred *yojanas* in the *remaining* three directions extends the supernatural knowledge of the group of ten *uvāsagas*.

11. Insight, the vows, inward peace, the posaha abstinences, fastings, continence, refraining from living food, from self-exertion, from employment of others, and from specified food, and *lastly* being a Samaṇa:

numeral substantive 'pair' (Skr. *dvaya*), constructed with the singular verb *bhave* (Skr. *bhavet*) and the genitive *Sāvatthie purie*, lit. 'of the town Sāvatthi let there be a pair.' Similarly *dase*, in the first verse, is a collective, constructed with the genitive *Baṇārasie*.

12. *After these* eleven standards, *practised during* a course of religious profession for twenty *years, and after* abstention from all nourishment for one month *and an existence for* four paliovama periods in the Sohamma *heaven, the uvāsaga* will attain perfection in the Great Videha country.

End of the Tenth Lecture of the *Seventh Anga, called the* Uvāsagadasāo.

End of the *Seventh Anga, called the* Uvāsagadasāo.

The seventh Anga, *called* the Uvāsagadasāo, constitutes one book of holy writ. Its ten chapters, each forming one portion, are recited in just ten days; and thus *in that time* the whole book is completely read. It is permitted,[286] however, to do the same with the Anga in two days.[287]

[286] Text *aṇuṇṇāvijjaï*, Skr. *anujñāpyate*, conjecturally restored for the corrupt readings *aṇuṇavijjaï* and *anuviṃjjaï* of the MSS. (and *aṇuvijjaï* of MS. B in the Berlin Catalogue, ed. Weber, p. 409). Probably the same word is intended by the corrupt readings in the Bhagavatī, *aṇunavvati* and *aṇuṇṇavati* (Bhag., p. 378) or *aṇulach-chaï* and *aṇuṇṇavati* (Calc. print).

[287] That is, it is permitted *to* complete the recitation of the whole book *in two days; probably taking five chapters each day.* On the whole rubric, see *Indische Studien*, vol. XVI, p. 315, *foot*-note 9. In the *Vidhiprapā*, (strangely enough) it would seem (see *ibid.*, vol. XVI, p. 250, footnote 1), fourteen days (not ten) are appointed for the recitation of the whole book.

APPENDIX

THE HISTORY OF GOSALA MANKHALIPUTTA

briefly translated from Bhagavati, saya XV, uddesa I *

Gosala Mankhaliputta was born in the settlement (*sannivesa*) Saravana, in the neighbourhood apparently of the town of Savatthi His father was called Mankhali, because he was a '*mankha*' or mendicant who went about getting his livelihood by showing a picture which he carried in his hand His mother was called Bhadda Once on his wanderings Mankhali came to the settlement of Saravana, and failing to obtain any other shelter, he took refuge for the rainy season in the cow shed of a wealthy brahman, called Gobahula (p 1204) There his wife bore him a son, and as the child was born in a cow shed (*gosala*), his parents gave him the name of Gosala (p 1205) When grown up, he also adopted the profession of a *mankha* About that time Mahavira, having shortly before, at the age of thirty years, adopted the ascetic life, was spending his second year in a weaver's shed in Nalanda, a suburb (*bahiriya*) of Rayagiha (p 1206) Gosala, in his wanderings, also happened to arrive and put up there One day, observing the extraordinary respect shown to Mahavira by Vijaya, one of the rich householders of Rayagiha, he approached Mahavira, as he came out of Vijaya's house, and asked to be admitted as his disciple Mahavira, however,

* In order to preserve the historic sequence of the events I have, in the translation slightly altered the sequence of the narrative as given in the Bhagavati This will be seen from the references to the pages of the Calcutta print of that work

declined his request (p. 1210*a*). The same circumstances were repeated on two successive occasions, when Mahāvīra was honourably entreated by the householders Āṇanda and Sudaṃsaṇa (p. 1211*a*). The next time Mahāvīra went to the settlement of Kollāga, at some distance from Nālandā, where he was hospitably entreated by the brāhman Bahula. Gosāla, thinking that Mahāvīra had again gone into Rāyagiha, vainly sought him in the city and its suburbs. Failing to find any trace of him, he returned to the weaver's shed, gave away his clothes, vessels, shoes and pictures to a brāhman, shaved off his hair and beard, and in despair departed (p. 1212). On his way he passed Kollāga, which he reached at the very moment when a great crowd were applauding the liberality of Bahula towards Mahāvīra. He now recommenced his search and at last fell in with Mahāvīra in a place called Paṇiyabhūmi. There he again begged to be received as a disciple. This time Mahāvīra listened to Gosāla's prayer, and thenceforth these two lived together for six years in Paṇiyabhūmi, practising asceticism (p. 1214*a*).* After this period they were once travelling together from the town Siddhatthagāma to the town Kummagāma. On their way they passed a large sesame shrub in full bloom. On seeing it Gosāla asked Mahāvīra, whether the shrub would perish or not, and where its seeds would reappear. Mahāvīra replied, that the shrub would perish, but that the seeds would form in seed vessels of the same shrub. Gosāla would not believe it; so, thinking to prove him a liar, he quietly returned to the shrub, tore it up by the roots and threw it away. As chance would have it, just then a shower of rain fell. In consequence of it the shrub was able again to take root and stand up, and so the seeds after all formed in its seed vessels (p. 1216*a*). In the meantime Mahāvīra and

* This hardly agrees with the statement in the Kalpasūtra, § 122, that Mahāvīra spent but one rainy season in Paṇiyabhūmi.

Gosāla had passed on to Kummagāma. Outside the town they met the ascetic Vesiyāyana sitting with upraised arms and upturned face in the glare of the sun, while his body was swarming with lice. On seeing him Gosāla, quietly dropping behind, derisively asked him whether he was a sage or a bed of lice. Vesiyāyana giving no reply, Gosāla twice repeated his question. Vesiyāyana, now roused to anger, attempted to strike Gosāla with his magic power; but Mahāvīra, taking pity on Gosāla, interposed with his own magic power to save him. The other, observing this, (pacified) said to him: "all right, Sir! all right, Sir!" Gosāla then asked Mahāvīra, why that man had said so, whereupon Mahāvīra explained to him his danger and deliverance by magic power. This account greatly terrified Gosāla who wished to know, how the man had acquired his magic power. Mahāvīra then explained to him the severe ascetic discipline by which he had obtained it (p. 1220). Shortly afterwards when the two ascetics returned to the town Siddhatthagāma, they passed the identical sesame shrub. On seeing it, Gosāla reminded Mahāvīra of his prophecy, that the shrub would die, but that the seeds would form on it in a seed vessel, adding, that it was quite clear that the shrub had not died, and the seeds had not formed. Mahāvīra replied that his prophecy had come true; for the shrub had perished, seeing that Gosāla himself had pulled it out by the roots and thrown it away; but that owing to a lucky fall of rain the shrub had come to life again, and the seeds had formed in its seed vessel (p. 1221). He added that similarly all plants were capable of reanimation. Still Gosāla would not believe it, and went up to the plant to examine its seed vessel. But finding, on opening it, that Mahāvīra had been correct, he drew the further conclusion that not only plants, but in fact all living beings were capable of reanimation. This generalisation of the theory of reanimation, apparently, not finding favour with Mahā-

really possessed magic powers of destruction (p. 1234a). Mahavira admitted Gosala's power, but added that it could have no effect on an Arhat, because the magic powers of the latter were still greater He further told Ananda, to forbid all his followers to hold any intercourse with the heretical Gosala (p 1236a) While Ananda was still communicating this interdiction to the other Nigganthaascetics, Gosala with his Ajiviyas came out to Kotthaga, and addressing Mahavira, said to him "You have called me your pupil, but that pupil of yours, Gosala Maukhaliputta, is long since dead and reborn in the world of the devas, while I, who am really Udai Kundiyayaniya, have only, in the seventh (and last) of my series of changes of body by means of reanimation, entered the body of Gosala, which body I am still retaining (p 1237)" He then proceeded to explain in detail his theory of all rebirths of all living beings, as well as to enumerate his own seven reanimations successively in the bodies of Enejjaga for 22 years, of Mallarama for 21 years, of Mandiya for 20 years, of Roha for 19 years, of Bharaddai for 18 years, of Ajjuna Goyamaputta for 17 years, and of Gosala Mankhaliputta for 16 years The last named reanimation, he said, he had undergone in the town of Savatthi, in the potter shop of Halahala, the potter woman (p 1243a) * Mahavira, in reply told him, that he acted like a thief who on being hard pressed by the villagers, tried to hide himself under different disguises in all sorts of out-of the way places, fondly imagining that he could not be recognised (p 1245a) Gosala now getting angry, began to grossly abuse him and when Savvanubhui, one of Mahavira's disciples, reproved him for such shameless conduct towards his former teacher, he

* A fuller translation of Gosala's account of his pre existent history will be found in Rockhill's *Life of the Buddha* Appendix I, pp 253-255 See also Appendix II of this work, footnote p 18

destroyed him by means of his magic power (p. 1247*a*). For the same reason and in a similar way he destroyed Suṇakkhatta, another disciple of Mahāvīra (p. 1248*a*). At last Mahāvīra himself reproved him. Gosāla then drawing back a few paces, shot forth his magic power of destruction against Mahāvīra; but harmlessly rebounding from him as from a rock, it returned burning Gosāla himself (p. 1249*a*). The latter thinking, that he had hit Mahāvīra, told him that he would now die of bilious fever within six months. But Mahāvīra replied that so far from dying within six months, he would yet live sixteen years longer as a Jina, while on the contrary, Gosāla himself, having been hit by his own magic power, would perish of bilious fever within seven days (p. 1250*a*). The rumour of this dispute spread through the town, and there was much discussion among the people as to whose threat would prove true, the better sort among them maintaining, that Mahāvīra spoke the truth (p. 1250*b*). Mahāvīra himself told his Nigganṭha ascetics, that now that Gosāla was discomfited by magic power, they might go to him and worry him with questions and discussions. They went and did so, and Gosāla, though greatly enraged, was unable to defend himself (p. 1252*a*) Then his Ājīviya followers, observing the discomfiture of Gosāla, left him and attached themselves to Mahāvīra; but a few of them still remained with Gosāla (p. 1253*a*). The latter, discomfited and horror-stricken, fled back to Hālāhalā's potter shop, where in the delirium of fever, holding a mango in his hand, he gave himself up to drinking, singing, dancing, soliciting Hālāhalā, and sprinkling himself with the cool muddy water in the potter's vessels (p. 1253*b*). On this Mahāvīra took occasion to explain to his followers that the magic power that destroyed Gosāla was powerful enough to cause the destruction of the people of the sixteen tribes of the Anga, Banga, Magaha, Malaya, Mālava, Achchha,

Again Mankhaliputta's wetting himself with the muddy water from a potter's vessel led to the doctrine of the four things that may be used as drinks, and the four things that, on account of their cooling properties, may be used as substitutes of drinks:* the former include what is excreted by the cow, what is soiled by the hand (*e. g.*, the water in a potter's vessel), what is heated by the sun, and what drops from a rock. By the latter is understood when one clutches a dish or a bottle or a pot or a jar which is cool or wet with water, but does not drink from it; or when one squeezes or presses with one's mouth a mango or a hog-plum or a jujube fruit or a tinduka fruit when it is tender or uncooked, but does not drink of its juice; or when one squeezes or presses with one's mouth kalāya or mudga or māṣa or shimbali beans when they are tender or uncooked, but does not drink of their juice; or when one eats pure food for six months, lying successively, for two months at a time, on the bare earth, on wooden planks and on darbha-grass, then there appear to him, on the last night of the six months, the two devas Puṇṇabhadda and Māṇibhadda, and clutch his limbs with

others he held up between his tusks; others he bathed with a spray of water; and others he amused in various other ways. The tornado probably refers to one of those cyclonic storms, accompanied with torrents of rain, which occasionally visit India. The term *charama* 'last' denotes that events or things, so improper or so extraordinary as those mentioned, would never again occur.

* Text *chattāri pānagāiṃ chattāri apāṇagāiṃ*. The commentary explains *pāṇagāiṃ* by *jalarisheṣā vratiyogyāh*, i. e., 'kinds of water that are fit (to be drunk) by ascetics;' and *apānagāiṃ* by *pānaka-sadṛishāni shītalatvena dāhopashamahetavah*, i. e., 'objects that resemble water because, on account of their coolness, they serve to assuage (internal) heat.' The words might be more literally translated: 'four things which may be drunk, and four things which (though they may be touched) may not be drunk.'

cool and wet hands, then he who submits to them caresses further the work of serpents, but who does not submit to them, in his body arises a fire which consumes his body, and thus he attains death and perfection, this is the pure drink (p 1257) At that time a layman of the Ājīviya sect, called Ayampula, who lived in Savatthi, happened to go to visit Mankhaliputta, to put a question to him on the nature of the Halla insect On approaching the potter's shop and observing Mankhaliputta in his delirious state, he felt ashamed and wanted quietly to retire, but the Theras who were about Mankhaliputta called to him to stay and, explaining to him the above-mentioned new points of doctrine, invited him to enter and put his question to Mankhaliputta (p 1259b) In the meanwhile they secretly signed to the latter to throw away the mango which he was holding in his hand Ayampula then entered and put his question Mankhaliputta replied "this which you see is not a mango, but merely the skin of a mango, you want to know what the Halla insect is like, it is like the root of the bamboo, play the lute, brother, play the lute!" With this reply, Ayampula whose suspicions had been lulled by the previous explanations of the Theras, contentedly retired (p 1261a) Then feeling certain of his death, Mankhaliputta instructed his Theras to bury him after his death with every mark of honour and to proclaim publicly that with him the last Titthankara had passed away (p 1262a) But at the last moment his assurance gave way, and overwhelmed by the sense of his evil deeds, he retracted everything, declared that Mahavira alone was the true Jina, that he himself was *only Gosala, the son of Mankhali, and a wicked man,* and that his Theras should bury him with every mark of dishonour and publicly proclaim his shame Immediately afterwards he died (p 1264a) Upon this the Theras closed the doors of the potter's shop, and within its precincts made a pretence

Again Mankhaliputta's wetting himself with the muddy water from a potter's vessel led to the doctrine of the four things that may be used as drinks, and the four things that, on account of their cooling properties, may be used as substitutes of drinks:* the former include what is excreted by the cow, what is soiled by the hand (*e. g.*, the water in a potter's vessel), what is heated by the sun, and what drops from a rock. By the latter is understood when one clutches a dish or a bottle or a pot or a jar which is cool or wet with water, but does not drink from it; or when one squeezes or presses with one's mouth a mango or a hog-plum or a jujube fruit or a tinduka fruit when it is tender or uncooked, but does not drink of its juice; or when one squeezes or presses with one's mouth kalāya or mudga or māṣa or shimbali beans when they are tender or uncooked, but does not drink of their juice; or when one eats pure food for six months, lying successively, for two months at a time, on the bare earth, on wooden planks and on darbha-grass, then there appear to him, on the last night of the six months, the two devas Puṇṇabhadda and Māṇibhadda, and clutch his limbs with.

The account than goes on to relate how the two disciples of Mahāvīra, Savvāṇubhūī and Suṇakkhatta, who had been slain by Gosāla, were re-born as devas, and so forth (p. 1274a). Similarly it is related of the false disciple Gosāla, that he was re-born as a deva in the Achchuya world, where he is to remain for a period of twenty-two Sāgarovama. Afterwards he is to be born again in the Bhāraha country of Jambūdīva, in the town of Sayaduvāra, in the province of Puṇḍa, at the foot of the Vinjhā Mountains, in the family of king Sumaī, as the son of his wife Bhaddā; and on account of a miraculous rain of lotuses on the day of his birth, he is to bear the name of Mahāpauma (p. 1275b). When he will be past eight years of age, he will be made king, and two powerful devas, Puṇṇabhadda and Māṇibhadda, will act as his generals, and he himself, on that account, will be called Devasena (p. 1276a). He will get into his possession a beautiful white elephant, and take his rides upon it in and out of the town, and on that account he will receive the name of Vimalavāhaṇa (the white-vehicled-one) (p. 1277a). He will then enter into disputes with the Nigganthа Samaṇas, and will ill-treat them in many ways. *Then the people of the town, disapproving of the conduct* of the king, will try to dissuade him from continuing it.

of gourd (*kuṣmāṇḍa*), *so called on account of its colour; and majjāra* (Skr. *mārjāra*) 'cat' they take to be a species of plant, commonly called *virālikā* or *viḍālikā* or *vidārikā* (the latter also means 'a female cat'), and *kukkuḍa* to be a synonym of *vījapūra* 'a citron.' Hence they would interpret: 'there was no need of the two gourds which she had been cooking for him, but that there was the pulp of citrons seasoned with virālikā the day before,—that she should send.' The comm. further adds a third interpretation, agreeing with the second in everything, except that it takes *majjara* to mean a certain kind of morbid affection of the windy humour (*vāyu*) for which the pulp of citrons was a remedy.

of carrying out Maukhaliputta's instructions regarding a dishonourable burial; then they opened the doors again and gave his body a public burial with all honours according to his original instructions (p. 1265*a*). After these events Mahāvīra left Sāvatthī, and after wandering about some time, at last came to the Sālakoṭṭhaya cheiya near the town of Miḍhiyagāma, where there was a fine flourishing arbour of the Mālukā creeper. In that town there lived a married woman, Revaī by name (p. 1266*a*). Soon after his arrival Mahāvīra got a very severe attack of bilious fever, and all the people of the town thought that Gosāla's prophecy was going to be fulfilled, and that Mahāvīra would die in a paroxysm of fever after six months. This greatly troubled the mind of one of Mahāvīra's disciples, called Sīha, who was going through a course of asceticism in the vicinity of the Mālukā arbour;* so much so that retiring into the arbour he began to weep aloud (p. 1267). On hearing his voice, Mahāvīra sent his Nigganthas to call him. They went and called Sīha. Mahāvīra then comforted him, telling him that he was so far from dying through Gosāla's curse, that he would yet live for sixteen years longer the life of a Jina (p. 1269*a*). He further instructed him to go to the woman Revaī and tell her, that there was no need of the two pigeons which she had been cooking for him, but that there was the flesh of a cock killed the day before by a cat,—that she should send (p. 1269*a*).* Sīha did as he had been instructed, and obtaining from Revaī that flesh, placed it in the hands of Mahāvīra, who voraciously gulped it down. Instantly he recovered from his disease to the intense delight of all men and devas (p. 1272*a*).

* This is the literal interpretation (*shrūyamāṇam ev'ārtham*) of the words of the text; and the commentary says that some people interpret them in that way; but it adds, that others interpret it differently. They take *kavoya* (Skr. *kapota*) 'pigeon' to be a species

The king, however, will not listen to them (p. 1279*a*). Now there will be near the town of Sayaduvara a sacred grove called Subhūmibhāga, and in it Sumangala, a descendant of the Arhat Vimala, an ascetic endowed with the miraculous power of destruction and the threefold knowledge, will be going through a course of asceticism (p. 1279*b*). Then one day, when the king will be taking the air in his chariot, he will observe Sumangala engaged in his ascetic practices, and, being enraged, will push him with the front of his car, upon which Sumangala will rise up, continuing his asceticism with uplifted arms (p. 1280*a*). The king then will push him once again, upon which the ascetic will apply his miraculous (*avadhi*) power, and recognizing the past existence of the king, will tell him that he was not the king Vimalavāhana Devasena Mahāpauma, but that three births ago he was the wicked Gosāla Mankhaliputta, and that though he was at that time spared by Mahāvīra and his disciples, he himself would not spare him this time, but by means of his ascetic power destroy him together with his horse, carriage and driver (p. 1281*a*). The king, hearing this, will angrily push him a third time, upon which Sumangala, carrying out his threat, will miraculously destroy the king with his horse, chariot and driver (p. 1281*b*). After this the king will pass through the longest-enduring hell of the seventh earth, and then be re-born as a fish, and be caught and killed (p. 1283*a*). After having gone through the same circle of changes once more, he will then similarly, twice in succession, pass through the longest-enduring hell of the sixth earth (*tamappabhā*), and be re-born as a woman and killed (p. 1283*b*). Similarly he will go successively through the following phases of existence, undergoing each phase twice: an inhabitant of the longest hell of the fifth earth (*dhūmappabhā*), a serpent; an inhabitant of the longest hell of the fourth earth (*pankappabhā*), a lion; an inhabitant of

the world of Sohamma, Sanakkumāra, Bambha, Mahāsukka, Aṇaya and Āraṇa, and finally in the grand abode of Savvaṭṭhasiddha (p. 1289b). Thence he will at last be re-born in the Great Videha country, as the son of a wealthy man, and will receive the name of Daḍhapaiṇṇa, and pass through all the vicissitudes of Ambada Daḍhapaiṇṇa, as related in the Ovavaiya Sutta (p. 1290a).* Finally having become a kevalin, Daḍhapaiṇṇa shall recognise his previous existences, and assembling the Nigganṭha ascetics around him, he will tell them, how once on a time he was the wicked Gosāla Mankhaliputta, and how he came to a miserable end, and then wandered through an interminable series of existences. Thus he will exhort them to take a warning from his experiences. This account will be listened to by the Nigganthas with great awe. After that Daḍhapaiṇṇa will live many years as a kevalin, and at last depriving himself of all food, he will attain a blessed end (p. 1291a).

* See Dr. Leumann's edition, §§ 89—116.

APPENDIX II.

THE DOCTRINES OF GOSĀLA MANKHALIPUTTA

translated from the Pāli of the Sumaññaphala-Sutta-Vaṇṇanā in the Sumangala-Vilāsinī, Buddhaghosa's commentary on the Dīgha Nikāya, II, 20.[1]

In Makkhali's system the term *a necessary (pachchayo)* is simply a synonym of 'cause.' He rejects both tenets, that the evil actually done in deed, word and thought is a necessary consequence of depravity *(sankilesa-pachchayaṃ*[2]*)*, and that the good actually done in deed, word and thought is the necessary consequence of rectitude *(visuddhi-pachchayaṃ)*.

The term *self-action (atta-kāro)* has its ordinary meaning. He also rejects the tenet that the creatures here on earth *(ime sattā)* can attain deva-hood or Māra-hood or Brahma-hood or the knowledge of a sāvaka (*i. e.*, disciple of a Buddha or Jina) or the knowledge of a pachcheka (*i. e.*, one who has attained saving knowledge, but does not communicate it to others) or the condition of an Omniscient (Buddha) through acts done by themselves.

In the second place, he rejects the tenet that, setting aside a '*Great Being*' (*mahāsatta*, *i. e.*, a bodhisattva), *the rest of* mankind attain human happiness and all other conditions, including arhat-ship, through acts done by others, that is,

[1] The translation is made from the Pāli Text Society's edition, pp 160—165 I regret that the text of the Dīgha Nikāya itself was not also available to me for translation. The portions printed in italics give Gosāla's tenets, those in brackets are added for the sake of clearness.

[2] *Lit.*, has depravity as its necessary cause

through the instructions and exhortations of others. By this denial that fool (*i. e.*, Gosāla) may be said to give a blow to the authority of a Jina. By the expression *there is no such thing as manly action* (*n'atthi purisa-kāro*) he rejects the tenet that any creature can attain the above-named kinds of conditions by such actions as men are capable of. By the expression *there is no such thing as power* (*n'atthi balaṃ*) he rejects the tenet that, trusting in any power of his own, any creature can, by exerting himself, attain to those conditions. By the expression *there is no such thing as vigour* (*n'atthi viriyaṃ*) and similar ones, he rejects all synonymous phrases for the power of man's actions (*purisa-kāra*), such as when we say: "this we owe to our vigour (*viriya*), this to our manly strength (*purisa-tthāma*), this to our manly exertion (*purisa-parakkama*)". And on account of his rejecting all these terms, he then accepts the following set of expressions.

In the term *all beings* (*sabbe sattā*) he comprises camels, oxen, asses and other (animals) without exception. The term all *sensive beings* (*sabbe pāṇā*) he uses to denote those with one sense, those with two senses, and so forth. The term *all generated beings* (*sabbe bhūtā*) he uses with reference to those that are generated or produced from an egg or from the womb. The term *all living beings* (*sabbe jīvā*) he uses with reference to rice, barley, wheat, and so forth; for in these he conceives that there is life, because it is their nature to grow. His terms *forceless, powerless, vigourless* (*avasā, abalā, aviriyā*) indicate that (all) those (beings) have no force or power or vigour of their own. In his expression *they become diversified* (*pariṇatā*) *through their destiny, their surroundings and their nature*, the term *destiny* (*niyati*) means fate,[3] the term *surroundings* (*sangati*) means the walk

[3] The reading of the text is not quite intelligible. The quotation of the term has *niyati* 'fate'; but the explanation reads *niyati* and *niyattā*, which is incongruous. I am not aware of the

of life peculiar to each of the six classes (to which any particular being belongs); the term *nature* (*bhāva*) means the peculiar nature of each being. Thus it is that in accordance with their destiny, their surroundings and their own nature they (*i. e.*, all beings) are *diversified* (*pariṇatā*) or get into that variety of conditions in which we find them. For it is clear that every thing happens exactly as it must happen; and that which must not happen, does not happen. He says that *in those very six classes* (*chhasu eva abhijātisu*)—by which expression he means that it is only on account of their being in one of those six classes—*they experience pleasure as well as pain* (*sukhañ cha dukkhañ cha paṭisaṃvedenti*). It follows that (according to him) there is no other ground of experiencing pleasure or pain.*

By the expression *hundred thousands of principal births* (*yoni-pamukha-satasahassāni*) he means 'fourteen hundred thousands (1,400,000, in the Dulva only 14,000) of principal or best births'; he also believes in other *sixty hundreds* (6,000, in the Dulva 60,000), and again in other *six hundreds, and also in five hundreds of functions* (*kamma*). This nonsensical doctrine he only sets forth for the mere sake of argument. The same is to be said about his expressions that there are *five (kinds of) acts as well as three (kinds of)*

existence, in Pāli, of any such words as *niyati* or *niyattā*; possibly they are misprints for *niyāti* (Skr. *niryāti*) and *niyattā* (Skr. *niryat-tā*), but these words which mean 'exit' or 'decease' would yield no sense in the context The correct reading would seem to be either *niyatiti niyatata* or *niyatīti niyata*, in the latter case *niyatā* agreeing with *sabbe sattā*.

* The doctrine, contained in the paragraphs down to this point, agrees in the main with those ascribed to Gosāla in the Tibetan Dulva, as translated in Rokhill's *Life of the Buddha*, p. 101. But the remaining portion of it is there ascribed to another 'heresiarch' Ajita (*ibid.*, pp. 103, 104).

acts, and so forth. But some say that he uses the expression *five (kinds of) acts (pancha kammāni)* on account of the five organs of sense, and the expression *three (kinds of) acts (tiṇi kammāni)* on account of the threefold distinction of acts done with the body, the speech and the mind (*i. e.*, acts, words and thoughts). The terms *act* (*kamma*) and *half act* (*addha-kamma*), again, express his heretical view that acts done with the body and acts done by speech are (full) acts, while acts done with the mind are only half-acts.[5]

[5] With the statements in the above paragraph may be compared another in the Jain Bhagavati, p. 1237*b* (Calcutta edition). There can probably be little doubt but that the two sets of statements refer to the same doctrine of Gosāla, though the numbers differ somewhat in the Jain account of it. The latter (also quoted and translated by Dr. Leumann in Rokhill's *Life of the Buddha*, p. 253) runs [redacted] follows, Gosāla explaining it to Mahāvira: "According to my doctrine, O venerable Kāsava, all those who have become, or are now becoming, or will hereafter become perfected, have to finish eighty-four hundred thousands of mahākalpas, during which they have, in regular succession, while born seven times as a deva, seven times as a sanjūha (some kind of embodiment), seven times as a sentient being (*saṇṇigabbha*), and reanimated in seven different bodies, to rid themselves, with reference to the functions (*kammaṇi*), of the five hundred thousands and the sixty thousands and the six hundreds (of them), and (also) of the three varieties of actions (*kamm'amsa*, *i. e.*, *karma-bheda*); and having done so, they attain final perfection." From the context, in which the statements occur in the Bhagavati, and in which Gosāla relates his 'pre-existent' history, there can be no doubt that they refer to the doctrine of the transmigration of souls, though what the exact meaning of them may be I am unable to make out. It is clear, however, from the remarks of both the Buddhist and Jain commentators, that to them they were equally unintelligible. Buddhaghosa declares them to be "non-sensical"; and Abhayadeva says, that, failing an exposition by the older commentators (*chūrṇikāra*), he restricts himself to a

The term *sixty-two modes of conduct* (*dvatthi patipadā*) he mere verbal explanation. At the same time, Abhayadeva's explanation, in one point, is open to doubt. The Prākrit text reads *pancha kammani sayasahassāiṃ satthiṃ cha sahassāiṃ chhach cha sae tinni ya kamm'amse.* Abhayadeva's commentary takes *kammani* as Skr *karmani* (loc sing., = *karmavisaye*), 'with reference to functions (or actions)', and connects *pancha* with *sayasahassāiṃ* as Skr. *pancha-shata-sahasrāni.* Accordingly I have so translated it above. But Abhayadeva himself admits that he does not understand the doctrine, and a comparison with Buddhaghosa's statement seems to me to suggest a different construction and interpretation of the passage. *Pancha* should be connected, not with *sayasahassāiṃ*, but with *kammani*, and the latter word may be Skr. *karmani* or, perhaps, is a misreading for *kammāni* (acc. plur., Skr. *karmāni*). The meaning of the passage would then be: 'they have to rid themselves of the five (kinds of) actions, and of the hundred thousands and the sixty thousands and the six hundred (of births), and of the three kinds of actions.' Thus interpreted, the passage has a much closer agreement with Buddhaghosa's statement, especially if the word *chudasa* 'fourteen,' which seems inconsistent with his context, be omitted from it, and his *satthi satāni* be amended to *satthi sahassāni*, as the corresponding passage in the Dulva (Rokhill, *ibid.* p. 103) has it in agreement with the Bhagavati. In that case, both authorities speak of the 5 kinds and the 3 kinds of actions, and also of the 100,000 and 60,000 and 600 births I believe the addition of *chudasa* in the statements of both, Buddhaghosa (14 × 100,000) and Dulva (14 × 1000), is capable of being in a general way harmonised with the Jain account. Buddhaghosa explains that the term 'hundred thousands' refers 'to the principal births'; and as of such 'principal births' there are 'fourteen', there must be altogether 'fourteen hundred thousands' (of principal births) By the 'principal births,' I imagine, are meant births as devas and births as men. Now later on (see pp. 25, 26) it is stated by Buddhaghosa, that Gosāla believed in 'seven (kinds of) devas,' and 'seven (kinds of) men.' He also believed in 'seven kinds of pisāchas' and 'seven kinds

uses with the ordinary meaning. By the term *sixty-two sub-*

of sentient beings.' Any two of these classes would together give 'fourteen principal births.' Now with this may be compared the Jain account (see Rokhill, *ibid.*, p. 254), according to which living beings pass through a series of fourteen alternate births as devas and as sentient beings. There is, therefore, clearly here some kind of general agreement between the Buddhist and Jain authorities. The number 14,000 in the Dulva, unless it be a mere misprint in Rokhill, I take to be an error for 1,400,000, as given in the Digha Nikāya. The Jain account itself requires a word of explanation of a seeming inconsistency in it. According to it (see the passage at the beginning of this note) all beings must pass through a series of births, seven of which are devas, seven sanjūhas (of uncertain meaning, but according to the commentator 'some kind of embodiment') and seven sentients, and finally they pass through seven re-animations. This would seem to give a total of 21 births and 7 re-animations. In the detailed application, however, of this theory to Gosāla's own case, the Jain account (see Bhagavati, Calc. ed., pp. 1239-1241, translated in Rokhill, *ibid.*, p. 254) says, that 'after endless embodiments (*sanjūha*) a being passes through a series of fourteen births, alternating between an embodiment (*sanjūha*) as a deva and a birth as a sentient (*sannigabbha*), and finally undergoes seven re-animations.' The fourteen alternative births are thus specified: 1, as a deva in the upper Mānasa embodiment (*māṇase sanjūhe*); 2, as a sentient being of the first kind; 3, as a deva in the middle Māṇasa embodiment; 4, as a sentient being of the second kind; 5, as a deva in the lower Māṇasa embodiment; 6, as a sentient being of the third kind; 7, as a deva in the upper Māṇasuttara embodiment; 8, as a sentient being of the fourth kind; 9, as a deva in the middle Mānasuttara embodiment, 10, as a sentient being of the fifth kind, 11, as a deva in the lower Mānasuttara embodiment; 12, as a sentient being of the sixth kind, 13, as a deva in the Brahma-world (not 'embodiment'); 14, as a sentient being of the seventh kind. These two enumerations have an appearance of inconsistency. The commentator, Abhayadeva, reconciles it

ordinate periods (*dvaṭṭh-antarakappā*) he means to say that there are sixty-two[6] sub-periods in his one (kind of) mundane period (*kappa*). And this he says, because he does not recognize the two other (kinds of mundane periods).[7]

The expression *six classes* (*chaḷ-abhijātiyo*) refers to his tenet, that there are the following six classes: the black, the dark-blue, the red, the yellow, the white and the supremely white. Among these he denotes, by the "black class" (*kaṇhābhijāti*), the sheep-butchers, the boar-hunters, the bird-catchers, the deer-stalkers, the hunters, the fish-killers, the thieves, the murderers for the sake of robbery,[8] the prison-keepers, and in fact all other workers of wickedness. The Bhikkhūs (or Buddhist mendicants), according to him, constitute the "blue class" (*nīlābhijāti*); they are said to eat after inserting thorns into their four necessaries. For the Sacred Text (*Pāli*) itself says on the subject, that "*the mendicants are those who* practise the insertion of thorns" (*bhikkhū kaṇṭaka-vuttikā*).

thus: in the list of fourteen births there are mentioned 6 embodiments, these in addition to the 'endless embodiments' mentioned previously, make up a total of 7 embodiments (*saññāha*); again in that list are mentioned 7 births as devas and 7 births as sentients; and the list is followed by 7 re-animations, thus we obtain the four sets of sevens of the first enumeration. I cannot say, that this reconcilement strikes one as quite satisfactory; still its tendency is to prove a series of 'fourteen principal births,' and, thus far, to establish an agreement with the Buddhist accounts. Even thus, however, after all has been said, Gosāla's doctrine on the point remains obscure.

[6] The text has *chatu-saṭṭhi* 'sixty-four,' which I do not understand. One would expect *dvā-saṭṭhi*.

[7] The Buddhists recognize three kinds of periods, the *mahā-kappa*, the *asaṅkheyyakappa*, and the *antarakappa*. Gosāla only recognized the *mahākappa*, see below, p 26.

[8] Pāli *chora-ghātaka*, German *Raubmörder*, modern *thag*.

Or it may be that he designates by the name of "those who practise the insertion of thorns" some kind of ascetics.[9] The "red class" (*lohitābhijāti*) are the Nigganṭhas (or Jain mendicants); he calls them "the men with one garment."[10] These are said to be whiter than the two preceding classes. The householders who wear white clothes and are the adherents (*sāvaka*) of the Unclothed one (*achelaka, i. e.,* Gosāla) constitute, according to him, the "yellow class" (*haliddābhijāti*). Thus he assigns to these (laymen) who supply him with his own necessaries, a higher place even than to the Nigganṭha (ascetics).[11] The Ājīvika mendicants (or the ascetic followers of Gosāla) constitute his "white class" (*sukkābhijāti*). They are said to be whiter than the four preceding classes. Nanda, Vachchha, Kisa, Sankichcha and Makkhali-Gosāla constitute his "supremely white class". They are said to be whiter than all the others.[12]

[9] The commentator's meaning is, that by the 'blue' class Gosāla intends the bhikkhus or Buddhist mendicants; and by the term 'thorn-inserters' he may mean either these bhikkhus or some other kind of ascetics. The 'four necessaries of a Buddhist mendicant' are his clothing, food, bedding and medicine (see Childers' Dictionary, s. v. *pachchayo*). I do not understand, however, the practice referred to, nor do I know where the "sacred text" referred to occurs. There appears to be some doubt as to the correct reading of the word *kaṇṭaka* or *kaṇḍaka*; accordingly the meaning of it must remain uncertain.

[10] Ordinarily a Jain ascetic was to content himself with one garment; see Āchārāṅga Sūtra, Jacobi's Translation, II, 5, 1, § 1 (p. 157), also Introduction, p. xxvi.

[11] Gosāla's preference of his lay patrons to any ascetics, even if they were only the heretical Nigganṭhas, appears particularly reprehensible to the Buddhist commentator. In the text *Nigganṭhe hi* is clearly a misprint for *Nigganṭhehi* (abl. plur.).

[12] This would seem to be intended as a classification of all men. Gosāla himself and, apparently, his chief disciples con-

By the expression *eight stages of man (aṭṭha purisa-bhūmiyo)* he designates the following eight-developmental periods of man: the dull stage, the playful stage, the experimental stage, the erect stage, the learning stage, the ascetic stage, the jina stage, and the prostrate stage. What he means is this: beginning with the day of birth, for (a period of) seven days, till they come out of a condition of mental obstruction, (living) beings are dull (*manda*) or semi-conscious (*momūha*). This he calls "the dull stage" (*manda-bhūmi*). Afterwards those that have arrived (in the present birth) from a state of torment (in a previous existence) perpetually cry and scream; while those that have come from a state of happiness laugh in the perpetual recollection of it. This he calls "the playful stage" (*khiḍḍā-bhūmi*). Then when they attempt to walk along on the ground, holding on to the hands or legs of *their parents or to a bed or a stool, that he calls the* "experimental stage" (*vīmaṃsā-bhūmi*). The time when they are *fully able to walk on their feet, he calls* "the erect stage" (*ujugata-bhūmi*). The time when they are made to learn the arts, he calls "the learning stage" (*sekha-*

bhūmi). The time, when leaving their houses, they devote themselves to a life of ascetic mendicancy, he calls "the ascetic stage" (*samaṇa-bhūmi*). The time when, after a continuous course of ascetic practices, they attain perfect knowledge, he calls "the Jina stage" (*jina-bhūmi*). When a mendicant, becoming a prostrate Jina, no longer speaks (*i. e.*, begs) anything, showing thereby that he has become an ascetic who is passed all wants, that he calls "the prostrate stage" (*panna-bhūmi*).[13]

The expression *forty-nine hundreds of mendicancies* (*ekūna-paññāsa ājīva-sate*) signifies forty-nine hundreds (4900)[14] of modes of mendicancy.

[13] Childers' translation of *panna-bhūmi* by 'period of decay' (see s. v. *puriso* in his Dictionary) hardly gives the meaning quite accurately. The stage referred to seems to be similar to that of the religious suicide in the Jain system, see Āchārāṅga Sūtra (Jacobi's translation) I, 7, 8, pp. 74-78. It is only permitted to ascetics who have reached the highest degree of perfection, and is regarded as leading to final liberation. The ascetic gives up begging, selects a suitable place on which he lies down, and starves himself to death.

[14] Perhaps the object of the commentator may be to guard against the expression being taken to mean 'one hundred and forty-nine'; and so on in the following cases. From the parallel passage in the Dulva (see Rokhill's *Life of the Buddha*, p. 103) it would seem that the numbers were sometimes taken in that sense. The corresponding numbers are there given as follows: "120 hells, 130 organs (or sensible distinctions), 36 elements of dust, 49,000 nāgas, 49,000 garuḍas, 49,000 parivrajakas, 49,000 achelakas, 49,000 nirgranthas, 7 modes of conscious existence, 7 of unconscious existence, 7 as asuras, 7 as piśāchas, 7 as devas, 7 human; there are 7 (or) 700 lakes, 7 (or) 700 (kinds of) writing(?), 7 (or) 700 dreams, 7 (or) 700 proofs(?), 7 (or) 700 kinds of precipices." These tenets are in Rokhill's translation ascribed to the heresiarch Ajita, possibly through a mere misunderstand-

The expression *hundreds of wandering mendicants* (*paribbājaka-sate*) means hundreds of formal professions of wandering mendicancy.

The expression *hundreds of abodes of Nāgas* (*nāgāvāsa-sate*) means hundreds of regions (inhabited) of Nāgas.

The expression *twenty hundreds of sensible distinctions* (*vīse indriya-sate*) means twenty hundreds (2000) of sensible distinctions.[15]

The expression *thirty hundreds of hells* (*timse niraya-sate*) means thirty hundreds (3000) of hells.

The expression *dust-depositories* (*rajo-dhātuyo*), that is, places on which dust gathers, he uses with reference to tables[16] (*hattha-piṭha*), footstools (*pāda-piṭha*), etc.

The term *seven* (*kinds of beings*) *produced from sentient beings* (*satta saññi-gabbhā*) he uses with reference to camels, oxen, asses, goats, sheep (*pasu*), deer, and buffaloes.

The expression *produced from insentient beings* (*asaññi-gabbhā*) he uses with reference to (the seven kinds of cereals) rice, barley, wheat, mugga-beans, kangu-millet, varaka-beans, and kudrūsaka-grain.

The expression *produced from an inter-joint* (*nigaṇṭhi-gabbhā*), that is, 'taking their rise in a joint,' he uses with reference to sugar-cane, bamboo, reeds, and so forth.[17]

His expression *seven* (*kinds of*) *devas* (*satta devā*) refers to the numerous devas, whom he, however, declares to be (of) seven (kinds).

ing or through a confusion of the original Tibetan pages, but they seem clearly to belong to Gosāla, see note 1.

[15] I suppose, by the term *indriya* are here intended "principles" like the thirty-three enumerated in Childers' Dictionary, under *indriya*

[16] Or counters of shops, etc.

[17] Instead of this clause, the parallel passage in Rockhill (*Life of the Buddha*, p. 103) has a clause speaking of "seven (births) as asuras."

The *men* (*mānusā*), who are also numberless, he declares to be (of) seven (kinds).

By the expression *seven* (*kinds of*) *pisāchas* (*satta pisāchā*) he means the gigantic (*mahanta-mahanta*) pisāchas, whom he holds to be (of) seven (kinds).[18]

The expression *lakes* (*sarā*) refers to the (seven) 'great lakes,' which he holds to comprise the Kaṇṇamuṇḍa, Rathakāra, Anotatta, Sīhappapāta, Tiyaggala, Muchalinda and Kuṇāladaha.[19]

By the expression *precipices* (*papātā*) he means the (seven) 'great precipices,' and by the expression *hundreds of precipices* (*papāta-satāni*), the (seven) hundreds of small precipices.

By the expression *dreams* (*supinā*) he means the (seven) 'great dreams' only; and by the expression *hundreds of dreams* (*supina-satāni*) he means the (seven) hundreds of small dreams.[20]

The term *great period* (*mahākappa*) is taken in its ordinary

[18] See the description of such a 'gigantic' pisācha in Lecture II, §§ 94, 95. The text reads *sattā ti* (Skr. *sattvāni iti* 'beings'), but it should probably be *sattâti* (i. e., *satta ti*, Skr. *sapta iti* 'seven'), as shown by the corresponding passage in Rokhill's *Life of the Buddha*, p 103.

[19] The corresponding passage in Rokhill (*Life of the Buddha*, p. 103) mentions the number seven of the lakes, but does not name them. A clause that here follows is omitted, as I do not understand the expression *pachuṭā* or its variants. May *gaṇṭhikā* be a synonym of *gaṇḍikā* in the sense of 'hill,' or 'declivity'? see the Petersburg Dictionary. The corresponding passage in Rokhill (*ibid.*, p. 103) offers two different clauses which are themselves doubtful: "seven (kinds of) writing (?)" or "seven proofs(?)".

[20] I have added 'seven' in this as well as in the preceding clause on the authority of the corresponding passage in Rokhill (*Life of the Buddha*, pp. 103, 104), which speaks of "7 or 700 dreams" and "7 or 700 kinds of precipices".

meaning. This period he holds to be equal to the time consumed in completely draining a 'great lake'[31] seven times, by removing from it, by means of a blade of 'kusa' grass, one drop once in every hundred years. With regard to these 'great periods,' his belief is that after the lapse of eighty-four hundred thousands (8,400,000) of them, *the fool and the wise alike*—as he says—*will make an end of their suffering* (*bālo cha paṇḍito cha dukkhass'antaṃ karonti*).[32] Even the wise, he means to say, cannot become perfected within a shorter time, nor can even a fool go beyond it.

The expression *by religious precept* (*sīlena*) means 'by (observing) the precept of nakedness or any other that they may have'. In the expression *by religious rites* (*vatena*), the word 'rite' has the same meaning (as with us Buddhists). In the expression *by ascetic practices* (*tapena*) the word '*ascetic practice*' (*tapo-kamma*) has its ordinary meaning.

[31] From the general connection in which the expression 'great lake' here occurs, it seems evident that Buddhaghosa intended it to refer to the seven 'great lakes' mentioned in one of the preceding paragraphs. This, however, is a misunderstanding, as can be clearly seen from the Jain account of the same subject In the Bhagavatī (Calc. ed.), pp. 1238, 1239 (transl in Rokhill, *Life of the Buddha*, pp. 253, 254) the measure of a *mahakappa* is thus explained: 'The river Gangā is 500 yojanas in length, ½ yojana in breadth and 500 dhanu in depth, there is altogether a series of seven Gangā rivers, each succeeding having seven times the dimensions of the preceding, the last of the series, accordingly, is equal to 117,649 (or 7×7×7×7×7×7) Gangā rivers, if now every hundred years one grain of sand be removed, then the time required to exhaust the whole of the sand of those 117,649 Gangās would be one *sara* period, and 300,000 of such *sara* periods make one *mahakappa* period, and 8,400,000 of these *mahakappas* make one *mahāmanasa* period.'

[32] *Bālo* and *paṇḍito* have the theological sense, the fool is the 'worldly,' and the wise, the 'religious', of course, from Gosāla's point of view

The expression *he cherishes immature (knowledge) (a-paripakkaṃ,* scl. *ñāṇaṃ, paripāceti)* describes one who, thinking himself to be a wise man, becomes (as he fondly imagines) perfected within a shorter time (than 8,400,000 'great periods'). The expression *he more and more removes from himself mature (knowledge) (paripakkaṃ phussa phussa vyantikaroti)* describes one who, thinking himself to be a fool, (fondly imagines that he) may go beyond the period limited as above stated.

By the expression *it is not so (hevaṃ n'atthi)* he means to show that it is impossible that either of the two cases should happen.[28]

The expression *doṇa-measured (doṇa-mita)* means 'measured, as it were, with a droṇa.'

The terms *pleasure and pain (sukkha-dukkha)* have their ordinary meaning.

The expression *one who has reached the end (kata-pariyanta)* means 'one whose end coincides with the end of the period limited as above stated'.

The expression *there is neither decrease nor increase (n'atthi hāyana-vaḍḍhana)* means that there is no diminution nor any augmentation. His meaning is, that the period of transmigratory existence neither decreases in the case of the wise, nor increases in the case of the fool.

The terms *raising* and *lowering (ukkaṃs'āvakaṃsa)* he uses as synonyms of 'increase' and decrease.'

Finally clinching this theory of his by a simile, he adds the words *just as (seyyathāpi nāma)* and so forth. In that simile, by the expression *a ball of string (sutta-gula)* he means 'a ball of string which is fully wound up'; and by the expression *it opens out just so far as it can be unwound*

[28] I. e., either falling short of, or exceeding the above-stated limit of 8,400,000 'great periods.'

(*nibbethiyamānam eva phaleti*) he means that a ball of string which is thrown from a mount or from the top of a tree goes on unwinding just so far as the length of the string allows; when the string is run out, it stops there and goes no further. Even so, he means to show, can a fool not go beyond the time above stated."[4]

From the same work, II, 3, pp. 143, 144.

Then another began to speak, thinking within himself that he would now relate the story of his particular confidant. Hence it is said *another then also* (*aññataro pi kho*) and so forth, all which is to be understood exactly as before explained.

Now here by the word *Makkhali* is meant that that was his name, and by the word *Gosāla*, that that was his second name (given to him) on account of his having been born in a cow-shed. Regarding him, it is said that (seeing him) walking on a muddy piece of ground, with an oil-pot in his hand, the owner of it said to him: "My dear man, take care lest you stumble!" He, from carelessness, having stumbled and fallen, began to flee away through fear of the owner. The owner, having run up, caught the edge of his garment. He letting go his cloth, fled away naked. The rest is the same as in the case of Pūraṇa.[11]

APPENDIX III.

ADDITIONS AND EMENDATIONS

ad § 12, p. 10.

With regard to the standing phrase "many kings, princes, nobles, etc.," see Prof. A. Weber's remarks in *Indische Studien*, vol. XVII, p. 26, footnote 1.

I have used the word tonsure as a convenient translation for *muṇḍa*. But it may be well to note that, originally at least, the process was not one of cutting or shaving the hair of the head, but of plucking it out in handfuls. Thus it is related of Mahāvīra himself that, when he adopted the ascetic life, "he plucked out with his right and left (hands) on the right and left (sides of his head) his hair in five handfuls" (see Āchārānga Sūtra, II, 15, p. 199 in Jacobi's Translation).

ad § 12, p. 11.

The phrase *ahāsuhaṃ, Devāṇuppiyā, mā paḍibandhaṃ kareha*, which I have translated 'may it so please you, O beloved of the devas, do not deny me!', as the concluding words of Ānanda, addressed to Mahāvīra, is treated differently by Dr. Leumann, in his *Beziehungen der Jaina-Literatur zu andern Literaturkreisen Indiens*, p. 57. The phrase occurs in a very similar connection, at the end of a speech of king Paesī addressed to the ascetic Kesī, a follower of Pāsa (or Pārshwa). Dr. Leumann separates it from Paesī's speech, and puts it into the mouth of Kesī as his reply to Paesī: "Well then, O beloved of the devas, do not cause any obstruction."[1]

[1] "Wohlan denn, mein Lieber, verursache keine Störung."

This interpretation appears to me untenable. The phrase is one which occurs frequently, and as a rule in the same connection, namely, at the termination of a request of some one to a religious preceptor to be instructed by the latter in his religious tenets, or to receive some other indulgence (*e. g.*, in § 77). In this connection, the phrase in the mouth of the religious preceptor, is quite incongruous. Why should he warn the supplicant against causing any obstruction (Storung)? That, surely, is the last thing the petitioner is thinking of at the time! He is burning with desire to listen to the preceptor, and is all eagerness, lest he should be denied by him. Moreover the grammatical form of the phrase necessitates the interpretation which I have given to it. The verb is *kareha*, i. e., the second person plural. A religious preceptor addressing a supplicant or disciple, always uses the singular; while the latter, addressing a religious preceptor, always uses the plural. If the phrase were spoken by the religious preceptor, he would say *karehi*. Thus in §§ 84, 85, Goyama (the monk) speaking to Āṇanda (the layman) says *paḍivajjāhi* (sing.) 'do thou take upon thee,' but Āṇanda speaking to Goyama says *paḍivajjaha* (plur.) 'do you take upon yourself'; again in § 86, Mahāvīra himself speaking to Goyama (his disciple) says *paḍivajjāhi* (sing.) 'do thou take upon thee.'

With regard to the term *devāṇuppiyā*, the discovery of the word *anuppiya* (Skr. *anupriya*) 'pleasant,' by Dr. Morris (in his *Notes and Queries*, p. 117, in the *Journal of the Pāli Text Society* for 1886) may be worth noting. It would explain, in a very natural manner, the formation of the term *devāṇuppiya* = *deva* + *aṇuppiya*, 'agreeable to the devas,' (Skr. *deva* + *anupriya*). The usual explanation by *devāṇu* + *ppiya*, assumes that *devāṇu* is an anomalous modification of the genitive plural *devāṇaṃ* (Skr. *devānām priyaḥ*), see Weber's *Fragment der Bhagavatī*, pp. 158, 105, Jacobi's *Kalpasūtra*,

Glossary, etc. E. Muller in his *Beiträge zur Grammatik des Jaina Prākrit* (p. 15) rightly says, that *devāṇu*, taken as a genitive plural, is "a very strange form for which no analogy has been found either in the inscriptions or the Gāthās of the Northern Buddhists." It has been supposed (by Jacobi in the *Journal of the German Oriental Society*, vol. XXXIV, p. 255, and Aurel Stein in the *Oriental and Babylonian Record* for August 1887) that the title *sāhāṇusāhi* 'Shāh of Shāhs' (or king of kings) offers an analogous formation. The word occurs twice in the Jain book, Kālakāchārya Kathānaka (Jacobi's edition, *Journ. Germ. Orient. Soc.*, vol. XXXIV, p. 262), as a title of the Shaka (Trans-Indus Scythian) kings. It is rightly explained as a combination of *sāhāṇu* (gen. plur.) plus *sāhi*. But I much doubt whether it has any right to be considered as an analogous form justifying the usual explanation of the title *devāṇuppiya*. In the Kālakāchārya Kathānaka it is evidently quoted as the foreign title of the Shaka kings, but not as an indigenous (Prākrit) formation. It has been rightly pointed out by Dr. Stein, that "the construction of the phrase is distinctly un-Indian," and that, "in fact (it exhibits) the genuine Iranian ending of the genitive plural of thematic stems." It has further been shown that the old Persian ending *ānām* becomes *ānām* or *ānā* in Zend, and *ānŏ* or *ān* in the Middle-Persian or Pahlavī; see Dr. Kirste's paper on PAONANO PAO, in the *Vienna Oriental Journal*, vol. II, No. 3, p. 241. It seems clear, therefore, that the Prākrit form *sāhānu* is merely an Indian attempt at representing the older Pahlavī form *shāhānŏ*, the final *u* being meant to represent the obscure final after-sound ŏ. If this be so, it is also clear that the foreign form *sāhāṇu-sāhi*[2] cannot be adduced to

[2] The proper spelling of the title is *sāhi* (षाहि) or *sāhi* (षाहि) or *shāhi* (शाहि), as found in ancient inscriptions and on coins. The short *i* is merely an indistinct after-sound, commonly used in India

explain the essentially indigenous Prākrit form *devāṇuppiya*; —at least, till it has been shown that the latter word is a Pahlavī importation into the old Prākrit. In the meanwhile I would suggest, that the two phrases *devānaṃ piya* or *devāna piya*,[3] *occurring in the* (Buddhist) Ashoka inscriptions, and *devāṇuppiya*, occuring in the Jain records, though having the same meaning, are based on different derivations, the former being Skr. *devānāṃ priya*, the latter, Skr. *deva-anupriya*. It appears to me also, that if the Jain word were really equivalent to Prākrit *devāṇaṃ piya* or *devāṇa piya*, it would probably be spelled *devāṇupiya* (*devāṇu piya* with one *p*), and not *devāṇuppiya*. Another proof in the same direction is the occurrence of the same title in the Sanskrit inscription of Samudra Gupta on the Allahabad pillar, in the form *ṣāhāna-ṣāhi* (see *Journal*, As. Soc. Beng., Vol. VI, pp. 974, 977). Here the termination *āna* (in *ṣāhāna*) is as little a modification of the Sanskrit gen. plur. termination *ānām*, as *āṇu* (in *sāhāṇu*) is of the Prākrit gen. plur. termination *āṇaṃ* or *āṇa*. Both, the Sanskrit as well as the Prākrit, are clearly mere transcripts of a foreign title, the Prākrit, however, preserving the somewhat more antique form with the after-sound *u*, while the Sanskrit transcribes simply the Pahlavī termination *ān*.

guṇa hotā hai or *anuvratā̃ kā vriddhi hotī hai*). Perhaps it might be better to say, that they are called so because they confer additional merit on the person who keeps them in addition to the 'lesser vows.' The term, therefore, should be rather translated 'meritorious vows.'

The term *shikṣā*, in *shikṣā-vrata* or 'disciplinary vows,' is explained by the Muni to mean 'repeated exercise' or 'repeated discipline' *(bār bār abhyās kar'nā)*; and those vows are said to be so called, because they are taken upon one's self for a short time, while the *aṇuvrata* or 'lesser vows' and the *guṇavrata* or 'meritorious vows' are taken upon one's self for one's whole life. The intention of the former is, to discipline a person from time to time in the keeping true to one's religious profession. These remarks of the Muni will help further to explain Abhayadeva's remarks referred to in my note 65, on page 26.

As the subject of the enumeration of the twelve vows is beset with some obscurities, it may be useful to explain it in detail. The vows themselves are enumerated in §§ 13—48, and the typical offences against them in §§ 45—56.

In § 12, Āṇanda promises to take on himself all the twelve vows; *viz.*, the five 'lesser' and the seven 'disciplinary' vows. The latter comprise two classes; *viz.*, the three 'meritorious' vows, and the four proper 'disciplinary' vows. Having made this general promise, Ānanda next proceeds to actually take on himself eight vows; *viz.*, the five 'lesser' and the three 'meritorions' ones. The remaining four 'disciplinary' vows, he does not take on himself at this point of time, but is allowed to defer them till the proper occasion for taking them should arise. In taking, however, those eight vows on himself, he is made to enumerate and define in detail the several points in which they will have particular application to himself; for these points would naturally vary in accordance with the differing cir-

cumstances of the different individuals that took the vows. Accordingly, his taking of the five 'lesser' vows is detailed in §§ 13—19, three paragraphs (§§ 17, 18, 19) being devoted to the fifth 'lesser vow' about the limitation of property. With § 20 the detailed enumeration of the three 'meritorious vows' begins; and §§ 20 and 21 refer to the *digvrata* or the 'vow of the quarters.' It is curious that this vow is not referred to with its technical name *disivvaya*, unless it be disguised in the term *disāyattiya* or 'travelling into foreign parts' applied to both the carts and the boats. But that the two paragraphs 20 and 21 refer to this 'vow of the quarters,' and not (as it may seem at first sight) to the 'vow of the limitation of property,' is made clear by two considerations. Firstly, if §§ 20, 21 referred to the latter vow, the '*vow of the quarters*' *would be entirely* omitted. Secondly, the property in §§ 17, 18, 19 is detailed as being wealth in money, in animals and in land; and *practically the same details we find repeated in § 49, where* the offences against the 'vow of the limitation of property' are mentioned. In §§ 22—42 the 'vow regarding things of reiterate and momentary use' (*uvabhoga-paribhoga-parimāṇa*) is given in very minute detail. Finally in § 43 the 'vow regarding unprofitable employment' (*aṇaṭṭhā-daṇḍa-veramaṇa*) is detailed. *Here*, after § 43, the four 'disciplinary vows' should have followed in detail. They are, however, omitted, because, as they are not taken for life, there was no need to take them at that time (at the commencement of the sāvaga-hood); they are reserved to be taken when the proper occasion arises. Hence Mahāvīra proceeds at once, in § 45, to detail the offences against the three classes of vows. In §§ 45—49 the typical offences against the five 'lesser vows' are enumerated. In §§ 50—52 the typical offences against the three 'meritorious vows' are detailed. In §§ 53—56 the typical offences against the

four 'disciplinary vows' are specified. Finally the two §§ 44 and 57 constitute a sort of introduction and appendix to the subject of the offences; § 44 enumerates the typical offences against the true religious profession of a sāvaga generally; and § 57 details those against the final and crowning act of a sāvaga's religious profession, *viz.*, his religious suicide.

I may add that the subject of the introductory paragraph 44 constitutes the first 'standard' (*paḍimā*) of an uvāsaga (see p. 40). The subject of §§ 45—52, *i. e.*, both the 'lesser' and the 'meritorious' vows and their respective 'offences', constitute the second 'standard.'* Lastly the subject of §§ 53—56, *i. e.*, the 'disciplinary' vows and their 'offences,' constitute the third and fourth 'standards'; this may be seen from the terms of the fifth 'standard.' Only two of the four 'disciplinary' vows, *viz.*, the first one of inward peace and the third one of the posaha abstinences, are expressly named in the third and fourth 'standards' respectively. Perhaps these two vows were regarded as the most important of the set and thus typical of the other two, of which the second one 'of the quarters' must be considered as implicitly included in the third 'standard', and the fourth one 'of the right distribution of alms,' in the fourth 'standard'. The remaining 'standards,' from the fifth to the eleventh, seem to be intended to gradually prepare the uvāsaga for the crowning act of his life, his religious suicide.

Perhaps it may be worth noting, that besides the lumping together of the three 'meritorious' and the four 'disciplinary' vows under the general term 'seven disciplinary' vows, there is another point of divergence between the

* The 'lesser' vows are directly named in the terms of the standard, but the 'meritorious' vows are indirectly included in the term "virtues of compassion, etc"

Uvāsagadasāo (an Anga) and the Ovavāī Sutta (an Upānga). The serial order of the 'meritorious' vows in the two books differs; the Uvāsagadasāo places the vow of 'unprofitable employment' (*aṇatthā-daṇḍa*) last among the three (and so does Muni Ātmārām-jī in the list given me by him), while the Ovavāī Sutta gives it the first place.

Information on the subject of these vows may be obtained, as Muni Ātmārām-jī informs me, from the following works: 1, Haribhadra's commentary (*ṭīkā*) on the Āvashyaka-niryukti the 6th chapter (*adhyayana*) on the renunciations (*pratyākhyāna*)[5]; 2, In Umāsvāti's *Shrāvaka-Prajñapti*,[6] and Haribhadra's commentary (*ṭīkā*) on the same; 3, Haribhadra's *Dharmabindu*, with Munichandra's commentary[7]; 4, Hemachandra's *Yogashāstra*; 5, the *Panchāshaka* (without mention of author); 6, the *Pravachana Sarodhāra* (also without mention of author)[8]; and others (not named).

ad § 13, note 21, p. 12.

With regard to the 'three forms' of doing evil for a Jain monk, I may note a Buddhist testimony mentioned in Spence Hardy's *Manual of Buddhism*, p. 277. It occurs in a conversation of Buddha with Upāli, a lay-follower of Mahāvīra. Buddha said to him: "The tirttakas (i. e. tirthakas or Nig-

[5] See Weber's catalogue of the Berlin MSS., pp 762, 784, also his *Indische Studien*, vol XVII, p 75

[6] On the name of the author see p. 50, footnote. I cannot find this work noted in any of the collections in Europe

[7] A MS. *of this work seems to exist in the Royal Library* at Berlin. See Journal, G. O. S., vol XXXIII, p 431

[8] A MS of this work is named in Professor Jacobi's collection, Journal, G O S, vol. XXXIII, p 695, where it is ascribed to Nemichandra. Another is in the Royal Library of Berlin, *ibid.*, p 431, together with a commentary by Siddhasena. A MS of the latter is also mentioned in Dr. Mitra's *Notices of Sanskrit MSS.*, vol VIII, pp 177, 178

ganthas) do not take life, nor cause others to take life, nor do they approve of those who take life; they do not steal, nor cause others to steal, nor approve of those who steal; they do not lie, nor cause others to lie, nor approve of those who lie; they do not indulge in evil desire, nor cause others to indulge in evil desire, nor approve of those who indulge in evil desire. In these things we are agreed. But they say that in cold water, decayed wood, leaves and sugar there are worms; now if any one crush an insect, when walking or from any similar cause, what will be the consequence, according to the teaching of Nigganthanātha (*i. e.* Mahāvīra)?" Upāli answers, that it will be a sin.

ad § 23, note 27, p. 15.

With regard to the tooth-brush, see Grierson's *Bihār Peasant Life*, § 747. The modern Hindī word is *datuvan* or *datuan* or *datūn* or *dataun* or *dātan*.

ad § 24, note 28, p. 15.

With regard to the *āmalaka* fruit, as an article of food, see the story related in Beal's *Siyuki* or *Buddhist Record of the Western world*, vol. II, pp. 95, 96. It is there related of a minister of king Ashoka, how, having eaten one half of an āmalaka fruit, he placed the other half in the hands of the king, who afterwards made it an offering to a monastery.

ad § 35, note 36, p. 17.

With regard to the seedling-rice, see Hemachandra's *Abhidhāna Chintāmaṇi*, verse 1169 (line 45, p. 218 in Böhtlingk's edition), where among the seedling-rice (*shāli*) two, called *kalama* and *kalāmaka* are enumerated. The seedling-rice is "generally sown with the first rains in Jeṭh (May-June); it is transplanted in Sāwan (July-August); and the regular harvest is held in Aghan (November-December)"; see Grierson's *Bihār Peasant Life*, § 971.

ad § 39, note 42, p. 19.

The South Indian name of the *pālangā* is also pronounced *pārangī*; see J. S. Gamble's *Manual of Indian Timbers*.

ad § 55, note 87, p. 32.

With regard to the *posaha*-fast it should be noted that it is not a weekly sacred day, for it occurs six times in every month; *viz.*, 1, on the eighth day of the dark half-month, 2, *on the fourteenth of the dark half-month, 3, on the day* of the new moon (*amāvāsyā*), 4, on the eighth day of the light half, 5, on the fourteenth day of the light half, and 6, on the day of the full moon (*pūrṇimā*). This is Muni Ātmārām-jī's explicit statement. The days of the new moon and the *full moon are, of course, the days immediately following* the fourteenth of the respectively preceding half-months; they are accordingly the fifteenth days of the respective half-months; and, therefore, two *posaha*-days, the fourteenth and fifteenth, always fall in immediate juxta-position. These *two days, falling always together, may be looked* upon as constituting *one* sacred time. It is only in this inaccurate sense, that the Jains may be said to have a 'weekly sacred day.' *It would be more accurate to say*, that they have a 'weekly sacred time', two of which times consist of one day each, while the two others consist of two days each, altogether six days.[3] *I imagine that with the* Buddhists the case is not different, though Childers in his dictionary, under *uposatho* states that the day "occurs four times in the month" and that "it is therefore a weekly festival." His enumeration of the so-called "four days," however, is confused and evidently misunderstood; for he

explains the *chatuddasī* as the day when there is no moon, while the *panchadasī* is said by him to be the full moon; but, clearly, the day preceding the full moon could not be a day without a moon! It seems to me evident, that the Buddhists have the same six *posaha*-days as the Jains, and arranged in the same way, so that two *posaha*-days, the fourteenth and fifteenth, always fall together; and these two days, as Childers states, "are devoted by the priests to the special ceremony of reading the *pātimokkha*."

Information about the *posaha* and its rites may be found in the work called Vidhi Prakaraṇa, on which see Dr. Mitra's *Notices of Sanskrit MSS.*, Vol. VIII, No. 2594, p. 49.

ad § 71, note 127, p. 46.

The Prākrit verses, descriptive of the eleven standards, which are quoted in Abhayadeva's commentary (pp. 26—29), may be translated as follows. I follow in the translation a Hindī paraphrase, kindly supplied to me by Muni Ātmārām-jī. His explanations are given in the footnotes. See also the additional note on p. 36.

1. *The Standard of Right Views.*

A living being that is proof against the darts of doubt etc., and has acquired right views, but is still released from (keeping) the other virtues,[10] is said to be keeping the first standard.

2. *The Standard of the Vows.*

Having acquired the standard of right views, the living being that now observes the lesser vows without fail and acquires the virtues of compassion etc., is said to be keeping the standard of the vows.

3. *The Standard of Inward Peace.*

Having acquired the standards of right views and the

[10] *I. e.*, 'from keeping the five lesser vows and the seven disciplinary vows.' See § 12, note 20.

vows, he who now, in the morning and evening,[11] maintains inward peace, in the highest form, (viz.) for three months, is said to be keeping the standard of inward peace.

4. *The Standard of the Posaha-Abstinences.*

Having acquired the afore-mentioned standards, he who now thoroughly observes the posaha-abstinences on the eighth, the fourteenth and the others days,[12] for four months, is said to be keeping the fourth standard.

5. *The Standard of the Statuesque Posture.*

Having acquired right views and (the keeping of) the (five) lesser, the (three) meritorious and the (four) disciplinary vows, *and being firm and well-instructed in them, he now* assumes, on the eighth and fourteenth days (of the month), a statuesque posture[13] during the whole night.

He does not bathe; he eats at an unseasonable hour; he keeps the folds of his loin-cloth tied up; he exercises continence by day; and at night, on the days not devoted to the statuesque posture, he imposes a limit on himself.[14]

[11] *Viz.*, Hindi "*donõ sandhyāõ mẽ*", 'at both sandhyās.'

[12] *I. e.*, 'the eighth, the fourteenth, the new-moon and the full-moon of each month.' The posaha-abstinences are four abstaining from food, etc.' See § 55, note 57, and App. III, p. 39.

[13] *I. e.*, the pose of a *pratimā* or sacred image or statue of a Jina. The 'statuesque posture' is thus described by Muni Ātmārām-ji "The penitent is to stand erect, with the head slightly bent down; he is to keep his eyes open and look fixedly straight before his nose at a lifeless object; he is to let both his arms hang down at full length, but so as not to touch his body; he is to place his two feet parallel to each other, but the width of four fingers (about [illegible] inches) apart; and he is not to move any part of his body." This description evidently coincides with the well-known standing figures of Mahāvīra and other Tīrthankaras.

[14] *I. e.*, 'with regard to conjugal enjoyment.' By 'unseason-

While standing up in the statuesque posture, he meditates for five months on the Jinas who are worshipped in the three worlds as the conquerors of the passions, or else on his own spiritual foes.

6. *The Standard of Abstention from Incontinence.*

Having acquired the afore-said virtues, and more specially having conquered sensual desires, he now, with a firm mind, abstains from incontinence even in the privacy of the night.

He avoids erotic talk, nor stays alone with a woman; he also eschews much (female) society and (all) excessive adornment.

Thus he conducts himself for six months. Nevertheless it must be understood, that in this world he abstains from those things throughout life.[15]

7. *The Standard of Abstention from Living Food.*

Having fully attained the other (afore-mentioned) steps, he now abstains, without exception, from living food, whether in eating (or drinking) etc.,[16] for seven months, according to the order of sequence.

8. *The Standard of Abstention from Acting by One's self.*

Having attained the previously-mentioned virtues, he now for eight months abstains from doing himself any blameable acts,[17] but causes it to be done by his servants, if needed for his livelihood.

able hour' is meant 'eating in day-time,' instead of at night or rather late in the evening. The remark about the loin-cloth is in Hindi *dhotı kī lāgan ṭāge.*

[15] *I e*, 'Abstinence from incontinence in every shape (in deed, talk and thought) is incumbent on a Jain layman at all times of his life, but here it is enjoined on him in a special manner.'

[16] For the four kinds of food - meat, drink, relishes, delicacies, see § 58, note 100.

[17] *I. e.*, 'acts which involve any taking of life.'

9. *The Standard of Abstention from Acting through Servants.*

Having attained the before-mentioned virtues, he now, for nine months in the order of sequence, abstains from causing to be done by his servants any blameable act of a gross kind.

10. *The Standard of Abstention from Lawful Food.*

He now abstains even from lawful cooked-food, how much more from all other[17]; he also shaves his head with a razor or, it may be, wears a mere tuft of hair.

Being asked about business, if he knows it, he speaks; if not, he does not speak. (In this manner) having attained the before-mentioned virtues, (he lives) for ten months, according to the order of time.

11. *The Standard of Becoming an Ascetic.*

Having shaved (the hair of) his head with a razor or having plucked it out, and carrying a dusting-broom and a begging-bowl, he now, in the garb of an ascetic, wanders about, observing the (ascetic) law in his body.

In this way he wanders about, (keeping it) in the highest form, (viz.) for eleven months, observing at the same time all (the other standards) at the rate of one day (two days) etc.[18]

I have not been able to identify the work from which the

verses, above translated, are quoted by Abhayadeva. Muni Ātmārām-jī informs me, that similar verses on the eleven standards may be found in about a dozen different Jain books, but that he is not aware of any book which gives the identical verses quoted by Abhayadeva, though possibly they may be contained in some book which he has not read.

ad § 74, note 132, p. 48.

On the five kinds of knowledge, see also the Introduction to Jacobi's translation of the Āchārānga Sūtra, pp. xxxiii, xxxiv, (*in Sacred Books of the East*, vol. XXII); also Dr. Leumann's *Beziehungen zur Jaina-Literatura*, p. 44, quoted from the Rāyapasenaijja.

Muni Ātmārām-jī writes to me that by the *ohi-ṇāṇa* or 'limited knowledge' the Jains understand that 'one's power of knowing is limited to material or physical objects (*rūpī-vastu*), and that by material objects are meant all things from an atom (*paramāṇu*) to anything possessing the qualities of colour, smell, taste, touch, sound.' The *ohi-ṇāṇa*, accordingly, differs from the *kevala-ṇāṇa* or 'absolute knowledge,' in as much as 'the former is limited to material objects, while the latter extends to both material and immaterial objects' (*rūpī-arūpī padārtha*). This agrees with my remark, that the *ohi-ṇāṇa* cannot go beyond the limits of physical objects, or as Prof. Weber (in the *Berlin MSS. Catalogue*, p. 486) says: "it is the power to see everything that lies within the material limits of the six quarters."

ad § 74, p. 48.

Instead of 'his patient avoidance of the taint of all acts that tend to prevent its acquisition' read 'his patient endurance of the cessation of all acts that tend to obstruct its acquisition,' as translated in note 274.

this difficulty can never arise, as the ten standards are now kept simultaneously, and thus neutralise any inconsistency.

ad § 76, p. 50.

The correct translation of the epithet *vajja-risaha-nārāya-sanghayaṇe, i. e.,* 'with joints firmly knit (as if) by mortise, collar and pin', I owe to Muni Ātmārām-jī, who explained it to me in Hindī and referred me to Abhayadeva's Sanskrit interpretation in his commentary to the Sthānānga Sūtra (Benares ed., p. 413*a*). According to the latter, *vajja* (Skr. *vajra*) means a linch-pin or bolt (*kīlikā*), *risaha* (Skr. *ṛiṣabha*) means an encircling strap *pariveṣṭana-paṭṭa*, a 'collar' or 'coupling-box', and *nārāya* (Skr. *nārācha*) means a double tenon-and-mortise-joint (*ubhayato markaṭa-bandha*). Hence when two bones are joined by double tenon and mortise, and encircled by a third bone in the form of a collar, and fixed by a fourth bone in the form of a pin that pierces the third bone, then such a joint is called a 'mortise-collar-and-pin-joint.' The Sthānānga Sūtra enumerates six different kinds of joints (*sanghayaṇa*); among them the above-described one is the firmest; another kind is the 'double mortise-and-collar-joint', another the 'double mortise-joint', another the 'single mortise-joint', and so forth. The *nārācha* or *markaṭa-bandha* is thus explained by the Muni: *donõ haḍḍiyõ ke chhechaḍe paraspar gāṛhe sangin mile hūe, i. e.,* 'the ends of both bones, being let into one another, are firmly joined.' The result is a double mortise-joint or what is known as the dovetail-joint. The single mortise-joint is merely a tenon inserted in a hole. Abhayadeva, however, mentions also an alternative interpretation of the epithet, which he says is preferred by some other people. According to this interpretation, the phrase describes 'a kind of strength' (*shakti-viśeṣa*) and is to be taken figuratively; namely, that the joint has the strength of a bolt etc. (*dāru-ādir iva*). After all, I am not sure that this alternative interpretation, though it is not the traditionally accepted one, is not the more probable and more natural of the two.

ad § 94, p. 65.

The description of the pisāya may be compared with that of an *ifrīt* in the tale of the fisherman and the Jinnī, as given in Captain Burton's translation of the Arabian Nights, vol. I, p. 41. "His head was as a dome, his hands like pitchforks, his legs long as masts, and his mouth big as a cave; his teeth were like large stones, his nostrils ewers, his eyes two lamps, and his look was fierce and lowering."

ad note 191, p. 72.

In Abhayadeva's commentary to the Vipāka Sūtra (Calcutta edition, p. 90) the word is spelled *āsurutte* and explained thus: *āshu shīghram ruṣṭaḥ* (v. l. *ruptaḥ*) *krodhena vimohito yaḥ sa āsurutta, āsuraṃ vā asura-satkaṃ kopanaṃ* (v. l. *kopena*) *vā 'ruṇatvād uktaṃ bhaṇitaṃ yasya sa āsuroktaḥ*, *i. e.*, 'he who is quickly enraged or disturbed by anger, or to whom, on account of his red colour, asura-like wrathfulness is ascribed, is (called) *āsurutta* (Skr. *āshu-ruṣṭa* or *āsur'okta*).' A portion of the same explanation is repeated, in the same commentary (*ibid.*, p. 239): *āsurutte iti āshu shīghraṃ ruṣṭaḥ* (v. l. *ruptaḥ*) *kopena vimohitaḥ*, *i. e.*, '*āsurutta* is he who is quickly enraged or disturbed by wrath.' In the Sanskrit translation which accompanies the Bhagavatī in the Benares edition (p. 1217*b*) the word is also rendered by *āshu-ruṣṭaḥ* 'quickly angered.' It would appear from these explanations and renderings, that the derivation from *āshu* was preferred to that (certainly more fanciful one) from *āsura*; and this confirms my suggestion in note 191. Both traditional explanations only attempt to account for the form *āsurutte*, which in Abhayadeva's time would appear to have been considered more correct than *āsuratte*. The identification of the Prākrit *rutta*, however, with Sanskrit *ruṣṭa*, being unsupported by any rule of Prākrit Grammar, was clearly felt to be unsatisfactory; and

this circumstance, probably, accounts for the alternative explanation by the Sanskrit *āsur'okta*, of which *āsurutta* would be the regular Prākrit equivalent. The explanation by the Sanskrit *āshu-rupta* (which is occasionally found as a *varia lectio*) looks very much like an after-thought, to account for *āsurutta* without having recourse to the anomalous *āshuruṣṭa* or the fanciful *āsur'okta*. The root *rup* is, in all root-collections and dictionaries, said to have the meaning of *vimoha* or *vimohana* 'disturbation' or 'infatuation'; but I cannot find that that meaning is anywhere supported by any quotation from old Sanskrit literature. It can, therefore, hardly be considered a satisfactory means of explaining the ancient Prākrit word *āsurutta*. But the difficulty in explaining the origin of the latter is much reduced, if we take the 'various reading' *āsuratte* as the original form of the word, of which the form *āsurutte* is a modification produced by the assimilation of adjacent vowels. For the form *āsuratta* the Sanskrit word *āshu-rakta* offers a sufficiently satisfactory source.

ad § 114, n. 222, p. 84.

With regard to the *parisaha* and *uvasagga*, Muni Ātmārām-jī has kindly supplied me with the following information. *Parisaha* means 'things with regard to which patience must be exercised,' or shortly 'trials of patience.' *Uvasagga* means 'an assault,' namely an assault made on a sādhu (see § 12, note 18) for the purpose of perverting him. Of *parisahas*, there are the following twenty-two: 1, *kṣut* or 'hunger;' the sādhu is to suffer hunger rather than eat any unlawful food. 2, *Pipāsā* or 'thirst'; the sādhu is to suffer thirst rather than partake of any forbidden drink. 3, *Shīta* or 'cold'; a sādhu is to suffer cold rather than exchange his worn-out clothes for unlawful ones; and if he otherwise (being a naked monk) suffer cold he is not to warm himself

by ▪ fire. 4, *Usna* or 'heat'; if a sādhu be troubled by excessive heat, he is not to step into water, or bathe, or fan himself. 5, *Damsha-mashaka* or 'stinging fly'; if a sādhu be bitten by musquitos or other insects, he is not to remove to another place, or drive them away by smoke or with a fan. 6, *Achela* or *nāgnya* or 'nakedness'; a sādhu should content himself with worn-out or tattered clothes rather than beg or accept unlawful ones; or if he be a *jinakalpī* (*i. e.*, a naked monk), he must be content to suffer the pains of it. 7, *Arati* or 'low-spiritedness'; if a sādhu feels cast down, he must only seek spiritual consolation in the Law. 8, *Strī* or 'woman'; a sādhu must withstand all temptations arising from the thought or sight of a woman's beauties and graces, or from her solicitations. 9, *Charyā* or 'wandering mendicancy'; a sādhu must be content to bear the trials incident on the eight months' peregrination that is incumbent on him as an ascetic; for four months (during the rainy season) he may rest. 10, *Nisadyā* or 'dwelling'; a sādhu may only reside in places where there are neither women nor animals (*pashu*) nor eunuchs (*napumsaka*); and he is not to be anxious as to whether his dwelling is agreeable or disagreeable. 11, *Shayyā* or 'bed'; a sādhu is not to care whether his bed be high or low, hard or soft, dusty or clean, well- or ill-ventilated. 12, *Akrosha* or 'abuse'; a sādhu is to bear patiently abuses and revilings. 13, *Badha* or 'beating'; the sādhu is to suffer patiently beatings with sticks or other objects. 14, *Yāchanā* or 'begging'; the sādhu must not be ashamed to beg, seeing that it is his duty to live by alms. 15, *Alābha* or 'refusal'; if the sādhu is refused alms, he must not be angry or disappointed. 16, *Roga* or 'sickness'; the sādhu is to bear patiently all sickness of his body. 17, *Trina-sparsha* or 'pricking of grass'; if a spread of grass be given to a sādhu, and he be ill-provided with clothes or have none at all, he must nevertheless take his rest on it, unmindful

of the prickings of the grass. 18, *Mala* or 'dirt'; a sādhu may not remove, by bathing, the dirt that has gathered on his body through perspiration or contact with mud, but must patiently bear all troubles arising therefrom. 19, *Satkāra-puraskāra* or 'respect and attention'; if honour is done to a sādhu, he is not to rejoice, nor is he to repine, if none is done to him. 20, *Prajñā* or 'intelligence'; a sādhu is not to feel proud, if he excels in intelligence, nor be downcast, if he fails to do so. 21, *Jñāna* or 'knowledge'; a sādhu is not to feel proud, if he possesses much knowledge (of sacred lore), nor feel pained at possessing little of it. 22, *Adarshana* or 'want of sight'; a sādhu is not to think that, because heaven and hell, etc. are not objects of sight, therefore they do not exist, and that therefore it is useless for him to undergo difficult religious duties for their sake.

Uvasaggas or 'assaults' are of four principal kinds; *viz.*, arising from devas, from men, from animals, and from one's own body.[18] Each of these again may be of four kinds, so that there are altogether sixteen kinds of 'assaults.' They are as follows: (*a*) from devas, 1, by ridicule, 2, by malice, 3, by temptation, 4, by all those three combined; (*b*) from men, 5, by ridicule, 6, by malice, 7, by temptation, 8, by incitement to sexual and other immoral practices; (*c*) from animals, 9, by inspiring fear, 10, by inflicting harm, 11, in search of food, 12, in defence of their young or their dwelling; (*d*) from one's own body, 13, by injuring the eye with one's hand or by the growth of swellings on the neck or on other parts, 14, by falling from carelessness, 15, by rheumatic stiffness in the feet or other parts, 16, by contraction (*jud jānā*) of the hands or feet or other limbs.

[18] On this subject there would appear to be two different traditional doctrines. According to that represented in § 119 the *uvasaggas* are only of three principal kinds, *i. e.* from devas, men and animals only

The above information on the *parisaha* is obtained from the ninth lecture *(adhyāya)* of Umāsvāti's *Tattvārtha Sūtra*,[13] and that on the *uvasagga*, from the fourth chapter

[13] On this work see Dr. Mitra's *Notices of Sanskrit MSS.*, Vol. VII, p 187, No. 2428. Muni Ātmārām-jī spells the name of its author twice distinctly *Umāsvāti*. He adds, that there is a *bhāṣya* to it by the same author, and a *ṭīkā* by Siddhasena Gaṇi. This appears to be a different *ṭīkā* from that referred to in the *Notices*, which is ascribed to Shruta-sagara Sūri (not Vidyānanda, as stated in the *Notices*), a disciple of Vidyānanda Deva, a disciple of Devendra-Kīrtti Bhaṭṭāraka. A copy of the *bhāṣya* is named in Professor Jacobi's private collection, see *Journal of the German Oriental Society*, Vol. XXXIII, p. 695. In the latter, as well as in the *Notices*, the author's name is stated to be *Umāsvāmin*. The difference of name is thus explained by the Muni. "His mother's name was *Umā* and his father's, *Svāti*; his own name was made up by a combination of the two names, given him by his parents. This is stated by Umāsvāti himself in his Bhāṣya to his Tattvārtha Sūtra. The Digambaras, however, who also receive the same work, call him Umāsvāmin. He died (*hūā hai*) 300 years after Mahāvīra's death, and was a disciple of Balisaha, who was a disciple of Mahāgiri, who was a disciple of Sthūlabhadra. He is said to have composed 500 books, several of which are still extant among the Shvetāmbaras. His own disciple was Shyāmāchārya, the author of the Paṇṇāvaṇā, one of the Upāngas, who died (*hūā hai*) 353 years after Mahavīra's death. Siddhasena Gaṇi, the author of the commentary (*ṭīkā*) to the Tattvārtha Sūtra, assisted Devarddhi Gani in the redaction of the sacred canon (*Devarddhi Gaṇi Ksamashramaṇa ke sath shāstra likh'ne mẽ hāzir the*)." The Muni's remark about the Shvetāmbaras and Digambaras acknowledging the same work, Tattvārtha Sūtra, as authoritative (*yah shāstra donõ Svetāmbar-Digambar-mat-vāle mān'te haĩ*), is noticeable, and may have a bearing on the question of the age of the schism. The expression *hūā hai*, used with the dates, would rather indicate 'birth', but, as the dates usually given are those of the *nirvāṇa* or death, I have preferred taking it in that sense.

(*thāṇa*) of the *Sthānāṅga Sūtra* (Benares edition, leaves 332, 333).

ad § 155, note 245, p. 103.

The town of Ālabhiyā is mentioned, about A. D. 986, under the form *Alawei* in certain information about the kingdoms of India, communicated to the Chinese by one Shihu, an Indian ecclesiastic, as quoted by Colonel Yule in his *Cathay and the Way Thither*, vol. I, p. lxxii, footnote. "Three days' journey west of Magadha was *Alawei* (Rewā ?), then Karana Kiujo (*i. e., Kanyakubja* or Kanauj), Malwa, Ujjayani, Lolo (Lara according to Julien), Surashtra, and the Western Sea." Colonel Yule, it will be seen, suggests an identification with the modern town of Rewā.

In Spence Hardy's *Manual of Buddhism*, p. 269, we find the mention of a king of Alow and his city (Alow). From the story there related it appears that near the city of Alow there was a large forest, in which the king used to go hunting. There was also in the neighbourhood a banian-tree, inhabited by a 'yakkha', called Alawaka—a name probably connected with that of the city. The distance between Sāvatthī and the city of Alow is given as about 30 yojanas; for Buddha is said to have proceeded that distance from Jetavana, his vihāra in Sāvatthī, to the yakkha's dwelling in the banian-tree.

In Beal's translation of Fahian's travels (*Buddhist Records of the Western World*, vol. I, p. xliii) there is mention of a forest of A-lo. It is stated, that on his way from Kanauj to Sa-chi (*i. e.*, Sāketa or Ayodhyā) Fahian met that forest on the eastern side of the Ganges. He stayed and preached there; and there were also stūpas there. It is clear, therefore, that it cannot have been a mere forest, but that there was an inhabited place in or near it. The stūpas probably marked the spot of the conversion of the yakkha Alawaka,

mentioned in Spence Hardy's book. From Kanauj it is said to have taken Fahian 3 yojanas or 21 miles to reach Alo, and thence 10 yojanas or 70 miles to reach the borders of the kingdom of Sâ-chi or Sāketa.

From the above notices it appears that Alawei or Alow or Alo was the name of a kingdom and of its capital town, as well as of a forest of great dimensions which evidently formed a remarkable feature of that country, and from which the city and kingdom would seem to have obtained their name; for that name clearly represents the Pāli *Alavī* or Sanskrit *Atavī* which means 'a forest,' and is named in Pāli books as a city existing in Buddha's time. Thus it occurs as the name of the forest Alavī in the commentary to the Uragasutta (Spiegel's *Anecdota Pālica*, p. 81), and as a name of the city Ālavī in the commentary to the Dhammapada (Fausboll's ed., p. 354). In the Abhidhānappadīpikā (W. Subhūti's ed., p. 80, No. 199) Ālavī is mentioned in a list of twenty names of cities, including Bārānāsī, Sāvatthī, Vesālī, Mithilā, Ālavī, Kosambhī, Ujjenī, Takkasilā, Champā, Sāgala, Sumsumāragira, Rājagaha, Kapilavatthu, Sāketa, Indapatta, Ukkaṭṭhā, Pāṭaliputtaka, Jettuttara, Saṃkassa, and Kusinārā.

Regarding the position of this town of Ālavī or Ālawei or Ālo, it has been shown by General Sir A. Cunningham that it must be identical with the place called Navadevakula by Hiuen Tsiang, and the ancient remains of which still exist under the name of Newal, "just nineteen miles south-east of Kanauj," on the eastern side of the Ganges. See his *Archæological Survey Reports*, vol. I, p. 293 and vol. XI, p. 49; also Beal's *Buddhist Records of the Western World*, vol I, pp. 223, 224. With this identification the distances given by Fahian and Hiuen Tsiang very fairly accord. According to the former, Alo is distant 10 yojanas from 'the great country of Sachi,' *i. e.*, from its frontiers (not from

its capital town Sāketa). According to the latter, Navadevakula is distant from *'Oyut'o* (*i. e.*, Ayodhyā or Sāketa) 'about 600 li,' *i. e.*, 15 or 16 yojanas (at 40 li for 1 yojana). Fahian, accordingly, had to travel 5 or 6 yojanas farther before he reached the capital of Sachi. Calculating the yojana at 7 or 8 miles, the total distance of 15 or 16 yojanas between Ālavī and Ayodhyā will amount to about 120 miles, which fairly represents the actual distance between the modern Newal and Ajudhyā.

My suggestion is that the town called Ālabhiyā by the Jains is identical with the Buddhist Ālavī, and therefore with the modern ruins of Newal. The position, thus assigned to Ālabhiyā, is just what one would expect from the notices of it in the Jain books. It must have lain somewhere within that comparatively narrow circle within which Mahāvīra made his missionary peregrinations, and which contained the towns of Sāvatthī, Mithilā, Vesālī, Champā and others. Ālabhiyā is but a longer form of Ālabhī; and the latter, except for one cognate sound, is identical with Ālavī. I know of only one other instance of the substitution of *bh* for *v* in Prākrit, in *bhisiṇī* for *visiṇī* (Hem. I, 238). There are some more in Pāli, *e. g.*, *bhisa* for *visa*, *valabhāmukha* for *valabāmukha*, etc.

ad § 166, note 253, p. 111.

See also Appendix I, page 2, footnote. With regard to the discrepancy between the Bhagavatī Sūtra and the Kalpa Sūtra about Mahāvīra's stay in Paṇiyabhūmi, I ought to mention the solution suggested by Abhayadeva in his commentary (see Benares ed., pp. 1213*b* and 1214*a*). According to him the Prākrit word *Paṇiyabhūmie* may either be taken as a place named thus on account of its being a "place for storing merchandise" (*paṇita-bhūmi=bhāṇḍa-viśrāmaṇa-sthāna*), in which case it must be construed as the ablative singular; or it

may be taken as a descriptive name of a certain place, meaning 'the agreeable place' (*praṇīta = manojña*), in which case the word must be construed as the locative singular. Accordingly in the former case, the meaning of the passage would be, that "from (the time of his meeting with Gosāla at) Paṇiyabhūmi, Mahāvīra lived together with Gosāla for six years." In the other case the passage would mean, that "Mahāvīra lived together with Gosāla in an agreeable place for six years." With the latter interpretation, there can hardly be a doubt, Abhayadeva intended Mithilā, where according to the Kalpasūtra Mahāvīra spent six rainy seasons. In this case, the narrative of the Bhagavatī would, in effect, tell us that Mahāvīra met Gosāla at Mithilā, and spent six seasons with him there. Moreover the construction of the Prākrit *paṇiya-bhūmie* as a locative singular is the more natural one in the context. On the other hand, as the Kalpasūtra gives Paṇiya-bhūmi as the proper name of a particular place where Mahāvīra once stayed for one rainy season, it seems inadmissible to take the same word in the Bhagavatī, not as a proper name, but as a mere descriptive name of another place (Mithilā). To avoid this difficulty would seem to have been the reason of Abhayadeva's suggesting his second interpretation. In this case in the Bhagavatī, too, the word is to be taken as a proper name (identical with that in the Kalpasūtra), but it is to be construed as the ablative singular. If the latter construction can be justified, the difficulty would indeed be solved. To my mind, however, that construction is questionable; to take *paṇiyabhūmie* as an ablative singular, defining a limit of time by a mere determination of locality, appears to me unusual, if not unnatural. However, till some better solution is found, I suppose we must be contented with either of Abhayadeva's suggestions. I may add, that the place Paṇiyabhūmi is by some commentaries on the Kalpasūtra

said to be *anārya-desha*, 'an unsuitable or not-respectable place.' And Muni Ātmārām-jī says, that it cannot be believed that the Bhagavatī Sūtra would represent Mahāvīra as staying for six seasons in an 'unsuitable' place. This argument, however, begs the question.

ad § 181, note 268, p. 118.

Regarding the phrase of the 'marrow of bones' I may note the occurrence of a very similar one in Rokhill's *Life of the Buddha*, p. 107. There it is related how Devadatta, in great fear of being cast into hell, exclaimed: 'To the very marrow of my bones I seek my refuge in the Buddha.'' I have translated the phrase, as explained in the Gujarātī paraphrase; though it may be questioned, whether its meaning *does not perhaps rather correspond to our* 'from the bottom of the heart,' and the whole should be translated: 'he was filled with a passionate love towards them from the very bottom of his heart.'

ad § 187, note 276, p. 125.

With regard to the 'eight great marvels,' it may be *noticed* that the two signs of the bowing of trees and the blowing of favourable winds, are also mentioned in the case of Buddha, when about to be born from his mother, queen Māyā, as related in Bigandet's *Life or Legend of Buddha*, vol. I, p. 35.

ad § 210, note 304, p. 139.

With regard to the Ugga, it may be worth noting that a "city of the Ugga" is mentioned in Bigaudet's *Life or Legend of Buddha*, vol. I, pp. 257—259. The Uggas are there described as 'upholders of false doctrines,' and the Ugga, to whom the story particularly refers, is said to have 'followed the teachings of the heretics.' These heretical teachers themselves are described as 'sitting quite naked,

with dishevelled hair, in the midst of the most disgusting uncleanness, under a shed prepared for them.' Afterwards Buddha is said to have visited the city and converted a great number of the Ugga people in it. The description of the heretical teachers fits well enough the Nigganṭha ascetics, if we remember that it is a Buddhist account of them. As is well known, Mahāvīra and the Jinakalpikas, or those who tried to imitate him as much as possible, went about naked; and the Nigganṭha ascetics, in their own Āchārānga Sūtra, are thus described: "the mendicants, because they never bathe, are covered with uncleanliness; they smell after it, they smell badly, they are disagreeable, they are loathsome" (see Achār. II, 2, 2, § 1, in Jacobi's translation). The story shows that the Uggas belonged to the earliest adherents of Mahāvīra. There is nothing in the account which would enable one to identify the city of the Uggas; except the vague indication that a merchant of Sāvatthī married his daughter to an Ugga merchant of the Ugga city.

In Spence Hardy's *Manual of Buddhism*, pp. 226—234, the same story appears to be related of the well-known lady Vaishākhī, the daughter of a merchant Dhananja, who originally lived in Champā, but afterwards settled in Sāketa. She was married to a son of "a merchant" of Sāvatthī, called Migāra; and this Migāra is described as a "sceptic" and an adherent of "the naked Tirttakas" (*i. e.*, Nigganṭha ascetics).

Again the same story occurs in Rokhill's *Life of the Buddha*, pp. 70, 71. (See also von Schiefner's *Tibetan Tales*, translated by Ralston, No. VII, p. 110.) Here Vaishākhī's father-in-law is called Mrigadhara, and is said to have been the "first minister" of king Prasenajit of Sāvatthī. Her father is called Balamitra, and is said to have been living at Champā.

From these accounts it would seem that the Ugga of Bigandet is identical with the Migāra of Hardy and the Mṛigadhara of Rokhill and Schiefner. According to the latter two accounts the city of the 'Ugga' would be Sāvatthī *itself*; *but according to Bigandet's account*, which reverses the residences of the two merchants, it would be either Sāketa or Champā.

In the story, as given by Bigandet and Hardy, the Ugga-Migāra is only a very rich merchant. As given by Rokhill and Schiefner, the story, however, makes the Ugga-Mṛigadhara "the first minister of king Prasenajit." The latter statement would fairly agree with the Jain tradition, that the Uggas were "men of the guards' class," and "employed in the position of Koṭ'wāls." Under a native administration, the Koṭ'wāl of a town is the chief officer, commandant or prefect of the town. The truth would seem to be that the *Uggas were a noble* clan like the Lichhavīs and Mallas, who in private life followed the profession of a merchant, and from amongst whom the chief officers of the state were chosen. I would throw out the suggestion that the Ugga may be identical with the Tartar tribe of the Ung *(Ungkut)* or Uighur (Yuechi), a portion of which *had settled* in Tibet, and thence may have descended to settlements in India. See on these tribes Sir A. Cunningham's Archæolog. Survey Reports, vol. II, p. 62; Yule's Marco Polo, vol. I, pp. 183, 285. If this identification should prove correct, the *Sanskrit form of the name Ugra* would be a false sanskritisation, suggested by the adjective *ugra* 'formidable.'

It may be also worth noting that in Rokhill's *Life of Buddha*, p. 132, there is mention of a place, called Bhoganagara, or 'city of the Bhogas,' which, from the context (see p. 133), would appear to have been situated "in the country of the Mallas." It cannot have been, therefore, very far from Vesāli and Pāwā.

With regard to these Bhogas I should add, that according to Muni Ātmārām-jī's statement, they, no less than the Uggas, were a Kshattriya caste or clan (*jāti*). From the fact of their being described as *guru-vaṃsha-ja* or 'belonging to the guru race', one would not have thought so. The Muni's information about the two classes of people is as follows: "When Riṣabha, the first king of India (*bhārata-varṣa*), established his rule, he appointed certain men to the office of *koṭ'wāl*, while he acknowledged others as persons deserving of honour (*pūjya kar'ke mānā*). The descendants of the former constitute the Ugra race (*ugra-kula*); those of the latter, the Bhoga race (*bhoga-kula*). Both are Kshattriya castes (*jāti*). In the present day they seem to be included among the Kshattriya castes, and probably may be found somewhere in India", though the Muni professes himself unable to identify them, or to say that they continue to be Jains.

Information on this subject may be found in the commentary (*ṭīkā*) to the Jambuddīva Paṇṇattī, as well as in those (*vṛitti*) to the Ovavāī and the Rāyapaseṇaijja. The notices to be found in the commentary of the Ovavāī are quoted in my note 304. The *ādideva* is not Mahāvīra, as there erroneously stated by me, but Riṣabha, the first Jina.

§ 219, pp. 146—148.

A very similar argument to that mentioned here is quoted in Spence Hardy's *Manual of Buddhism*, p. 276. It is put in the mouth of Upāli, an adherent of Mahāvīra, who makes use of it with reference to Buddha: "I will hold him," said he, "as a man who seizes a sheep by its long hair, and it kicks and struggles, but cannot get away; or as a toddy-drawer who takes the reticulated substance he uses to strain his liquor, knocking it on the ground that it may be free from dirt, etc."

ad Appendix I, p. 7.

The story of the war between Kūṇiya and Cheḍaga is also referred to in the Bhagavatī (Benares ed), pp. 496ff. The expression 'fight with big stones as missiles' (*mahāsila-kaṇṭae saṅgāme*) is thus explained by the commentator Abhayadeva: "even a *kaṇṭaka* or 'thorn' is the same as a *mahāshilā* or 'a big stone', if it is a means of destroying life (*jīvita-bhedakatvāt*). Hence a war, in which wounds are inflicted on horses, elephants, etc. even by blades of grass, etc., is called a *mahāshilākaṇṭaka*." He further says, that in that war, Kūṇiya being unable to prevail over Cheḍaga, Shakra and Chamara appeared to his assistance. The former prepared an impenetrable armour of adamantine strength, and the latter, two wonderful instruments of war, one being a *mahāshilākaṇṭaka*, the other a *rathamusala*. The Prākrit text of the Bhagavatī describes these two wonderful engines of war as follows: (p. 500 *a*) *mahāsilākaṇṭae saṅgāme vaṭṭamāṇe je tattha āse vā hatthī vā johe vā sārahī vā taṇeṇa vā kaṭṭheṇa vā patteṇa vā sakkarāe vā abhihammaī, savve se jāṇai mahāsilāe ahaṃ abhihae; se teṇ'aṭṭheṇa mahāsilākaṇṭae saṅgāme*; i. e., 'when the battle with the *mahāsilākaṇṭaga* took place, then all the horses, elephants, warriors and charioteers who were struck by a bit of grass or a piece of wood or a leaf or a pebble, thought that they had been struck by the *mahāsilā*; for this reason the fight is called the *mahāsilākaṇṭaga* fight'. Again, (p. 501*a*) *rahamusale saṅgāme vaṭṭamāṇe ege rahe aṇāsae asārahie aṇārohae samusale mahayā jaṇakkhayaṃ jaṇavahaṃ jaṇappamaddaṃ jaṇasaṃvaṭṭakappaṃ ruhirakaddamaṃ karemāṇe savvao samantā paridhāvitthā; se teṇ'aṭṭheṇaṃ rahamusale saṅgāme*, i. e., 'when the battle with the *rahamusala* took place, then a single chariot, without any horses yoked to it or charioteer or warrior mounted on it, effected such a bloody morass through the destruction, slaughter, carnage

With regard to these Bhogas I should add, that according to Muni Âtmârâm-jî's statement, they, no less than the Uggas, were a Kshattriya caste or clan (*jâti*). From the fact of their being described as *guru-vamsha-ja* or 'belonging to the guru race', one would not have thought so. The Muni's information about the two classes of people is as follows: "When Riṣabha, the first king of India (*bhârata-varṣa*), established his rule, he appointed certain men to the office of *koṭ'wâl*, while he acknowledged others as persons deserving of honour (*pûjya kar'ke mânâ*). The descendants of the former constitute the Ugra race (*ugra-kula*); those of the latter, the Bhoga race (*bhoga-kula*). Both are Kshattriya castes (*jâti*). In the present day they seem to be included among the Kshattriya castes, and probably may be found somewhere in India", though the Muni professes himself unable to identify them, or to say that they continue to be Jains.

Information on this subject may be found in the commentary (*ṭîkâ*) to the Jambuddîva Paṇṇattî, as well as in those (*vritti*) to the Ovavâî and the Râyapaseṇaîjja. The notices to be found in the commentary of the Ovavâî are quoted in my note 304. The *âdideva* is not Mahâvîra, as there erroneously stated by me, but Ṛiṣabha, the first Jina.

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and massacre of men, that on every side everybody ran away; for this reason that fight is called the *rahamusala* fight'. The commentator explains the *rahamusala* to be a chariot to which a mace is attached and which, running about, effects a great execution of men. From these descriptions it appears to me more probable that the *mahāsilākantaga* must have been some engine of war (*kantaka*) of the nature of a catapult which threw big stones (*mahāsilā*). It created such a panic among the enemy that they all fled, even though they were merely struck by the grass, wood, leaf or pebble, scattered by the impact of those big missiles. The term should, therefore, probably be translated: 'a fight with a war-engine throwing big stones.' Again the *rahamusala* would seem to have been a sort of 'scythed chariot,' such as the ancient Persians used to employ in war, but apparently furnished with clubs instead of scythes. It would also seem to have been provided with some kind of self-acting machinery to propel it, as it is described to have moved without horses and driver; though, possibly, as in similar contrivances in the middle ages, it was moved by a person concealed inside who turned the wheels.

ERRATA.

Page	12,	line 31,	for note 68	read note 67.
,,	25,	,, 14,	,, note 78	,, note 77.
,,	26,	,, 13, 14,	omit the words ' before § 23 and '	
,,	48,	,, 7,	for note 138	read note 140.
,,	52,	,, 20,	,, p. 31	,, p. 36.
,,	56,	,, 4, 5,	,, within his own house	,, in the midst of householders.
,,	60,	,, 22,	,, § 86	,, § 66.
,,	69,	,, 23,	,, front part	,, back part.
,,	72,	,, 9,	remove 191 down to 'furious'.	
,,	77,	,, 3,	for § 92	read § 96.
,,	92	,, 28,	,, Calc. print	,, Benares print (and so in other places).
,,	93,	,, 29,	,, the eleventh standard	,, eleven standards.
,,	102,	,, 27,	,, note 263	,, note 262.
,,	157,	,, 7,	,, § 230	,, § 240.
,,	158,	,, 9,	,, § 63	,, § 66.

Misspellings.

Page	11,	line 16,	for *pañch'ānuvvaiyaṃ*	read *pañch'āṇuvvaiyaṃ*
,,	14,	,, 19,	,, Pishel	,, Pischel.
,,	20,	,, 16,	,, *plālanka*	,, *pālanka.*
,,	23,	,, 13,	,, Avashyaka	,, Āvashyaka.
,,	41,	,, 7,	,, liveless	,, lifeless.
,,	41,	,, 24,	,, *bhāvemāna*	,, *bhāvemāna.*
,,	44,	,, 26,	,, *puchchataṃ*	,, *puchchhataṃ.*
,,	48,	,, 32,	,, *nāṇa*	,, *ṇāṇa.*
,,	54,	,, 1,	,, Vāṇiyagāma	,, Vāṇiyagāma.
,,	57,	,, 26,	,, *thānussa*	,, *ṭhaṇassa.*
,,	58,	,, 10,	,, *thikāṇe*	,, *ṭhikāṇe.*
,,	58,	,, 17, 21,	,, *padikk°*	,, *paḍikk°.*
,,	61,	,, 26,	,, *aṇāgara*	,, *aṇagāra.*

Page	61, ,,	31,	for	Arishtanemi	read	Aristanemi.
,,	62, ,,	9,	,,	*kālā-māse*	,,	*kāla-māse.*
,,	81, ,,	19,	,,	*sāmāniya*	,,	*sāmāṇiya.*
,,	82, ,,	4,	,,	dubbha	,,	dabbha.
,,	84, ,,	16,	,,	animials	,,	animals.
,,	87, line	18,	,,	*padigām*	,,	*paḍigaṃ.*
,,	92, ,,	25,	,,	*gataiṃ*	,,	*gātāiṃ.*
,,	109, ,,	7,	,,	principa	,,	principal.
,,	109, ,,	21,	,,	Nalenda	,,	Nālendā.
,,	112, ,,	27,	,,	*aniṣtam*	,,	*aniṣṭaṃ.*
,,	115, ,,	35,	,,	*gihamajjhāvasanta*	,,	*gihamajjhāvasantā*
,,	120, ,,	22,	,,	*ma*	,,	*mā*
,,	132, ,,	31,	,,	Ajiviya	,,	Ājīviya.
,,	136, ,,	28,	,,	293	,,	299
,,	141, ,,	9,	,,	Ajiviyas	,,	Ājīviyas.
,,	154, ,,	28, 32,	,,	land owner	,,	land-owner.

Appendices.

,,	4 ,,	5	,,	Ajiviyas	,,	Ājīviyas.
,,	23 ,,	31	,,	Aśoka's	,,	Ashoka's.

Additions.

Page	39, line	13,	add	55	after	p. 50.
,,	66, ,,	12,	,,	bracket	,,	masc.
,,	68, ,,	31,	,,	comma	,,	*netta.*
,,	86, ,,	1,	,,	comma	,,	Surely.
,,	89, ,,	10,	,,	comma	,,	*gachchha.*
,,	93, ,,	31,	,,	commas	,,	*tachchaṃ* *pi* and repetition.
,,	111, ,,	9, 35,	,,	commas	,,	vīra and *kara.*
,,	116, ,,	2,	,,	comma	,,	much more.

ABBREVIATIONS.

Ay. = Āyāranga Sutta or Āchāranga Sūtra (ed. Hermann Jacobi), with its Translation (Sacred Books of the East, Vol. XXII).

Baden Powell = Handbook of the Economic Products of the Panjāb, Vol. I, Economic Raw Produce (*Roorkee* 1868).

Bhag. = Fragment der Bhagavati (ed. A. Weber, Berlin, 1866).

Calc. print = Calcutta print, *i. e*, the editions of the Jain Āgamas published by Rāy Dhanpat Singh Bahādur.

Colebrooke = Miscellaneous Essays in two volumes (ed. E. B. Cowell).

Comm. = Commentary.

Grierson = Bihār Peasant Life (*Calcutta*, 1885).

Hemachandra or Hem. = Prākrit Grammar (ed. R. Pischel).

Ind. Ant. = Indian Antiquary.

Ind. St. = Indische Studien (ed. A. Weber).

Kap. = Kappa Sutta or Kalpa Sūtra (ed. Hermann Jacobi, in the collection of the German Oriental Society, Vol. VII, No. 1).

Nāy. = Nāyādhammakahā specimen of, ed. as an Inaugural-Dissertation by P. Steinthal, Leipzig, 1881).

Nir. = Nirayāvaliyā Sutta (ed. Dr. S. Warren, Amsterdam, 1879).

Ov. = Ovavāiya Sutta or Aupapātika Sūtra (ed. Ernst Leumann, in the Collection of the German Oriental Society, Vol. VIII, No. 2).

Paraph. = Paraphrase.

Stevenson. = The Kalpa Sūtra and Nava Tattva.

Transl. = Translation.

Watt. = Economic Products of India in the Calcutta International Exhibition, 1883-84, by George Watt. (*Calcutta* 1883).

Wilson. = Essays and Lectures on the Religion of the Hindus (ed. R. Rost).

Yog. = Hemchandra's Yogashastra (ed. E. Windisch, in Journal, German Oriental Society, Vol. XXVIII.)